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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE

—
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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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Contributions intended for publication should be sent in not later than the 15th of the month preceding issue. Writers should in all cases retain copies, as no manuscripts will be returned.

Subscriptions, contributions, and communications of every nature, should be addressed to the Business Agent of THEOSOPHY,

WESCOTT 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.

Index to Theosophy

VOLUME 3

NOVEMBER, 1914 — OCTOBER, 1915

A

About Killing Animals.....	243
A Commentary on the Gayatri.....	108
A Conversation on Mahatmas.....	587
Action, Psychic and Noetic.....	345, 381
Adepts, The	13
Adepts, The, and Modern Science.....	598
Advantages and Disadvantages in Life.....	283
After Life, Dialogue on the Mysteries of the.....	98
Agreement, Points of, in All Religions.....	245
A Hindu Chela's Diary.....	218, 265, 305, 356
A Land of Mystery.....	561
Alchemy, Letters on Magic and.....	308
Allegory, An	460
American Spiritualism, Before.....	521
An Allegory	460
Animals, About Killing.....	243
Another Theosophical Prophecy.....	66
Answers, Questions and.....	475
Answers to Questioners.....	434, 506, 543, 603
Asiatic, Some Views of An.....	531
Astral Intoxication	256
A Student's Notes and Guesses.....	110, 145, 189
Atlantis	165
Attention in Personal Development, The Function of.....	251
A Turkish Effendi on Christendom and Islam.....	53
Authorship of Secret Doctrine.....	227
A Word of the "Secret Doctrine".....	229

B

Before American Spiritualism.....	521
Bestowments of Charity, The Five Great.....	255
Bhagavad-Gita, The	21, 93, 142, 204, 431
Black Magic in Science.....	285
Blavatsky, H. P., on Precipitation.....	161
Blessings of Publicity, The.....	215

C

Cagliostro a "Charlatan?" Was.....	298
Capital Punishment, Theosophy and.....	568
Cat! ", "It's the.....	338
Cautions in Paragraphs.....	315
Charity, The Five Great Bestowments of.....	255
Chela's Diary, A Hindu.....	218, 265, 305, 356
Christendom and Islam, A Turkish Effendi on.....	53
Clairvoyance, Delusions of.....	170
Comets	295
Commentary, A, on the Gayatri.....	108
Consciousness	30
Conversation on Mahatmas, A.....	587
Conversations on Occultism with H. P. B.....	36

C—Continued

Correspondence	555
Correspondence, Mistakes About India.....	570
Cosmical Rings and Rounds.....	197
Cure of Diseases, The.....	492
Cycle, Our, and the Next.....	67
Cycles, The Theory of.....	592

D

Dead, The Year Is, Long Live the Year.....	136
Delusions of Clairvoyance.....	170
Desires, The Three.....	32
Desire, Will and.....	395
Development, The Function of Attention in Personal.....	251
Devotion, Sunday, to Pleasure.....	122
Dialogue on the Mysteries of the After Life.....	98
Dialogues Between the Two Editors.....	15
Diary, A Hindu Chela's.....	218, 265, 305, 356
Diet, Theosophic	472
Disadvantages In Life, Advantages and.....	283
Diseases, The Cure of.....	492
Dual Aspect of Wisdom, The.....	452
Duty?, Is Denunciation a.....	114
Dying, Memory in the.....	332

E

East, Rays from the.....	329
Editors, Dialogues Between the Two.....	15
Effendi, A Turkish, on Christendom and Islam.....	53
Enquirers, Notice to.....	264
Ensouled Violin, The.....	465
Evil, The Genesis of, in Human Life.....	402

F

Fact, Give Us One.....	399
Fall of Ideals, The.....	408
Finger-Posts in the Middle Ages.....	95
Foreword—Some Theosophical Prophecies.....	49
From the Secret Doctrine.....	79
Function, The, of Attention in Personal Development.....	251

G

Gayatri, A Commentary on the.....	108
Genesis of Evil in Human Life, The.....	402
Genius	389
Gita, The Bhagavad.....	21, 93, 142, 204, 431
Give Us One Fact.....	399
Glamour, Its Purpose and Place in Magic.....	577
Golden Words	160
Great Quest, The.....	361, 396
Guesses, A Student's Notes and.....	110, 145, 189

H

Hermes as Universal Source.....	297
Hindu, A, Chela's Diary.....	218, 265, 305, 356
H. P. B., Conversations on Occultism with.....	36
H. P. Blavatsky on Precipitation.....	161
H. P. B. on Messages from Masters.....	533
Human Life, The Genesis of Evil in.....	402
Hypnotism	258

I

Ideals, The Fall of.....	408
India, Mistakes About, Correspondence.....	570
Intoxication, Astral	256
Is Denunciation a Duty?.....	114
"It's the Cat!".....	338

K

Karmic Visions	544
Knowledge, Self	451
Kosmic Mind	149

L

Land of Mystery, A.....	561
Letters on Magic and Alchemy.....	308
Life, Advantages and Disadvantages in.....	283
Life, Dialogue on the Mysteries of the After.....	98
Life, Sin Against.....	45
Lookout, On the.....	46, 126, 173, 221, 269, 317, 365, 413, 461, 509, 557, 605

M

Magic and Alchemy, Letters on.....	308
Magic, Glamour, Its Purpose and Place In.....	577
Magic, Black, in Science.....	285
Mahatmas, A Conversation On.....	587
Masters and Their Message.....	1, 81, 129, 177, 231, 273, 321, 369, 417
Masters Have Said, What the.....	43
Masters, H. P. B. on Messages from.....	533
Masters, The Orthodoxy of—Or That of Men?.....	225
Meaning of a Pledge, The.....	25
Mechanical Theosophy	354
Memory in the Dying.....	332
Meru, Mount	436
Message, Masters and Their.....	1, 81, 129, 177, 231, 273, 321, 369, 417
Messages, H. P. B. on, from Masters.....	533
Middle Ages, Finger-Posts in the.....	95
Mind, Kosmic	149
Mistakes About India, Correspondence.....	570
Mount Meru	436
Movement, The Theosophical.....	541
Mysteries of the After Life, Dialogue on the.....	98
Mystery, A Land of.....	561

N

Names and Things.....	194
Noetic Action, Psychic and.....	345, 381
Notes and Guesses, A Student's.....	110, 145, 189
Notice to Enquirers.....	264

O

Objects, Our Three.....	524
Occultism, Conversations on, with H. P. B.....	36
Occult Powers and Their Acquirement, Of.....	343
Occult Vibrations	443
Of Occult Powers and Their Acquirement.....	343
Of Studying Theosophy.....	336
Olympus, War in.....	513
On Pseudo-Theosophy	495
On the Lookout.....	46, 126, 173, 221, 269, 317, 365, 413, 461, 509, 557, 605
Orthodoxy, The, of Masters—or That of Men?.....	225
Our Cycle and the Next.....	67
Our Three Objects.....	524

P

Paragraphs, Cautions in.....	315
Personal Development, The Function of Attention in.....	251
Phenomena? What of.....	40
Physiology, The Secret Doctrine and.....	330
Pleasure, Sunday Devotion to.....	122
Pledge, The Meaning of a.....	25
Points of Agreement in All Religions.....	245
Powers, Of Occult, and Their Acquirement.....	343
Precipitation, H. P. Blavatsky on.....	161
Probation.....	208
Prophecies, Some Theosophical—Foreword.....	49
Prophecy, Another Theosophical.....	66
Pseudo-Theosophy, On.....	495
Psychic and Noetic Action.....	345, 381
Publicity, The Blessings of.....	215
Punishment, Theosophy and Capital.....	568

Q

Queries, Theosophical.....	205
Quest, The Great.....	361, 396
Questioners, Answers to.....	434, 506, 543, 603
Questions and Answers.....	475

R

Rays from the East.....	329
Reflections.....	244
Reincarnation, Respecting.....	314
Religions, Points of Agreement in All.....	245
Respecting Reincarnation.....	314
Rings and Rounds, Cosmical.....	197

S

Sacred Vedic Verse, The.....	217
Science, Black Magic in.....	285
Science, The Adepts and Modern.....	598
Secret Doctrine and Physiology, The.....	330
Secret Doctrine, Authorship of.....	227
"Secret Doctrine," A Word of the.....	229
Secret Doctrine, From the.....	79
Self-Knowledge.....	451
Sin Against Life.....	45
Some Theosophical Prophecies—Foreword.....	49
Some Views of an Asiatic.....	531
Source, Hermes as Universal.....	297
Spiritualism.....	580
Spiritualism, Before American.....	521
Student's Notes and Guesses, A.....	110, 145, 189
Studying, Of, Theosophy.....	336
Sunday Devotion to Pleasure.....	122
Symbolism, Theosophical.....	488

T

The Adepts.....	13
The Adepts and Modern Science.....	598
The Bhagavad-Gita.....	21, 93, 142, 204, 431
The Blessings of Publicity.....	215
The Cure of Diseases.....	492
The Dual Aspect of Wisdom.....	452
The Ensouled Violin.....	465
The Fall of Ideals.....	408
The Five Great Bestowments of Charity.....	255

T—Continued

The Function of Attention In Personal Development.....	251
The Genesis of Evil in Human Life.....	402
The Great Quest	361, 396
The Meaning of a Pledge.....	25
The Orthodoxy of Masters—Or That of Men?.....	225
The Sacred Vedic Verse.....	217
The Secret Doctrine and Physiology.....	330
The Theory of Cycles	592
The Theosophical Movement	541
The Three Desires	32
The Tidal Wave	446
The Year Is Dead, Long Live the Year.....	136
Theosophical Movement, The.....	541
Theosophical Prophecies, Some—Foreword.....	49
Theosophical Prophecy, Another.....	66
Theosophical Queries	205
Theosophical Symbolism	488
Theosophic Diet	472
Theosophy and Capital Punishment.....	568
Theosophy, Mechanical	354
Theosophy, Of Studying	336
Theosophy, On Pseudo-	495
Theosophy, Thoughts on.....	476
Things, Names and.....	194
Thoughts on Theosophy.....	476
Three Objects, Our	524
Tidal Wave, The.....	446
Truth?", "What is.....	477
Turkish Effendi on Christendom and Islam, A.....	53

V

Vedic Verse, The Sacred.....	217
Vibrations, Occult	443
Vidya, Yoga.....	485, 535, 571
Views, Some, of an Asiatic.....	531
Violin, The Ensouled.....	465
Visions, Karmic	544

W

War in Olympus.....	513
Was Cagliostro a "Charlatan?".....	298
Wave, The Tidal.....	446
"What Is Truth?".....	477
What of Phenomena?	40
What the Masters Have Said.....	43
Will and Desire.....	395
Wisdom, The Dual Aspect of.....	452
Word, A, of the "Secret Doctrine".....	229
Words, Golden	160

Y

Year Is Dead, The, Long Live the Year.....	136
Yoga Vidya	485, 535, 571

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

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Vol. III

NOVEMBER, 1914

No. 1

"Never was I not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal body experiences therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."
 —Bhagavad-Gita, B. C. 3100.

CONTENTS

Masters and Their Message	- - - -	1
The Adepts	- - - -	13
Dialogues Between the Two Editors	- - - -	15
The Bhagavad-Gita	- - - -	21
The Meaning of a Pledge	- - - -	25
Consciousness	- - - -	30
The Three Desires	- - - -	32
Conversations on Occultism with H. P. B.	- - - -	36
What of Phenomena?	- - - -	40
What the Masters Have Said	- - - -	43
Sin Against Life	- - - -	45
On the Lookout	- - - -	46

SUPPLEMENT

Some Theosophical Prophecies—Foreword	-	49
—A Turkish Effendi on Christendom and Islam	-	53
—Another Theosophical Prophecy	-	66
—Our Cycle and the Next	-	67
—From the Secret Doctrine	-	79

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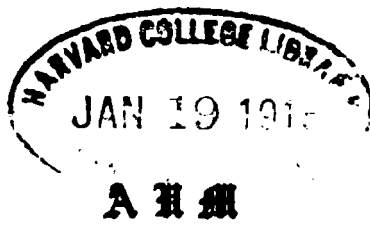
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Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



I am the cause; I am the production and dissolution of the whole of nature. There is no superior to me, O conqueror of wealth! On me is all the Universe suspended as the bead-gems on a necklace.—*Bhagavad-Gita*.

Should one fly even after furnishing oneself with thousands upon thousands of wings, and even though one should have the velocity of thought, one would never reach the end of the Great Cause.—*Sanatsujatiya, Ch. VI*.

THEOSOPHY

Vol. III

NOVEMBER, 1914

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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE ASSAULTS ON H. P. B.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

The Christians, who will see that we question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they.

Pseudo-Scientists will, of course, denounce us furiously.

Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various AUTHORITIES, who hide their real belief in deference to popular prejudices.

The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future.

The contest now going on between the party of public con-

science and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again—we are laboring for the brighter morrow.

And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Caesar: *MORITURUS TE SALUTAT!*

H. P. BLAVATSKY, New York, September, 1877;
Preface to Isis Unveiled.

H. P. B. had been in America three years when the foregoing sentences were penned. She had met Col. Olcott at the Eddy farmhouse in Vermont, scene of spiritualistic performances described in Col. Olcott's book, *People From the Other World*, and aroused his intense interest and curiosity in her, in the phenomena she was able to evoke at will, either directly, or through mediums, and in the guarded statements made to him, concerning powers latent in all men, and concerning men of a high state of development, spiritually, psychically and physically, whose existence was unknown to the West. She had met William Q. Judge, then a young man of twenty-four or five, and twenty years the junior of both Madame Blavatsky and Col. Olcott. Mr. Judge was unknown and obscure, Col. Olcott a well known lawyer, writer, and investigator of spiritualistic phenomena. She had met Prof. A. Wilder, a student of ancient philosophies and author of numerous books and articles. She had been in correspondence with many men and women in Europe and the East on matters of effort and interest in connection with subjects indicated in the Second and Third Objects of the newly formed Theosophical Society, most of whose members, both in New York and London, the two earliest societies, were spiritualists. She had written numerous articles for Spiritualist publications and the daily press, most of them devoted to reasons, arguments and analyses of evidence tending to show that the various "messages" and other manifestations were not necessarily communications from the spirits of the dead, but might, and indeed should, be ascribed to a variety of agencies. Other letters were written in fiery defense of the genuineness of the phenomena of séances, of mediums, and of the necessity for serious investigation of abnormal manifestations of all sorts. Many of these letters are to be found in the book, *A Modern Panarion*, others are buried in the files of periodicals of the day. She had received at her apartments and had met hundreds of seekers after the marvelous, had illustrated her contentions and theories by numerous phenomena performed off-hand before all sorts of witnesses and under all sorts of conditions. The variety and nature of these are spoken of at length in Col. Olcott's *Old Diary Leaves*, originally published serially in the pages of *The Theosophist*, and afterwards reprinted in book form; repeated references to them are scattered through the volumes of *The Path*, published at New York by Mr. Judge from 1886 to 1896;

and in Mr. Sinnett's book, *Incidents in the Life of H. P. Blavatsky*, published at London in 1886, following the "exposure" of Madame Blavatsky contained in the third volume of the Reports of the Society for Psychical Research, London, 1885, it is shown that such phenomena had occurred from her earliest childhood. The philosophy, life and character of Madame Blavatsky being at all understood, the Report and "exposure" spoken of becomes in fact a most extraordinary testimony and evidence of the actual and genuine powers possessed unbrokenly by H. P. B. And the same may be said of the book, *A Modern Priestess of Isis*, written by V. Solovyoff, an English translation of which was published at London under the auspices of the Society for Psychical Research in 1895, four years after the death of H. P. B. During all the period spoken of, H. P. B. was giving instruction both to Col. Olcott and to Mr. Judge, perhaps also to others, of a nature and character that did not develop till years afterward. As subsequently appeared, the teaching imparted to Mr. Judge was of an extent unknown to Col. Olcott, and in the same way the relation subsisting between H. P. B. and Mr. Judge was unknown and unsuspected by any and not until after the death of H. P. B. did signs of this relation begin to appear noticeably in the theosophical atmosphere.

In the midst of these multifarious activities, only faintly indicated in the preceding paragraph, *Isis Unveiled* was written. Statements in reference to the manner and method of its composition will be found in *Old Diary Leaves*, and in the article, "Theories About Reincarnation and Spirits," originally printed in *The Path* for November, 1886, and the article, "My Books," originally printed in *Lucifer* for May, 1891. Both these articles have been reprinted in "THEOSOPHY."

H. P. B.'s public career may be said to have begun with the publication of *Isis Unveiled* in 1877. She continued the center of an ever-widening storm area until her death, May 8, 1891. Although it is still too early by centuries for any but the most devoted of her students to see or foresee the world changes set in motion by her mighty wisdom and enormous energy, it is yet possible in the interval that has elapsed since the inauguration of the Theosophical Movement of the nineteenth century, to perceive some momentous facts in relation to her and her work, and to make some deductions from them which, the facts being recognized, are unavoidable.

It is clear that she never had any doubts from first to last of the infallibility of the principles she proclaimed, the facts she presented, the applications she made. Never a doubt appears concerning her own mission, concerning the Masters, concerning the philosophy. In other words, she was consistent throughout in all she wrote and in all that she did. What she said and did in the later years of her life, were not what she said and did in the beginning of her public work, but they were an expansion, an unfolding. All that she ever wrote after *Isis* was as implicit in *Isis* as the oak

is implicit in the acorn. She had often occasion to correct the understanding and interpretation by others, friends as foes, of her work. It is not of record that she ever recanted a statement made by her. She often varied her efforts, as a mother varies her steps to the needs of her child, and always for the same reason, the weakness or the puerility of the child, never from any weakness or puerility of her own.

It is clear that she never had any doubts as to how her mission, her work and her philosophy would be received by the world at large, nor any doubts or ignorance as to the pitfalls into which the students of the philosophy she brought would fall, for in both cases she over and over again pointed out before the event—always pointed out in advance of the event so far as we are aware—the trend of action and result. Her every writing will be found on study and reflection to contain a laying down of principles, a recital of facts, an application to a case at hand, a lesson drawn and an instruction given for the immediate future. She was as consistent and as orderly as nature in all that she did, *and she followed the same processes.*

It is clear that she was under no delusion as to the reception she herself would meet, but saw from the first what fate was in store for herself from the very nature of the Message she brought. She knew that the philosophy was unassailable because it was not of human discovery or invention, but was a statement of everlasting Law. She knew that the acceptance in full of this philosophy meant the subversion of every human creed, dogma, theory, speculation and fancy, with whatever name or sanction invested—the destruction of the ruling motive and the ruling ideas of the race. She knew that those who lived upon this motive and these ideas would fight to the last ditch of desperation. She knew, too, that since the students, however earnest and sincere, were of the race, each one of them would have to fight in himself to the death of this same motive and these same ideas. The race motive, the human motive, is *selfish*, the race idea is acquisition, possession, enjoyment, to whatever field of earth or heaven it may be turned. Is it any wonder that she should say that she did not conceal from herself the gravity of her undertaking, that she speaks of the bitter opposition she would be called upon to face, while yet profoundly repeating that she labored for the brighter morrow which “will hardly fail to result ultimately in the overthrow of error and the triumph of Truth?” She came, a willing martyr, to her work, her betrayal and her crucifixion, in order that Theosophy might have birth into the world of men once more, but came clear-seeing, lived clear-seeing and died clear-seeing—seeing what was and was to be.

In forty years there has not appeared to our knowledge one single effort in any quarter to overthrow the philosophy she promulgated, the facts she recited, the deductions she made. They have never been seriously assailed. Yet she wrote well-nigh inces-

santly during a period of sixteen years, on every conceivable subject, and for the most part with the scantiest of human means of reference or verification of what she wrote, and in a body almost constantly racked by disease, in a mental atmosphere of suspicion, of surveillance or of the most malignant hostility.

During her whole public career every assault that should have been directed against her philosophy and her facts was leveled against her. Is not the reason clear? The philosophy was impregnable: she was not. She had a human body, a human nature. She could be attacked in her honor, her reputation, her honesty, her motives, what not. The method has ever been the same: the Message being indestructible, destroy the messenger; the evidence being unassailable, assail the character and credibility of the witness. This has been true of every Christ and of every heroic character in history, and true in degree of their most loyal and devoted followers.

By this method and by this method alone can vested interests prolong their privilege and their existence. They live and thrive upon the ignorance and the credulity no less than upon the sins of the multitude. The Saviours and the Heroes of the race come in one service to all. The only privilege they can offer is the privilege to share their service and their martyrdom. This is not inviting either to those who dispense wisdom, honors or salvation for a price, or to those who would wish to acquire for a price. Yet always, at each Incarnation, a few who are sick of possessions and a few who have none, hear and see. And H. P. B. came, as the Predecessors came, as the Messengers only can come, to such as these.

For the sake of students attracted to Theosophy itself and who must sooner or later come in contact with one and another of the many calumnies circulated in regard to H. P. B., no less than for the sake of those older students who believe in the philosophy but who hold no certain knowledge in regard to H. P. B., and who are confused, bewildered or led afiel by the numerous claims and counter claims of "successors" to the mantle of the prophet, who must perforce belittle H. P. B. whenever her teachings come in conflict with their own pretensions and claims—for the sake of all these and all those whom they may contact, it seems wise at this stage to take up in chronological order some of the many assaults upon the name and fame of H. P. B., and consider what lessons and applications may be drawn from them.

The first assault was at the hands of spiritualistic theorists. Their views as to the source and meaning of manifestations were conflicting among themselves, but the ideas promulgated by H. P. B. were totally at variance with all of them. She was assailed as having first pretended to be a spiritualist herself, then as becoming a traitor to all that they held dear, and their enemy. One by one the ardent spiritualists broke company with the Society and many

who had at first been warm friends became unsparingly hostile. H. P. B. was accused of being herself a medium, and a trickster and fraud in her own phenomena. The spiritualist methods and the spiritualistic views were shared or adopted by many who were neither spiritualists nor theosophists and the stories and assaults originally set afloat by sincere but disappointed and hostile spiritualist writers still continue. The files of the leading spiritualist publications of the period contain many such attacks. Students will also find in the appendices to the later editions of the *Occult World* clear indices of the feelings of prominent spiritualists in the controversy therein indicated over some passages in one of the letters of the Master K. H. contained in the volume.

H. P. B.'s views and attitude are clearly set out in various articles reprinted in *A Modern Panarion*, in *Isis Unveiled*, in the earlier volumes of *The Theosophist*, and in the article, "Is Theosophy a Religion," originally published in *Lucifer*, and reprinted in "THEOSOPHY." She never showed any but friendliness for the spiritualists, as for men of all other opinions, defended them on numberless occasions, but always held unchangingly to her clearly defined statements as to the nature and character of the phenomena of the séance room, the sources of the manifestations, the dangers of mediumship and of the risks of dabbling in unknown fields of nature.

From the first she was assailed with charges of plagiarism, of merely rehashing exploded ancient religions and philosophies, of presenting under the guise of Theosophy nothing but a hodge-podge of paganism and pantheism. The bitterest of this class of assaults originated in the pages of the *Religio-Philosophical Journal*, which was also the vehicle for the later attacks of Prof. Elliot Coues and Mabel Collins.

These charges continually re-appear from quarters widely at variance, Catholic, Protestant, scientific, spiritualistic, and "occult." The truth is, as any one who takes the trouble to consult any of H. P. B.'s writings may know for himself at first-hand, is that from first to last H. P. B. never made any claims whatever as to originality in philosophy, ethics, science or knowledge. On the contrary her first published words (Preface to *Isis Unveiled*) distinctly disclaims any invention of her own, and this attitude was never departed from in all her subsequent efforts. *Isis*, as all her later writings, is filled with quotations from every source, modern and ancient. Her books are so burdened with citations and references as almost to be overladen with them, and make them rather open to the charge of pedantry than plagiarism. To a legal mind her writings in great part read like a brief, with statements of points at issue, principles established, evidence, arguments and references. To have placed quotes and acknowledgements in every use made of material in the world would have been mere affectation. It is, again, stated by her numberless times that what she is promulgating

is the Wisdom-Religion, which is the origin of all the world religions, their splits and off-shoots and she proves this by showing the fundamental ideas underlying every one of them, and tracing out the course of their divagations. One has, for example, but to read the preface and the Introduction to the *Secret Doctrine*, to be forever disabused regarding numberless charges leveled against H. P. B. The sole strength and validity, we may say unequivocally, of every charge ever made against H. P. B. lies in the ignorance and the prejudice of the author and recipient of the charge. The charge falls of its own weight whenever actually investigated at first-hand.

The charges against her are in all cases at flat contradiction with some other charge, as in the two classes so far recited. If she were a medium, it is certain that no other medium, nor all the mediums of which history has record, ever left such a stupendous monument of self-sacrifice, of knowledge, of learning, of power, of self-control and of impress upon the mind of the race as did H. P. B., so that to call her a "medium" is to "classify" Washington with anyone who happened to have or to have been given that name. On the other hand, to charge or to accredit her with the "invention" of Theosophy, the Masters, the vast world system of evolution, of philosophy, religion and science, which she assuredly promulgated, is to give the lie to any charge of plagiarism, "mediumship" or chicanery hurled against her. To accept one set of charges against H. P. B. it is necessary to deny all the others. To study her own actual writings and consistent life, is to understand that all the charges were baseless, but were none the less an inevitable concomitant of the work she undertook: to bring to a world torn and suffering from a myriad delusions, the one true everlasting Wisdom-Religion, which must from its very nature be subversive of all delusions, and its Messenger therefore certain from the first to be the shield of the Message and the victim of its foes.

Unquestionably the generally held view in the world at large among those who are accounted the makers and moulders of public opinion is that Madame Blavatsky was a monumental fraud and imposter, and Theosophy a more or less harmless mosaic of fiction and ancient philosophy, and its followers and students visionaries and "mystics" ready to take up with anything bordering on the weird, the marvelous, or the supernatural. The great mass of men still follow blindly their accepted "authorities" in all matters and seldom or never seek or receive first-hand knowledge on any subject. Naturally, these "authorities" lose at once their pre-eminence, their position and power, if their following should by any means come to believe in their fallibility, their ignorance or their falsity. Equally naturally the "authorities" would be overthrown were they to range themselves in support of views utterly subversive of the ideas and beliefs long ingrained in the multitude. The priest and

the laity are mutual bulwarks. The public must have its idol. Occasionally idols are overthrown and new fetishes adopted, or old ones revamped. But this constitutes the sum of human "progress." For this reason was it written, "human nature as a whole has changed but little in a million of years." When it is realized that the mission of H. P. B. was just this: to *change* human nature, the colossal character of the task undertaken, the entrenched barriers to be leveled, are better understood. One would be staggered at a proposal to submerge a continent and thus utterly dissipate its accumulations; to raise from the depths of the sea a new area and on the new foundations to erect an utterly new civilization. The task of H. P. B. was greater than this. Dearly as men prize their human possessions of property and place, they prize more dearly their mental possessions, their ideas of life, their fixed conceptions as to deity, nature and man. Yet if the philosophy promulgated by H. P. B. is true, the whole foundation of basic ideas of humanity is false, the whole structure of thought and action erected on these basic ideas must come down, not merely be repaired, readjusted, reformed. They must be *destroyed*. Few even of the most devoted students realized this and set themselves resolutely to the task in themselves. But those whose place and power depended on the established order of things, on the fixed ideas of the race, could but sense and feel the catastrophe in which they would be involved whichever horn of the dilemma they might take. If the new ideas were boldly adopted and proclaimed by them assuredly the masses could not follow, but would dethrone their idols and set themselves up new ones. To adopt the ideas proclaimed by H. P. B. was to cease to be "leaders" and "authorities," to become followers and students, to subject themselves to the same pitiless and thankless immolation as was visited on her. To reject the Christ is always easier than to accept Him; to crucify easier than to be crucified with Him.

This conscious and unconscious resistance to change took countless forms during the public period of H. P. B.'s work, but was always directed against Her, or against those who adopted the principles she promulgated, never against the ideas themselves, as stated. And the attacks always centered upon the necessarily vulnerable point of her phenomena. If her character could be assailed and her reputation destroyed, no credibility would attach to her phenomena and no attention to her philosophy. Her phenomena being physical in effect and metaphysical in causation, the borderland lay in the testimony of the witnesses. Her phenomena being uncommon and her explanations uncanonical, court and jury were necessarily alien to the testimony. Credulity in one direction is balanced by incredulity in the opposite. One part of the world had dogmatic religion for its fetish, another had materialistic science, and a minor third the spiritualistic and other psychological theories as idol or ideal. These were all fiercely in opposition, credulous to

the last degree of their own formulae and exponents, utterly incredulous as to the others. They were allies only in opposition to Theosophy, its Messenger and her phenomena. This was inevitable.

The work and the philosophy being planted in America, most plastic, or least indurated, point in the West, H. P. B. went to India. Fixed and immovable as is the Oriental mind in contrast with the West, it yet remained and remains that only in India could there be any conceivable opening for injecting the ideas of Universal Brotherhood. For in India the abstract principles re-embodied in Theosophy had and have a wide currency, however adulterated by the religions and sects of the East. In America was the only possibility of implanting principles, and their application in practice. In India was a possibility of inaugurating the application of principles which had been accepted in theory from time immemorial. In the same way it can be seen that in England, to which H. P. B. removed from India, lay the only possible opening in Europe for the sowing of the seed and the dissemination of the harvest, great or small.

We have seen how opposition and antagonism developed in America. But, if we have surveyed truly the contour of the field of labor, it would naturally be in India that we should expect to find the basis and citadel of the forces arrayed against H. P. B. And this, in point of fact, is what the course of events developed.

No sooner were H. P. B. and Col. Olcott landed in India and work commenced among the natives than rumors were set afloat that she was a Russian spy, Col. Olcott her accomplice, and her alleged Theosophical Society or Universal Brotherhood but a convenient cloak and disguise. They were for some time under surveillance of the British authorities and their every movement watched. In no long time the Government discovered the stupidity of this misconception and there was no further interference.

Next bitter abuse and stories were circulated among the natives by local Catholic missions. In time these also fell of their own weight. Further calumnies were set afloat by the Rev. Joseph Cook on his visit to the protestant missions in India in the early '80's and met the same fate. Within two years of their landing in Bombay work was well started by H. P. B. and Col. Olcott among the natives, the publication of *The Theosophist* was begun, influential Hindus of various castes and sects had joined the Society, acquaintance had been made with a number of leading Englishmen, among them Mr. Sinnett, editor of the most widely circulated English daily, Mr. Hume, recently Secretary of the government of India, Army officers and others, so that there were the beginnings of a genuine *rapprochement* between Europeans and natives of the best class on both sides, as well as some degree of fraternization among adherents and devotees of the native sects and castes. Much space was given the new Society and its work, as well as to the doings of the two Founders, in all the English and native publications.

Mention has been made of a tentative alliance formed from New York in the earliest days of the Society, with the Arya-somaj, a native effort for religious reform. At first the two Founders were welcomed with open arms by the Somaj, but the rapid rise of interest in the new movement and the attention given it, together with the fact that the pioneers of the Society resolutely refused to side with any sect or schism, giving their whole effort to the spread of the new ideas and applications, soon gave rise to coolness, then to antagonism, and opposition of every sort.

About a year after the arrival in Bombay there came to India Mme. and M. Couloumb, a French-Italian couple, whom H. P. B. had met and known in Cairo in 1872-3 where there had been an earlier attempt to form a group along lines similar to the Third Object of the Theosophical Society—in other words, an attempt to arouse attention to the reality and genuine nature of mediumistic and psychical phenomena, and study of their causation. In this attempt Mme. Couloumb had shared as she was mediumistic herself. The attempt failed.

The two Couloumbes forthwith hunted up H. P. B. and claimed her help, as they were penniless. Work was given M. Couloumb as a sort of man-of-all-work around the newly established premises of the Society. Mme. Couloumb was given charge of details as housekeeper and quasi-amanuensis, as means were limited, the work great and willing hands but few. Both M. and Mme. Couloumb professed great interest in the new Society, which they joined, and great personal gratitude and devotion to Madame Blavatsky for succouring them at a time of great distress.

Thus matters proceeded until 1884, the number of Branches throughout India ever-increasing, the sphere of interest in the Society ever-enlarging, the headquarters more and more the scene of activities and the coming and going of every variety of curiosity hunter and student of the occult. The Couloumbes, with the increasing growth of the Society and activity at the headquarters, apparently became more and more discontented with the minor position they occupied, more and more envious and dubious regarding the attention paid by all comers to H. P. B. To new-comers and old Mme. Couloumb frequently voiced her dissatisfaction and hinted that she could make revelations which would diminish the importance of H. P. B. and increase her own. With various native members she first hinted and then proclaimed her own powers of divination, and on several occasions endeavoured to procure money from members. Her nature and character were known, but she was treated by H. P. B. exactly as so many others had been and were afterwards dealt with by her. That is to say, H. P. B. never refused anyone soever who sought her, never denied what help could be given to any claimant or applicant, accepted one and all, not for what they were but for what they claimed to be. She literally, in

all cases, took every one at his own word, and herself bore, without complaint and without any self-protective measures, whatever befell her when the real nature of the applicant came to the surface. Never in any case did she raise her voice in self-defense, excuse or explanation. But she fought ever with lion-like courage and hardihood in defense of her Masters, the Society, the philosophy, and its students of every degree. This unchanged action and character should of itself have been a blazing evidence to all students of who She was and what She represented in her own person. Those who have read the prefatory statements in the writing called the Third Instruction, should have been able to make an everlasting application therefrom, because what took place in India in 1884 was duplicated in the case of William Q. Judge ten years later. She who saved others, was barred by the very nature of her Being and her Mission, from any attempt to save herself.

Early in 1884 the Couloumbs laid before the Council at Adyar—H. P. B. and Col. Olcott being then in Europe—charges that Madame Blavatsky was in fact a trickster and her phenomena produced during preceding years at the headquarters by chicanery, made possible by their collusion; that they had been brought to India by H. P. B. for that purpose and that their ostensible employment was but a part of the mask of deception. Their charges were listened to, and they were invited to substantiate them. As the charges rested entirely upon their unsupported statements; as by their own confession they were tricksters themselves, and as, finally, there was not one of the Council but had repeatedly been independently witness at the hands of H. P. B. of phenomena in which the Couloumbs could have had no part, and under circumstances which precluded advance preparations on the part of any one, while two of its members, at least, had been themselves recipients of communications and other phenomenal manifestations directly, the charges could only be considered in the light of an admitted reflection upon the Couloumbs. And as they admitted, in addition, efforts to obtain money from members to locate "buried treasures," etc., the Council, after deliberation, expelled both the Couloumbs from the Society for violation of the Rules indicated in earlier numbers of this series.

Missionary hostility to the Society and its prominence and purposes had never for a moment lapsed. Mme. Couloumb opened negotiations and found a quick response. In August and September, 1884, the *Christian College Magazine* published a series of letters and comments, emanating from Mme. Couloumb, and purporting to have been written at various times by H. P. B., in which, in the midst of irrelevant matter relating to the day to day work at headquarters, were incessant statements showing unblushing trickery and fraud and delight in them. None of the letters were dated, the envelopes were missing, no responsibility for their genuineness nor accuracy was assumed by the magazine, which pub-

lished them as on the responsibility of Mme. Couloumb, but with the statement that their genuineness was believed.

The bomb fell flat. Most of the leading Indian papers condemned off-hand the infamy of the proceeding, the evident venom behind the publication, the lack of any effort to ascertain from H. P. B. and those around her an affirmation or denial regarding the letters, the one-sided nature of the whole affair. The counter statements of leading Englishmen resident in India, as well as of influential and widely known natives, certifying to their acquaintance with H. P. B., their personal knowledge of her character, her ability and her genuine powers as witnessed by themselves were published and recopied throughout India, as were the denials of those at headquarters and the statements of the members of the Council of the facts regarding the Couloumb and their expulsion from the Society six months previously. On the return of H. P. B. to India hundreds of native students of the College joined in a fervent welcoming demonstration and a declaration of their respect for her and condemnation of the action taken by the magazine. Missionary organs and missionaries, however, continued the assault with undiminished vigor, and every exploded tale that could be revived and numerous new inventions were added from time to time with all the ardor of political campaigns in the slums. No indication appears of any effort or desire to ascertain the facts, to present both sides, or to do aught but destroy if possible the reputation and standing of H. P. B.

The effort failed utterly in itself. No students of the new teachings were affected, no membership in the new Society was lost, but far and wide throughout the Branches resolutions of love and gratitude were adopted, and after a year or two it would have been as egregious a folly on the part of any enemy of the Society to revive the Couloumb slanders as to have renewed the Russian spy stories of the first days. Yet the after effect of this episode was profound and far-reaching in its influence upon the opinion of the world at large regarding H. P. B., and upon untold thousands of sincere students of Theosophy. For the Couloumb incident was the pith and marrow of the widely known Report of the Society for Psychical Research upon the phenomena of H. P. B., which is the real basis for the accepted conclusion in millions of minds that Madame Blavatsky was a clever imposter and monumental charlatan. And the attitude taken in relation to the Couloumb affair by Col. Olcott was responsible for grievous consequences to himself and unnumbered others who later looked upon him as an exponent, a guide and an example.

It has been essential, therefore, to sketch the main features of this affair in order to make intelligible a consideration of the Report of the Psychical Research Society, which is now to be undertaken.

(To be continued.)

THE ADEPTS*

SOME OBJECTIONS AND ANSWERS TO THEM.

IN this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

“MASTERS” IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Everyone, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

* This article was first printed by Wm. Q. Judge in *The Path* for January, 1898.

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

WILLIAM BREHON.

DIALOGUES BETWEEN THE TWO EDITORS*

I.

ON ASTRAL BODIES, OR DOPPELGANGERS.

M. C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

H. P. B. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or *shadow*, properly so called, around which the physical body of the *foetus*—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call *lingasarira*, but which I would propose to call, for greater convenience, "Protean" or "Plastic Body."

M. C. Why Protean or Plastic?

H. P. B. Protean, because it can assume all forms; *e.g.* the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves," and "mediums in cabinets," whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings." Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's "*Astral*" or Protean body.

M. C. But how is this astral body created?

H. P. B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M. C. And what about the second?

H. P. B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa*, or "Illusion-body." During life this image is the vehicle both of thought and

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1888.

of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East *Bhoot*, or *Kama-rupa*, but which is better known to theosophists as the "Spook."

M. C. And the third?

H. P. B. The third is the true *Ego*, called in the East, by a name meaning "causal body" but which in the *trans*-Himalayan schools is always called the "Karmic body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the *Monad* and *Manas* in *Devachan*.

M. C. Then there are three doubles?

H. P. B. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the *manvantara* unless *Nirvana* puts an end to it before.

M. C. But shall not we be asked what difference there is between the *Mayavi* and *Kama rupa*, or as you propose to call them the "Dream body" and the "Spook?"

H. P. B. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion body," merges after death entirely into the causal body or the conscious, *thinking* *Ego*. The animal elements, or power of desire of the "Dream body," absorbing after death that which it has collected (through its insatiable desire to *live*) during life; *i.e.* all the astral vitality as well as all the impressions of its *material* acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama rupa*. Our Theosophists know well enough that after death the *higher* *Manas* unites with the *Monad* and passes into *Devachan*, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

M. C. Is it all that can be said upon the subject?

H. P. B. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M. C. Every country in the world believes more or less in the "double" or *doppelgänger*. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa*?

H. P. B. It is; because produced by the thought of the dying man.

M. C. Is it unconscious?

H. P. B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i. e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprizes the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

M. C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H. P. B. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—be made to caricature or distort your thought.

M. C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a

friend far away, perhaps on another continent? I have known instances of this occurring.

H. P. B. Because it then so happens, that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M. C. This seems very simple; why then does it only occur with exceptional persons?

H. P. B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M. C. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H. P. B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin,) or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness

most of the great men of science. We must rather pity than blame them.

M. C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H. P. B. Not necessarily that "person" alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

M. C. Is that shape absolutely unconscious?

H. P. B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M. C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image?

H. P. B. Exactly. It is a walking thought.

M. C. In which case an adept can appear in several places almost simultaneously.

H. P. B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

M. C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H. P. B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me

if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

M. C. But supposing the evil-wisher to have a very strong will, without being a *dugpa*, could the death of the other be accomplished?

H. P. B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye?" Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M. C. But how about the thoughts you call "silent?" Do such wishes or thoughts come home to roost?

H. P. B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are regular, fully developed "black magicians;" for such have the power to accomplish what they wish.

M. C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

H. P. B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M. C. Why is this so important?

H. P. B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

(To be continued.)

THE BHAGAVAD-GITA*

(Continued from October Number.)

CHAPTER FIFTH.

The name of this chapter in Sanscrit is "Karmasanyasayog," which means "The Book of Religion by Renouncing Fruit of Works." It has always seemed to me to be one of the most important in the Bhagavad-Gita. As the poem is divided into eighteen parts, this one is just beyond the first division, for the whole number are to be put into six groups of three chapters each, and we have finished four.

Arjuna is supposed to bring forward the objections raised by, or views belonging to, the two great Indian schools called the Sankhya and the Yoga, one of which advised its votaries to renounce all works and to do nothing whatever, while the other called for the performance of works. The divergent views naturally caused great differences in practice, for the followers of one would be found continually working, and those of the other continually doing nothing. Hence we find, in India, even at the present day, great numbers of ascetics who remain inert, and encounter on the other hand those who go on making Karma with a view to salvation.

A very little reflection will show the student that the only result of action, as such, will be a continuation of action, and hence that no amount of mere works will in themselves confer Nirvana or rest from Karma. The only direct product of Karma is Karma. And this difficulty rose before Arjuna in the fifth conversation. He says:

Thou praisest, Krishna, the renunciation of works; on the other hand, devotion through them. Declare to me with precision that one only which is the better of these two.

Whereupon Krishna replies:

To cease from works

Is well, and to do works in holiness

Is well; and both conduct to bliss supreme;

But of these twain the better way is his

Who working piously refraineth not.

That is the true Renouncer, firm and fixed.

Who—seeking nought, rejecting nought—dwells proof

Against the "opposites."

The meaning of the teacher has been by some suggested to be that, inasmuch as the life of the ascetic is very hard, almost impossible for the majority of men, it is wiser to now perform good acts in the hope that they will lead one hereafter to a favorable birth in such surroundings that complete renunciation of action—outwardly—will be an easy task, and that the two sorts of practice were not intended to be laid before the student for selection, nor is he put in a dilemma compelling him to choose. I think such is not the meaning, but that, on the contrary, the seemingly easy alternative of performing actions properly is in reality the most

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difficult of all tasks. And, no matter how much we may wait for a favorable birth, for a much hoped-for environment which will not only permit the new sort of life, but, in fact, urge it upon us, it will never arrive for us until we have learned what is the right performance of action. This learning can never be acquired by a renunciation of works now. Indeed, it may be taken for granted that no person will be able to renounce the world unless he has passed through the other experience in some life. A few may be found who attempt to do so, but if they have not been through all action they cannot proceed. The character of the man himself inwardly is the real test. No matter how many times during countless births he has renounced the world, if his inner nature has not renounced, he will be the same man during the entire period, and whenever, in any one of his ascetic lives, the new, the appropriate temptation or circumstance arises, he will fall from his high outward asceticism.

That our view as to the extreme difficulty of *right renunciation through action* is correct, we may refer to what Krishna says further on in the chapter.

Yet such abstraction, Chief!
Is hard to win without much holiness.

Krishna praises both schools, telling Arjuna that the disciples of each will arrive at a like end; but he says that right performance of action is the better. Now we must reconcile these two. If one is better than the other and yet both conduct to the same goal, there must be some reason for making the comparison, or hopeless confusion results. Acting upon his apparent equal endorsement, many seekers have abandoned action, thereby hoping to gain salvation. They ignored the sixth verse, which reads: "O thou of mighty arms, it is difficult to attain true renunciation *without right performance of action*; the devotee *rightly performing action attains to true renunciation* before long." Here again is a higher place assigned to performance of action. It seems clear that what Krishna meant was that renunciation of action in any one life, followed by the same conduct in all the subsequent lives thereby affected, would at last lead the renouncer to see how he must begin to stop that kind of renunciation and take up the performance of actions while he renounced the fruit of them. This is thought by many occultists to be the true view. It is well known that the ego returning to regeneration is affected by the actions of his previous births, not only circumstantially in the various vicissitudes of a life, but also in the tendency of the nature to any particular sort of religious practice, and this effect operates for a length of time or number of births exactly commensurate with the intensity of the previous practice. And naturally in the case of one who deliberately renounced all in the world, devoting himself to asceticism for many years, the effect would be felt for many lives and long after other temporary impressions had worn off. In going on thus for so many

births, the man at last acquires that clearness of inner sight which brings him to perceive what method he really ought to follow. Besides also the natural development, he will be assisted by those minds whom he is sure to encounter, who have passed through all the needed experience. Additional support for these suggestions is found in the sixth chapter, in the verses referring to the rebirth of such disciples:

So hath he back what heights of heart
He did achieve, and so he strives anew
To perfectness, with better hope, dear Prince!
For by the old desire he is drawn on
*Unwillingly.*¹

What we are to endeavor to understand, then, is how to renounce the fruit of our actions, which is what Krishna means when he tells us to perform actions as a renunciation. The polluting effect of an act is not in the nature of the mere thing done, nor is the purifying result due to what work we may do, but on either hand the sin or the merit is found in the inner feeling that accompanies the act. One may donate millions in alms, and yet not thereby benefit his real character in the least. It is very true that he will reap material rewards, perhaps in some other life, but those even will be of no benefit, since he will be still the same. And another may only give away kind words or small sums, because that is all he has to give, and be so much benefited by the feeling accompanying each act that his progress up the ascending arc toward union with spirit is rapid. We find in the Christian Testament Jesus of Nazareth enforcing this view in the parable of the widow's mite, which he regarded as of more value than all that had been given by others. He could not have referred to the intrinsic value of the coin given, nor to the act as thus measured, for that quantity was easily ascertained; he only looked to the inner feeling of the poor woman when she gave all that she had.

No matter in what direction we see ourselves acting, we perceive how difficult it is to be true renouncers. And we cannot hope to reach the perfection of this better sort of renunciation through action, in the present life, be it the one in which we have begun, or be it the twentieth of such effort. However, we can *try*, and such is our duty; if we persevere, the tendency toward the right understanding will increase with each life more rapidly than would otherwise be possible.

And even in the high aim found in aspiration to discipleship under a master, or even to Adeptship, we encounter the same difficulty. This aspiration is commendable above most that we can formulate, but when we coldly ask ourselves soon after that aspiration has been formed, "Why am I thus aspiring; why do I want to be near in sense to the Master?", we are obliged to admit that the impelling motive for acquiring the aspiration was tinged with self-

¹The italics are my own.—B.

ishness. We can easily prove this by inquiring in the forum of our own conscience if we had the aspiration for ourself or for the great mass of men, rich and poor, despicable and noble; would we be able to feel content were we suddenly told that our deep longing had given the boon to others and that we must wait ten lives more. It is safe to say that the answer would be that we were very sorry. In the twelfth verse we find the remedy for the difficulty, as well as the difficulty itself, clearly stated thus: "The right performer of action, abandoning fruit of action, attains to rest through devotion; the wrong performer of action, attached to fruit thereof on account of desire, remains bound."

These instructions will be very difficult for all who are living for themselves and who have not in some small degree begun to believe that they are not here for their own sake. But when we feel that there is no separation between us and any other creature, and that our Higher Self is leading us through all the experiences of life to the end that we shall recognize the unity of all, then, instead of continually acting contrary to that object of the Higher Self, we try to acquire the right belief and aspiration. Nor need we be deterred, as some are, by the extreme difficulty of eliminating the selfish desire for progress. That will be the task during many lives, and we should begin it voluntarily as soon as it is known, instead of waiting for it to be forced in upon us through suffering and many defeats.

A common mistake made by theosophical students as well as those outside is corrected in this chapter. It is the habit of many to say that, if these doctrines are followed to the letter, the result is a being who cares for nothing but the calmness which comes from extinction in the Supreme Spirit,—that is, the extreme of selfishness. And popular writers contribute to this ridiculous impression, as we can see in the numerous articles on the subject. Among those writers it is the sequence of the "personal aggrandizement idea," which is the bane of the present age, as occultists think, but the chief beauty of it in the eyes of those to whom we refer. Krishna puts it clearly enough in the twenty-fifth verse:

"Effacement in the Supreme Spirit is gained by the right-seeing sage whose sins are exhausted, who hath cut asunder all doubts, whose senses and organs are under control, and *who is devoted to the well-being of all creatures.*"

If the last qualification is absent, then he is not a "right-seeing sage" and cannot reach union with the Supreme. It must follow that the humblest imitator, every one who desires to come to that condition, must try to the best of his ability to imitate the sage who has succeeded. And such is the word of the Master; for He says in many places that, if we expect to have His help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded.

WILLIAM BREHON, F. T. S.

THE MEANING OF A PLEDGE.*

IT has been thought advisable that members of a certain Occult Lodge of the T. S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows :

- "1. I pledge myself to endeavour to make Theosophy a living factor in my life.
 - "2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
 - "3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.
 - "4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
 - "5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.
 - "6. I pledge myself to give what support I can to the movement in time, money, and work.
- "So Help Me, My Higher Self."

It is at once plain that this is not a general Pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:—

"So help me my Higher Self."

The term "Higher Self" has recently come into considerable use—at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to "take an oath" in the ordinary fashion of Christians is much less serious than a Pledge in presence of the "Higher Self."

The "Higher Self," moreover, is not a sort of sublimated essence of any one man; a sort of spiritualised "personality." It is universal and secondless and in such a sense the term "*my* Higher Self" seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the Jiva, the Monad, with the secondless "Higher Self" that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It *per se*

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is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and *brings it upon himself*. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the "Higher Self," but it can affect the individual man. The "Higher Self" is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognise the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefitting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active, but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves *to be* active, and not merely to endeavour to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavour to "make Theosophy a living factor in our lives." Before we can *endeavour* to do this, much less *do* it effectually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavour. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy *the* living factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a *living* factor in his life.

As a negative definition nothing could be better than the definition in LUCIFER No. 3:

"He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this Pledge—and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall *positively* work altruistically and defend any innocent person as he would himself.

Many men may be so colourless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in "I will not" but in the "I will do." Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult—otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling block to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their method of

work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for "Universal Brotherhood" and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons arising out of the general circumstances.

The question naturally arises: "Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?" And again: "Has the Society any coherence and purpose which shall make *it* a living power in the society by which it is surrounded?" For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of "alloys" to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor. But this will be found to be a distinction which is very subtle and difficult to make in life. "Light on the Path," too, warns the aspirant against self-righteousness of a like character, "for the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow." Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected,) unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavour to do so on our mind, and thus abstain from "condemning others." For the silent condemnation of the mind would seem more "vicious" than physical

speech, for, at any rate in the "judge," it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in LUCIFER, No. 3, it has been open to those who take the Pledge to consider that their human brothers are not "Brother Theosophists," and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge "never to listen without protest to any evil thing spoken" of them. But the definition stops this with its "whether a brother Theosophist or not," and agrees with the legal maxim which is so seldom acted upon—always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to "judge not that ye be not judged."

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men's lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who aspire to take it to carefully ascertain, before pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavour to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavour to "Know Thyself."

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism. It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfilment the supreme object of his life.

It is necessary "to read, mark, learn, and inwardly digest" the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED.

CONSCIOUSNESS*

CONSCIOUSNESS is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we designate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual, exercises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

In the second class the consciousness enjoys a wider freedom.

The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousness we shall term the *superficial*; it has length and breadth, but no depth. It is the possession of those who, while devoted to one special employment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfil an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value.

* This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1888.

Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as lineal. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are useful and active, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature and extent will be recognised only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and will pass away, but those that are the possession of the solid form are secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

THE THREE DESIRES*

THE first three of the numbered rules of "Light on the Path" must appear somewhat of an unequal character to bracket together. The sense in which they follow each other is purely spiritual. Ambition is the highest point of personal activity reached by the mind, and there is something noble in it, even to an Occultist. Having conquered the desire to stand above his fellows, the restless aspirant, in seeking what his personal desires are, finds the thirst for life stand next in his way. For all that are ordinarily classed as desires have long since been subjugated, passed by, or forgotten, before this pitched battle of the soul is begun. The desire for life is entirely a desire of the spirit, not mental at all; and in facing it a man begins to face his own soul. But very few have even attempted to face it; still fewer can guess at all at its meaning.

The connection between ambition and the desire of life is of this kind. Men are seldom really ambitious in whom the animal passions are strong. What is taken for ambition in men of powerful physique is more often merely the exercise of great energy in order to obtain full gratification of all physical desires. Ambition pure and simple is the struggle of the mind upwards, the exercise of a native intellectual force which lifts a man altogether above his peers. To rise—to be pre-eminent in some special manner, in some department of art, science, or thought, is the keenest longing of delicate and highly-tuned minds. It is quite a different thing from the thirst for knowledge which makes of a man a student always—a learner to the end, however great he may become. Ambition is born of no love for anything for its own sake, but purely for the sake of oneself. "It is I that will know, I that will rise, and by my own power."

"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels."

The place-seeking for which the word was originally used, differs in degree, not in kind, from that more abstract meaning now generally attached to it. A poet is considered ambitious when he writes for fame. It is true; so he is. He may not be seeking a place at court, but he is certainly seeking the highest place he knows of. Is it conceivable that any great author could really be anonymous, and remain so? The human mind revolts against the theory of the Baconian authorship of Shakespeare's works, not only because it deprives the world of a splendid figure, but also because it makes of Bacon a monster, unlike all other human beings. To the ordinary intelligence it is inconceivable that a man should hide his light in this purposeless manner. Yet it is conceivable to an occultist that a great poet might be inspired by one greater than himself, who would stand back entirely from the world and all

* This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1888.

contact with it. This inspirer would not only have conquered ambition but also the abstract desire for life, before he could work vicariously to so great an extent. For he would part with his work for ever when once it had gone to the world; it would never be his. A person who can imagine making no claim on the world, neither desiring to take pleasure from it nor to give pleasure to it, can dimly apprehend the condition which the occultist has reached when he no longer desires to live. Do not suppose this to mean that he neither takes nor gives pleasure; he does both, as also he lives. A great man, full of work and thought, eats his food with pleasure; he does not dwell on the prospect of it, and linger over the memory, like the gluttonous child, or the gourmand pure and simple. This is a very material image, yet sometimes these simple illustrations serve to help the mind more than any others. It is easy to see, from this analogy, that an advanced occultist who has work in the world may be perfectly free from the desires which would make him a part of it, and yet may take its pleasures and give them back with interest. He is enabled to give more pleasure than he takes, because he is incapable of fear or disappointment. He has no dread of death, nor of that which is called annihilation. He rests on the waters of life, submerged and sleeping, or above them and conscious, indifferently. He cannot feel disappointment, because although pleasure is to him intensely vivid and keen, it is the same to him whether he enjoys it himself or whether another enjoys it. It is pleasure, pure and simple, untarnished by personal craving or desire. So with regard to what occultists call "progress"—the advance from stage to stage of knowledge. In a school of any sort in the external world emulation is the great spur to progress. The occultist, on the contrary, is incapable of taking a single step until he has acquired the faculty of realizing progress as an abstract fact. Someone must draw nearer to the Divine in every moment of life; there must always be progress. But the disciple who desires that he shall be the one to advance in the next moment, may lay aside all hope of it. Neither should he be conscious of preferring progress for another or of any kind of vicarious sacrifice. Such ideas are in a certain sense unselfish, but they are essentially characteristic of the world in which separateness exists, and form is regarded as having a value of its own. The shape of a man is as much an *eidolon* as though no spark of divinity inhabited it; at any moment that spark may desert the particular shape, and we are left with a substantial shadow of the man we knew. It is in vain, after the first step in occultism has been taken, that the mind clings to the old beliefs and certainties. Time and space are known to be non-existent, and are only regarded as existing in practical life for the sake of convenience. So with the separation of the divine-human spirit into the multitudes of men on the earth. Roses have their own colours, and lilies theirs; none can tell why this is when the same sun, the same light, gives the colour to each. Nature is indivisible. She clothes the earth, and when that clothing is torn away, she bides her time and re-clothes it again when there

is no more interference with her. Encircling the earth like an atmosphere, she keeps it always glowing and green, moistened and sunlit. The spirit of man encompasses the earth like a fiery spirit, living on Nature, devouring her, sometimes being devoured by her, but always in the mass remaining more ethereal and sublime than she is. In the individual, man is conscious of the vast superiority of Nature; but when once he becomes conscious that he is part of an indivisible and indestructible whole, he knows also that the whole of which he is part stands above nature. The starry sky is a terrible sight to a man who is just self-less enough to be aware of his own littleness and unimportance as an individual; it almost crushes him. But let him once touch on the power which comes from knowing himself as part of the human spirit, and nothing can crush him by its greatness. For if the wheels of the chariot of the enemy pass over his body, he forgets that it is his body, and rises again to fight among the crowd of his own army. But this state can never be reached, nor even approached, until the last of the three desires is conquered, as well as the first. They must be apprehended and encountered together.

Comfort, in the language used by occultists, is a very comprehensive word. It is perfectly useless for a neophyte to practice discomfort or asceticism as do religious fanatics. He may come to prefer deprivation in the end, and then it has become his comfort. Homelessness is a condition to which the religious Brahmin pledges himself; and in the external religion he is considered to fulfill this pledge if he leaves wife and child, and becomes a begging wanderer, with no shelter of his own to return to. But all external forms of religion are forms of comfort, and men take vows of abstinence in the same spirit that they take pledges of boon companionship. The difference between these two sides of life is only apparent. But the homelessness which is demanded of the neophyte is a much more vital thing than this. It demands the surrender from him of choice or desire. Dwelling with wife and child, under the shelter of a familiar roof-tree, and fulfilling the duties of citizenship, the neophyte may be far more homeless, in the esoteric sense, than when he is a wanderer or an outcast. The first lesson in practical occultism usually given to a pledged disciple is that of fulfilling the duties immediately to hand with the same subtle mixture of enthusiasm and indifference as the neophyte would imagine himself able to feel when he had grown to the size of a ruler of worlds and a designer of destinies. This rule is to be found in the Gospels and in the Bhagavad Gita. The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all. This law can never be obeyed until all desire of comfort is forever destroyed. The ceaseless assertions and re-assertions of the personal self must be left behind forever. They belong as completely to the character of this world as does the desire to have a certain balance at the bank, or to retain the affections of a loved

person. They are equally subject to the change which is characteristic of this world; indeed, they are even more so, for what the neophyte does by becoming a neophyte is simply to enter a forcing-house. Change, disillusionment, disheartenment, despair will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires. For it is perfectly useless for the neophyte to imagine he can get beyond the region of desires. He cannot; he is still a man; Nature must bring forth flowers while she is still Nature, and the human spirit would loose its hold on this form of existence altogether did it not continue to desire. The individual man cannot wrench himself instantly out of that life of which he is an essential part. He can only change his position in it. The man whose intellectual life dominates his animal life, changes his position; but he is still in the dominion of desire. The disciple who believes it possible to become selfless in a single effort, will find himself flung into a bottomless pit as the consequence of his rash endeavour. Seize upon a new order of desires, purer, wider, nobler; and so plant your foot upon the ladder firmly. It is only on the last and topmost rung of the ladder, at the very entrance upon Divine or Mahatmic life, that it is possible to hold fast to that which has neither substance or existence.

The first part of "Light on the Path" is like a chord in music; the notes have to be struck together though they must be touched separately. Study and seize hold of the new desires before you have thrust out the old ones; otherwise in the storm you will be lost. Man while he is man has substance and needs some step to stand on, some idea to cling to. But let it be the least possible. Learn as the acrobat learns, slowly and with care, to become more independent. Before you attempt to cast out the devil of ambition—the desire of something, however fine and elevated, outside of yourself,—seize on the desire to find the light of the world within yourself. Before you attempt to cast out the desire of conscious life, learn to look to the unattainable or in other language to that which you know you can only reach in unconsciousness. In knowing that your aim is of this lofty character, that it will never bring conscious success, never bring comfort to you, that it will never carry you *in your own temporary personal self* to any haven of rest or place of agreeable activity, you cut away all the force and power of the desires of the lower astral nature. For what avail is it, when these facts have been once realised, to desire separateness, sensation or growth?

The armour of the warrior who rises to fight for you in the battle depicted in the second part of "Light on the Path," is like the shirt of the happy man in the old story. The king was to be cured of all his ills by sleeping in this shirt; but when the one happy man in his kingdom was found, he was a beggar, without care, without anxiety—and shirtless. So with the divine warrior. None can take his armour and use it, for he has none. The king could never find happiness like that of the careless beggar. The man of the world, however fine and cultivated he may be, is hampered by a thousand thoughts and feelings which have to be cast aside before he can even stand on the threshold of occultism. And, be it observed, he is chiefly handicapped by the armour he wears, which isolates him. He has personal pride, personal respect. These things must die out as the personality recedes. The process described in the first part of "Light on the Path," is one which takes off that shell, or armour, and casts it aside forever. Then the warrior arises, armourless, defenceless, offenceless, identified with the afflictors and the afflicted, the angered and the one that angers; fighting not on any side, but for the Divine, the highest in all.

CONVERSATIONS ON OCCULTISM WITH H. P. B.*

In 1875, '76, '77, and '78 my intimacy with H. P. B. gave me many opportunities for conversing with her on what we then called "Magic". These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

ON DEVACHAN.

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason."

*This article was first printed by Wm. Q. Judge in *The Path* for April, 1894.

Later, when definite terms had come into use, the question raised was whether or not all stayed 1500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS.

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does * * * and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile*, and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house. There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the

consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—‘the dual forces in nature’? Precisely, that’s just it; and Theosophists should remember it.”

DO MASTERS PUNISH.

“Now I’m not going to tell you all about this. They are just; They embody the Law and Compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters’ ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary.”

ABOUT ELEMENTALS.

“It’s a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call * * * can’t see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can’t make it obey you until you know how to get the force directed. I’ll send him to you and let him make a bell.”

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H. P. B. On next seeing her she asked if * * * had been over and sounded the bell, mentioning the exact day and time.]

“This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don’t you remember what you told me about that lady * * * who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera.” [It was the opera of *Tristan and Isolde*, by Wagner.—J.] “In that case, as Isolde is Irish, the whole idea under it aroused a class of ele-

mentals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps*: the correct number.

Q. How many in my house? *Taps*: right.

Q. How many months have I been in the city? *Taps*: correct.

Q. What number of minutes past the hour by my watch?

Taps: right.

Q. How many keys on my ring? *Taps*: correct.

H. P. B. "Oh hosh! Let it stop. You wont get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

SHE PRECIPITATES IN LONDON.

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H. P. B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile*. I then asked her how she got it, and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

WILLIAM Q. JUDGE.

WHAT OF PHENOMENA? *

To the Editors of LUCIFER:

"I avail myself of your invitation to correspondents, in order to ask a question.

"How is it that we hear nothing now of the signs and wonders with which Neo-theosophy was ushered in? Is the 'age of miracles' past in the Society?"

"Yours respectfully,

"*."

"Occult phenomena," is what our correspondent apparently refers to. They failed to produce the desired effect, but they were, in no sense of the word, "miracles." It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and the spirit are not mere creations of their fancy, due to ignorance of the physical constitution of man, but entities quite as real as the body, and much more important. These expectations were not realized. The phenomena were misunderstood and misrepresented, both as regards their nature and their purpose.

In the light which experience has now thrown upon the matter the explanation of this unfortunate circumstance is not far to seek. Neither science nor religion acknowledges the existence of the Occult, as the term is understood and employed in theosophy; in the sense, that is to say, of a super-material, but not super-natural, region, governed by law; nor do they recognise the existence of latent powers and possibilities in man. Any interference with the every-day routine of the material world is attributed, by religion, to the arbitrary will of a good or an evil autocrat, inhabiting a supernatural region inaccessible to man, and subject to no law, either in his actions or constitution, and for a knowledge of whose ideas and wishes mortals are entirely dependent upon inspired communications delivered through an accredited messenger. The power of working so-called miracles has always been deemed the proper and sufficient credentials of a messenger from heaven, and the mental habit of regarding any occult power in that light is still so strong that any exercise of that power is supposed to be "miraculous," or to claim to be so. It is needless to say that this way of regarding extraordinary occurrences is in direct opposition to the scientific spirit of the age, nor is it the position practically occupied by the more intelligent portion of mankind at present. When people see wonders, nowadays, the sentiment excited in their minds is no longer veneration and awe, but curiosity.

* This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1888.

It was in the hope of arousing and utilizing this spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of forces of nature which lie below the surface—that surface of things which modern science scratches and pecks at so industriously and so proudly—would have led to enquiry into the nature and the laws of those forces, unknown to science, but perfectly known to occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and the science themselves and for their own sake.

Experience has taught the leaders of the movement that the vast majority of professing Christians are absolutely precluded by their mental condition and attitude—the result of centuries of superstitious teaching—from calmly examining the phenomena in their aspect of natural occurrences governed by law. The Roman Catholic Church, true to its traditions, excuses itself from the examination of any occult phenomena on the plea that they are necessarily the work of the Devil, whenever they occur outside of its own pale, since it has a lawful monopoly of the legitimate miracle business. The Protestant Church denies the personal intervention of the Evil One on the material plane; but, never having gone into the miracle business itself, it is apparently a little doubtful whether it would know a *bona-fide* miracle if it saw one, but, being just as unable as its elder sister to conceive the extension of the reign of law beyond the limits of matter and force, as known to us in our present state of consciousness, it excuses itself from the study of occult phenomena on the plea that they lie within the province of science rather than of religion.

Now science has its miracles as well as the Church of Rome. But, as it is altogether dependent upon its instrument maker for the production of these miracles, and, as it claims to be in possession of the last known word in regard to the laws of nature, it was hardly to be expected that it would take very kindly to “miracles,” in whose production apparatus has no part, and which claim to be instances of the operation of forces and laws of which it has no knowledge. Modern science, moreover, labours under disabilities with respect to the investigation of the Occult quite as embarrassing as those of Religion; for, while Religion cannot grasp the idea of natural law as applied to the supersensuous Universe, Science does not allow the existence of any supersensuous universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial

one. It was, therefore, hardly to be expected that science would undertake the task it was called upon to perform with much earnestness and enthusiasm; and, indeed, it seems to have felt that it was not expected to treat the phenomena of occultism less cavalierly than it had treated divine miracles. So it calmly proceeded at once to pooh-pooh the phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination, and on hearsay reports, to attribute them to fraudulent contrivances—wires, trap-doors and so forth.

It was bad enough for the leaders of the movement, when they endeavoured to call the attention of the world to the great and unknown field for scientific and religious enquiry which lies on the borderland between matter and spirit, to find themselves set down as agents of his Satanic Majesty, or as superior adepts in the charlatan line; but the unkindest cut of all, perhaps, came from a class of people whose own experiences, rightly understood, ought certainly to have taught them better: the occult phenomena were claimed by the Spiritualists as the work of their dear departed ones, but the leaders in Theosophy were declared to be somewhat less even than mediums in disguise.

Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognised forces*, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. Nevertheless, except in a few isolated and honourable instances, never was it received in any other character than as would-be miracles, or as works of the Devil, or as vulgar tricks, or as amusing gape-seed, or as the performances of those dangerous "spooks" that masquerade in séance rooms, and feed on the vital energies of mediums and sitters. And, from all sides, theosophy and theosophists were attacked with a rancour and bitterness, with an absolute disregard alike of fact and logic, and with malice, hatred and uncharitableness that would be utterly inconceivable, did not religious history teach us what mean and unreasoning animals ignorant men become when their cherished prejudices are touched; and did not the history of scientific research teach us, in its turn, how very like an ignorant man a learned man can behave, when the truth of his theories is called in question.

An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

WHAT THE MASTERS HAVE SAID *

IN 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society on the ground that enough attention was not paid to men of science and to science.¹ Since the year in which those letters were written many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist and which is called by H. P. B. in *The Voice of the Silence* the "heart doctrine." Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are black, and the Europeans, as well as an openly expressed condemnation of the methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wider, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no Theosophist who objects to the principle. . . . and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity*, to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity

* This article was first printed by Mr. Judge in *The Path* for February, 1893.

¹ *Path*, vol. iii, p. 12.

pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H. P. B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K. H. then wrote a letter to one, and at the same time sent copies with fuller notes on the communication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives." This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to *a basis* and *a sphere of influence* is to the idea of those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye." And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."—K. H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

SIN AGAINST LIFE*

A NEWSPAPER paragraph lately declared that a certain American lady of great wealth, residing in London, had conceived the strange desire to possess a cloak made of the soft warm down on the breasts of birds of Paradise. Five hundred breasts, it was said, were required for this purpose, and two skilful marksmen, the story went on to aver, had been sent to New Guinea to shoot the poor little victims whose wholesale slaughter must be accomplished to gratify this savage whim. We rejoice to observe that the whole statement has been flatly contradicted by the *World*, apparently on the best possible authority; but, however little the lady concerned may deserve the reproach which the authors of the calumny endeavoured to evoke against her, the feeling it may have excited is worth analysis in a world where, if bird of Paradise cloaks are rare, most women who dress luxuriously adorn themselves in one way or another at the expense of the feathered kingdom. The principal involved in a bonnet which is decorated with the plumage of a single bird, slaughtered for its sake, is the same as that which would be more grotesquely manifest in a garment that would require the slaughter of five hundred. Too many rich people in this greedy age forget that the grandest privilege of those who possess the means is that they have the power of alleviating suffering. Too many, again, forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind; and thus we have the painful spectacle of human "sport" associated in civilised countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence. But the acme of all that is reprehensible in these various departments of ill-doing is surely reached when women—who should, by virtue of their sex, be helping to soften the ferocities of life—contrive to collect the cream of evil from each of these varieties, and to sin against a whole catalogue of human duties by cruel acquiescence in an unworthy fashion.

*This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1887.

ON THE LOOKOUT

From the loftiest look-out tower available to the writer there is nothing physically visible except war. The Gods of Karma have put their plow point into the ground, and now the past and the future are divided by an awful furrow that marks the end and the beginning of cycles decreed by Nemesis. With the material changes that these things portend we need have no concern. In the great formative planes unseen of men those changes are already accomplished and they are irrevocable. They will materially unfold in their appointed way, and because they are just they will also be ameliorative.

But what will be the changes in human thought? Julian, called the Apostate, saw the Gods of Rome disintegrate before his inner vision as the new cycle summoned forth other and perhaps lesser ideals in obedience to a law that demands the descent into matter as well as the ascent into spirit. That new cycle came with the ruin of empires, the convulsive pangs of old and dying institutions believed by their adherents to be immortal. But Saturn-Kronos brought them to their doom as he brings all things to their doom. Measuring times and seasons he sets their limits, and nothing made by gods or men can survive them. The river of time flows onward from eternity to eternity, and its banks are heaped with the wreckage of civilizations. There is other wreckage buried deep beyond the power of human vision. For such is the law that none can turn aside nor stay.

Who then shall measure the results of this cataclysm upon the minds of men, or foresee the fruits that shall grow from this most fearful harrowing? Once more the gods, dismembered and disintegrated, are fading away into the shades, and the power that was theirs will be theirs no more for ever. And we will let them go without even a requiem. They were gods of greed and ambition. They were gods of false dealing and of guile and of hate. They were gods that separated man from man, and that fed the flames of human pride with the incense of self-love. They were gods that masqueraded in the garments of divinity and that deceived the very elect. Their institutions and their creeds have been weighed in the balances and found wanting, and their kingdom has been taken from them and given to others.

The whirlwind will pass, and the pure air will follow it, and perhaps also the still small voice that we have been too maddened to hear. It is the weight of past and unexpended Karma that has deadened the human soul and kept it from the priceless possessions that belong to it. The world once more at peace may be a world freed from its debt to Nemesis and ready to rise on its dead self to unimagined heights where its purified vision will at last see that the Kingdom of Heaven is veritably upon earth and not elsewhere, and that its gates open only to the touch of human brotherhood.

Some courage is needed at the present time to say a word in defence or in extenuation of war, and we may therefore give some cautious praise to the Rev. Holden E. Sampson of New York who states his opinions at some length in the columns of the *New York World*. War, says Mr. Sampson, "breaks up the static and stagnant condition of a moribund past, to create from the debris new dynamic conditions for the reconstruction and upbuilding of a new age." In this sense war must not be considered as a symptom of decadence or of barbarism. Rather it must be regarded as the birth pangs of a new life, a higher life, as a part of the crisis of world evolution ushering in a better era for posterity. Mr. Sampson then continues:—"The ancient philosopher, (wiser than we are) would say that war is the seed of this reincarnation, sown for a better state of existence in future incarnations. It is because we have lost the genius of the ancient philosophy, in great part, that we have such a panicky, pessimistic perception

of the present war." The writer then goes on to make other references showing that he has at least sipped of the occult philosophy although not quite deeply enough to produce the afflatus of knowledge or even of precise inference. Monarchs and statesmen, he says, must not be blamed since they are but the agents of a "divine and cosmical necessity" and raised up by God as "whips to castigate a nation and to bring righteous judgment for wrong doing." Can we, asks Mr. Sampson, think of the great wars of history, wars that have changed the whole complexion of mankind, as due only to the caprice of individuals, or must we look on those individuals as the agents of a divine purpose, as instruments for the accomplishment of the inevitable?

Mr. Sampson has some reason upon his side, but if he had followed out his theosophical idea more accurately he would have advanced the quite tenable argument that it would be better to cure the causes of war than to lament the results of those causes. Nor would he have absolved from blame the immediate agents of such national Karma who cannot be held to be immune merely because their passions and greeds have been used by the Law of Nemesis. Since Mr. Sampson is a clergyman it may be appropriate to remind him of a scriptural verse which refers quite accurately to this same law of Retribution, or Karma, in the words "Evils must come but woe unto him through whom they come." And there is another passage to the same effect, and also referring to the Law of Karma, which says, "He maketh the wrath of men to serve him". Certainly we cannot shelter ourselves in wrong-doing by the claim that we are the agents of Karma. The burglar and the murderer may be agents of Karma.

But it is only the shortsighted who will be satisfied to place the responsibility for war upon rulers and statesmen. Even the most evil of monarchs would be nearly powerless for harm in a society saturated with the ideals of fraternity. And it may be said conversely that even a divine being would be nearly as impotent for good in a society saturated with materialism and selfishness. To impute blame is always an ungracious task, perhaps even a forbidden one, but it may be said legitimately that nothing but tragedy could come from a materialistic philosophy that taught mutual enmity as the law of life, that prated of the "survival of the fittest" on the assumption that the fittest were necessarily those with the longest teeth and the sharpest claws, and that permeated a whole social system with the conviction that competition and aggressive individualism were necessarily the basis for human society. Any social system prostrating itself before the teachings of Haeckel and Nietzsche must necessarily go down in blood. If "these be thy gods, O Israel" then the finger of an inexorable doom is already far advanced upon the dial.

Mr. H. Addington Bruce writes an article for the *Illustrated Sunday Magazine* on "What I think of Telepathy." Now heaven forbid that there should be any under-estimate of the importance of Mr. H. Addington Bruce who calls himself a psychologist, but the intelligent reader may be pardoned for wondering why anyone should want to know what Mr. H. Addington Bruce thinks of telepathy. So far as we are aware he did not discover telepathy, although he may labor under the impression that he did. The laws of telepathy were well understood many thousands of years ago, and they have been written upon and explained by some of the greatest thinkers that the world has ever known. Paracelsus, among comparatively recent writers, dealt with them elaborately and from a standpoint of knowledge. The old Aryan writings are full of teachings about telepathy. Similar teachings are to be found in the literature of ancient China. The whole world of antiquity is full of them. But about these there is no curiosity at all. Science, having derided for ages this whole department of investigation and persecuted its exponents, has now been compelled at the point of the bayonet to admit its error and to undertake a grudging exploration upon its own

account. And now it stands before the world as a pioneer, eager to tell us what it "thinks" about its new field of research. Now if Mr. H. Addington Bruce had lived forty years ago he would doubtless have been found in the seat of the scornful, and just as eager to deplore a new "superstition" as he now is to sanction and justify it. H. P. Blavatsky, speaking of the invariable habit of the scientist first to deride an unwelcome fact and then to acclaim that same fact as its own discovery, says:—"Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day—in the *Encyclopaedias*—along with Cagliostro and St. Germain, as a charlatan and imposter. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that Mesmerism under its new name of "Hypnotism"—a false nose on a very old face—is accepted by science, it does not strengthen our respect for that majority, when we see the ease and unconcern with which its members treat of "Hypnotism," or of "telepathic impacts," and its other phenomena. They speak of it, in short, as if they had believed therein since the days of Solomon, and had not, only a few years ago, called its votaries lunatics and imposters."

It need hardly be said that Mr. Bruce has nothing to say that can be described as worth saying. The psychic researcher rarely has. But he carries with him a surprising cargo of ghost stories, and these can always be trusted to make so strong an appeal to the popular mind that the paucity of real values passes unnoticed. Thus we find a prodigality of such sentences as this—"About half past three this morning I woke up with a start, and an idea that someone had come into the room." Long ago we used to read these identical stories at Christmas time, but convention demanded that they be properly explained upon the last page. Now the same old yarns are offered to us once more but the conventions have changed. Now they permit and even demand a telepathic explanation, or something erudite but wholly meaningless about "veridical impressions," or "phantasmal energies." Like cocoa they may be said to be grateful and comforting. Like tea they may be said to cheer but not inebriate.

But let us do Mr. Bruce justice. His concluding paragraph goes a long way to make amends for the ghost stories. He says:—"But, the reader may ask, just what is the means by which telepathy works? I confess that I have not the remotest idea." Here at last we find ourselves in full, even enthusiastic, agreement with the learned psychologist. But why did he not say this at the beginning rather than at the end of his article? Now if Mr. Bruce would like to replace his total ignorance by some practical information he can find what he so sorely needs in the authoritative theosophical writings which he can then absorb, digest, and reproduce as his own.

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.

—W. Q. J.

SUPPLEMENT TO THEOSOPHY

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SOME THEOSOPHICAL PROPHECIES

FOREWORD

The articles herewith reprinted were published from twenty-eight to thirty-four years ago, and while outside appearances may seem to indicate that they proceeded from different quarters, a wise consideration of all the facts presents evidence that all of them issued from the same source, a source so high in knowledge of humanity past and present, as to place within its scope a clear view of the future.

The spirit of prophecy is not very highly regarded in this age, and properly so because of the extremely uncertain evidence upon which most of the recorded prophecies have been based; but if it is recognized that under the universal law of evolution the beings above mankind have passed through a stage of development similar to ours and have reached a full knowledge of the laws that govern the progress of beings, it can readily be conceded that prophecies given to the world of men by Them would not be based upon anything else but an accurate balancing of cause and effect.

A study of Theosophy pure and simple, will convince any intelligent mind that such Beings do exist and that They take a lively and enduring interest in the welfare of mankind. By Theosophy is meant the writings of H. P. Blavatsky and Wm. Q. Judge, colleagues and co-workers in the delivery of the message of Theosophy to the Western world—not the many publications since written by students and followers.

Attention is called to the correctness of these prophecies written so many years ago as shown by the history of events between that time and now. It will be noticed that while some portion of the forecasts has been fulfilled, there is much more to come, and that

while we may be regarding with some degree of complacency the readjustment in Europe, we may not hope to escape a similar one unless we change our ways of selfishness and individualism to those of Altruism and Brotherhood, a better understanding of which is to be had only when we make Karma—the doctrine of Responsibility, and Reincarnation—the doctrine of Hope, the bases of our actions.

**Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.*

**There is no Karma unless there is a being to make it or feel its effects.*

**The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.*

**And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.*

†Each race has its karma as a whole. If it be good that race goes forward. If bad it goes out—annihilated as a race—though the souls concerned take up their karma in other races and bodies. Nations cannot escape their karma, and any nation that has acted in a wicked manner must suffer some day, be it soon or late. The karma of the nineteenth century in the West is the karma of Israel, for even the merest tyro can see that the Mosaic influence is the strongest in the European and American nations. The old Aztec and other ancient American peoples died out because their own karma—the result of their own life as nations in the far past—fell upon and destroyed them. With nations this heavy operation of Karma is always through famine, war, convulsion of nature, and the sterility of the women of the nation. The latter cause comes near the end and sweeps the whole remnant away. And the individual in race or nation is warned by this great doctrine that if he falls into indifference of thought and act, thus moulding himself into the general average karma of his race or nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, “Come ye out and be ye separate.”

With reincarnation the doctrine of karma explains the misery and suffering of the world, and no room is left to accuse Nature of injustice.

*Aphorisms on Karma, first printed by Wm. Q. Judge in *The Path* for March, 1893.

†All that follows is from “The Ocean of Theosophy,” by Wm. Q. Judge.

The misery of any nation or race is the direct result of the thoughts and acts of the Egos who make up the race or nation. In the dim past they did wickedly and now suffer. They violated the laws of harmony. The immutable rule is that harmony must be restored if violated. So these Egos suffer in making compensation and establishing the equilibrium of the occult cosmos. The whole mass of Egos must go on incarnating and reincarnating in the nation or race until they have all worked out to the end the causes set up. Though the nation may disappear for a time as physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their karma. Of this law the old Egyptians are an illustration. They certainly rose to a high point of development, and as certainly they were extinguished as a nation. But the souls—the old Egos—live on and are now fulfilling their self-made destiny as some other nation now in our period. They may be the new American nation, or the Jews fated to wander up and down in the world and suffer much at the hands of others. This process is perfectly just. Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

Individual unhappiness in any life is thus explained :

(a) It is punishment for evil done in past lives ; or (b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on. Happiness is explained in the same way ; the result of prior lives of goodness.

The scientific and self-compelling basis for right ethics is found in these and in no other doctrines. For if right ethics are to be practised merely for themselves, men will not see why, and have never been able to see why, for that reason they should do right. If ethics are to be followed from fear, man is degraded and will surely evade ; if the favor of the Almighty, not based on law or justice, be the reason, then we will have just what prevails today—a code given by Jesus to the West professed by nations and not practised save by the few who would in any case be virtuous.

On this subject the Adepts have written the following to be found in the *Secret Doctrine*:

Nor would the ways of karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence dark and intricate, while another sees in them the action of blind fatalism, and a third simple chance with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life. . . . Knowledge of karma gives the conviction that if—

‘virtue in distress and vice in triumph
Make atheists of Mankind,’

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer; that he need not accuse heaven and the gods, fates and providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom which warns man to forbear accusing *That* which

‘Just though mysterious, leads us on unerring
Through ways unmarked from guilt to punishment’

—which are now the ways and the high road on which move onward the great European nations. The western Aryans had every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga*, an age *black with horrors*. This state will last . . . until we begin acting from within instead of ever following impulses from without. . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM*

IN the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Travelling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at ———. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest sea-port. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for miles round, while he was

*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1880.

rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:—

“Dear Sir,—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call.—Believe me, yours very truly, ——— EFFENDI.

“P. S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide.”

“Dear me,” I thought, as I read this civilised epistle with amazement, “I wonder whether he expects me to dress;” for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that ——— Effendi’s servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonnade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressement* with which this turbaned individual, who seemed a man of about

fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not uncommonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me into a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at ———. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his views, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous conversations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though

stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices which have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth: it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;* and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Edinburgh Magazine* for January.—Ed. Theos.]

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé* in a condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the

*"Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"

—"Eastern Serenade;" Bon Gaultier's 'Book of Ballads.'

Levant. An unusually enlightened and well-educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo Samāj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule, have no sympathy with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognised as the popular form of Christianity. After a careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial

an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom*—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom, is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,'—with the mechanical inventions in the shape of railroads, telegraphs, iron-clads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation,—constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out

*I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti-Christendom*, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms, which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled, without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces, to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free rein to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the

last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term 'oriental civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and the indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming' it. His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder: hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of 'Progress,'—their only

crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a by-gone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions

of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egoistical and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

“The two dominant vices, which characterise Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

“In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

“When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all

refuse to admit or be controlled by, themselves,—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

“Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of ‘progress.’ Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences, which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution: already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves

arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skilfully organised, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has explored to its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Musselmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christian-

ity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practise the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded,—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.—Believe me, my dear friend, yours very sincerely,

“A TURKISH EFFENDI.”

—Some Theosophical Prophecies

ANOTHER THEOSOPHICAL PROPHECY*

IN the first number of *THE PATH* was inserted a prophecy made from certain books in India called *Nadigrandhams*, respecting the Society.

This called forth from the *N. Y. Sun*, that model of journalism, a long tirade about the superficial knowledge which it claims pervades the Society on the subject of oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of *Nadigrandhams*, which are almost as common in India as the *Sun* is here, nor does he appear to know what a *Nadi* may be, nor a *Grandham*, either.

But without trying to drag the daily press of this country into the path of oriental knowledge, we will proceed to record another prophecy or two.

The first will seem rather bold, but is placed far enough in the future to give it some value as a test. It is this:—The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of

*This article was first printed by Wm. Q. Judge in *The Path* for May, 1886.

"thought" when they meant "cerebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopedias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms—but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

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 *N. Y. Sun* of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. 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 can not turn back the iron will 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. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist."

—*Some Theosophical Prophecies*

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

*This article was first printed by H. P. Blavatsky in *Lucifer* for May, 1889.

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 the 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.

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 rottenness 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.

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 conclusion: *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.

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

*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.

is called; the other a famous Christian preacher. But *Karma* having 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.

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. Rev-

†*The Sun* of April 6, 1877.

erence is replaced by emotionalism. The Salvationists glorifying 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 wierd 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 Auxiliary, 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 haec 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 priesthods; 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 *astrology* 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 Chandragupta 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?

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 Defense 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 Biblical 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!

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 "medizæval 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 4004 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 constitutes 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.

—*Some Theosophical Prophecies*

FROM THE SECRET DOCTRINE*

* * * * *

Why, then, should Occultists and Astrologers, as learned as these Astronomers, be disbelieved when they prophesy the return of some cyclic event on the same mathematical principles? Why should the claim that they *know* this return be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate similar, effects. Are the prophecies to be derided, because of the claim made for hundreds of thousands of years of observation, and for millions of years for the human Races? In its turn,

*H. P. Blavatsky, Vol. I, O.E. p. 646, 1888.

Modern Science is laughed at by those who hold to Biblical chronology, for its far more modest geological and anthropological figures. Thus Karma adjusts even human laughter, at the mutual expense of sects, learned societies, and individuals. Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither *prevision*, nor *prophecy*; any more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge, and mathematically correct computations, which enable the *Wise Men of the East* to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial Karma *has led her*. Our view of the reliability of the information depends, of course, on our acceptance or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Race—their knowledge of events preceding that epoch being traditional. Moreover, those who believe in Seership and in Occult Powers will have no difficulty in crediting the general character, at least, of the information given, even if it be traditional, once the tradition is checked and corrected by clairvoyance and Esoteric Knowledge. But in the present case no such metaphysical belief is claimed as our chief dependence, for proof is given—on what, to every Occultist, is quite scientific evidence—the records preserved through the Zodiac for incalculable ages.

* * * * *



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THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

DECEMBER, 1914

No. 2

*For either Theosophy is life, and joy, and light in a man's life,
or it is worse than useless, a shibboleth, an empty word, an amuse-
ment, a thing to be played with, not lived.*

H. P. Blavatsky.

CONTENTS

Masters and Their Message	- - - -	81
The Bhagavad-Gita	- - - -	93
Finger-Posts in the Middle Ages	- - - -	95
Dialogue on the Mysteries of the After Life	- - - -	98
A Commentary on the Gayatri	- - - -	108
A Student's Notes and Guesses	- - - -	110
Is Denunciation a Duty?	- - - -	114
Sunday Devotion to Pleasure	- - - -	122
On the Lookout	- - - -	126

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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.

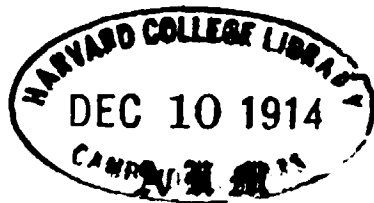
The defined Objects of the Society were as follows:

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.



Brahm is that which is Supreme and without corruption. They who are acquainted with day and night know that the day of Brahma is as a thousand revolutions of ages, and that his night extendeth for a thousand more. On the coming of that day all things proceed from invisibility to visibility; so, on the approach of the Night of Brahma, they are all dissolved away in that which is called invisible. The universe, even, having existed, is again dissolved; and now again, on the approach of Brahma's Day, by divine necessity it is reproduced. That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature; 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 attained, they never more return to earth: that is my mansion. That Supreme Being is to be obtained by him who worshippeth no other Gods. In Him is included all nature; by Him all things are spread abroad.—*Bhagavad-Gita*.

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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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE PSYCHICAL RESEARCH REPORT.

PSEUDO-SCIENTISTS will, of course, denounce us furiously. . . .

When we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Caesar: MORITURUS TE SALUTAT!

H. P. BLAVATSKY, September, 1877.
Preface to *Isis Unveiled*, Vol. I.

Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer mortal garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through

all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

Such she ever was; devoted to Theosophy and the Society organized to carry out a program embracing the world in its scope; willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. . . .

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from behind the scene, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. . . .

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

WILLIAM Q. JUDGE.
Lucifer, June, 1891.

In 1877 she wrote *Isis Unveiled* in my presence and helped in the proof-reading by the President of the Society. This book she declared to me then was intended to aid the cause for the advancement of which the Theosophical Society was founded. Of this I speak with knowledge, for I was present and at her request drew up the contract for its publication between her and her New York

publisher. When that document was signed she said to me in the street, "Now I must go to India."

In November, 1878, she went to India and continued the work of helping her colleagues to spread the Society's influence there, working in that mysterious land until she returned to London in 1887. . . . There she founded her magazine Lucifer, there worked night and day for the Society loved by the core of her heart, there wrote the Secret Doctrine, the Key to Theosophy, and the Voice of the Silence, and there passed away from a body that had been worn out by unselfish work for the good of the few of our century but of the many in the centuries to come.

It has been said by detractors that she went to India because she merely left a barren field here, by sudden impulse and without a purpose. But the contrary is the fact. In the very beginning of the Society I drew up with my own hand at her request the diplomas of some members here and there in India who were in correspondence and were of different faiths. Some of them were Parsees. She always said she would have to go to India as soon as the Society was under way here and Isis should be finished. And when she had been in India some time, her many letters to me expressed her intention to return to England so as to open the movement actively and outwardly there in order that the three great points on the world's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed to me before the attempt made by the Psychical Research Society on her reputation,—of which also I know a good deal to be used at a future time, as I was present in India before and after the alleged expose—and she returned to England to carry out her purpose even in the face of charges that she could not stay in India. But to disprove these she went back to Madras, and then again rejourneyed to London.

That she always knew what would be done by the world in the way of slander and abuse I also know, for in 1875 she told me that she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. Yet in the face of this her lion heart carried her on. Nor was she unaware of the future of the Society. In 1876 she told me in detail of the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind; and these prophecies are being all fulfilled.

Much has been said about her "phenomena," some denying them, others alleging trick and device. Knowing her for so many years so well, and having seen at her hands in private the production of more and more varied phenomena than it has been the good fortune of all others of her friends put together to see, I know for myself that she had control of hidden powerful laws of nature not known to our science, and I also know that she never boasted of her powers, never advertised their possession, never publicly advised

anyone to attempt their acquirement, but always turned the eyes of those who could understand her to a life of altruism based on a knowledge of true philosophy. If the world thinks that her days were spent in deluding her followers by pretended phenomena, it is solely because her injudicious friends, against her expressed wish, gave out wonderful stories of "miracles" which cannot be proved to a skeptical public and which are not the aim of the Society nor were ever more than mere incidents in the life of H. P. B.

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult, and so encompassed with obstacles in the very paucity of the language—obstacles harder than all else to work against.

WILLIAM Q. JUDGE.
The Path, June, 1891.

H. P. B. and Col. Olcott went to England from India early in 1884 and did not return until the close of the year. The presence of H. P. B. in London aroused wide-spread interest and curiosity in the Theosophical Society, its aims and purposes, and particularly, as was natural, in H. P. B. herself, and above all in her "phenomena," concerning which all sorts of tales were current. *The Occult World* had been before the public for three years and had been widely read and commented upon. With the actual presence in England of the central figure in that book, the legion of the dabblers in the "occult," those credulous of marvels, the hungry for new sensations, "investigators" of every ilk, the dilettante and the serious, sought to gratify their appetites, their prejudices and their theories at first hand if possible, at all events at second or at third hand. The few students and Fellows of the Society, men and women interested chiefly in the Third Object of the Society, basked and beamed pleasurably in the excitement and interest in which they felt themselves to have a partnership. As the developments of later years demonstrated, both Col. Olcott and Mr. Sinnett looked upon H. P. B. as a very extraordinary "medium," in whom they had the proprietary interest and benefit of discoverers.

Their attitude of mind and action has been closely paralleled in recent years in the cases of Eusepia Palladino and Mrs. Piper on the part of the pseudo-scientists whose numerous "reports" and "investigations" have consisted in elaborate classifications of "tests," recitals of details and spinning of "theories" to explain what they

could not understand. Your pseudo-scientist may always be infallibly detected by the *role* invariably chosen: you supply the facts, he will furnish the explanation. The "test" conditions are always imposed by himself and relate to the "facts." The humble mind that occasionally undertakes an investigation of its own and applies test conditions to the "explanations" of the pseudo-scientist is apt to share that merriment which is said to move the gods whenever they contemplate the follies of humanity. The whole history of the race in every age and under every clime is an unvarying testimony to the "fact" of psychical phenomena; the whole history of pseudo-science and pseudo-religion is an equally unvarying testimony to a long succession of theories and "explanations" regarding the said "fact" by the authorities of the day, religious, scientific and lay.

The furor excited the attention of the Society for Psychical Research. Of its own volition the Society in May, 1884, appointed a committee to investigate the alleged phenomena in connection with the Theosophical Society. The Committee consisted of the following well-known persons: E. Gurney, F. W. H. Myers, F. Podmore, H. Sidgwick, J. H. Stack, and R. Hodgson and Mrs. H. Sidgwick were subsequently added. The primary purpose of the Committee was thus expressed: To take such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by members of that body at the time in England, or as could be collected elsewhere.

Madame Blavatsky, Col. Olcott, Mohini M. Chatterji, A. P. Sinnett were interviewed and questioned and there were also obtained "oral and written testimony from numerous other members of the T. S. in England, India, and other countries, besides the accounts of phenomena published in *The Occult World*, *Hints on Esoteric Theosophy*, *The Theosophist*, and elsewhere."

In December, 1884, a preliminary and provisional report was issued and circulated among members and associates only of the S. P. R., and not published. The conclusion then come to was as follows: "On the whole (though with some serious reserves) it seems undeniable that there is a *prima facie* case for some part, at least, of the claim made. It seems plain that a residence in India for some months of some trusted observer is an almost necessary pre-requisite of any more definite judgment."

Accordingly, Mr. R. Hodgson was sent to India in November, 1884, and returned in April, 1885.

The full Report of the Committee, with its conclusions, and Mr. Hodgson's report of his investigations, together with sundry appendices, covering evidence, testimony, etc., may be found in the Third volume of the Reports of the Society for Psychical Research, published in London late in 1885, and comprises upwards of 200 pages in the Report. The volume is available at most of the libraries in the larger cities of the United States and England. It would be well worth the while of any earnest student to examine carefully this Report. It offers a curious and illuminating exhibit of the

vagaries of the pseudo-scientific mind and a permanent and visible illustration of H. P. B.'s statement that "the mysteries of lower Manas are almost infinite." After a study of this Report, the enquirer can appreciate the statements of Mr. Herbert Burrowes and Mrs. Annie Besant that interest in and acceptance of Theosophy on their part was brought about through their examination of this Report.

It is manifestly impossible within ordinary space limitations to take up this Report seriatim, nor do we think any useful purpose would be served thereby. What we do propose to ourselves is to lay before the reader certain considerations drawn from a study of the Report, and these each may confirm or reject for himself by digesting the Report itself on the one hand, and by acquainting himself with the teachings and the public work and record of H. P. B. and her associates on the other, all of which are in print and accessible.

The attitude of mind of judge or jury in any trial at law, like the character and credibility of the witnesses, is of the first importance in arriving at a just verdict. Unless there is impartiality throughout, any trial is a farce or worse. Fallible as is human law, and erroneous as are the conclusions but too often reached, it yet remains that the fundamental principles of equity are of universal acceptance, however their application in legal practice may fall short of the ideal. These principles provide, among other things, that the accused is to be presumed innocent till the contrary is proved; that the testimony of accomplices alone cannot be regarded; that every fraud must have a motive; that cross-examination of the witnesses must be had; and that the jury must be convinced beyond reasonable doubt; that a clear line exists between the testimony of any witness and his own or any opinion in regard to the facts disclosed; that the impeachment of any witness must be conclusive. Let us see from the Report itself how nearly it approximated to ordinary jurisprudence.

The "Statement and Conclusions of the Committee" recite that the Theosophical Society was founded at New York in 1875 "*ostensibly for certain philanthropic and literary purposes.*" The Objects of the Society had been stated and promulgated far and wide for ten years when this Report was issued and a consistent and active propaganda of effort in strict harmony therewith had been maintained throughout by Madame Blavatsky, Col. Olcott, W. Q. Judge, and others. *Isis Unveiled* had been written, *The Theosophist* published for five years, *The Occult World* with its letters from the Masters had passed through numerous editions in the preceding four years. They offered, and still offer, an overwhelming rebuttal both to the actual statement and the implied slur italicised above.

In sending Mr. Hodgson to India, the Committee avows that he was sent to obtain evidence to enable a judgment as to the credibility of the witnesses, and to examine localities, "*with a view to*

ascertaining whether the explanations by trickery, that suggested themselves to the Committee, or any other such explanations, were possible, and in particular, that he should as far as possible verify the statements of the Coulombs with a view to judging whether their explanations of the phenomena were plausible. For it is obvious that no value for the purpose of psychical research can be attached to phenomena where persons like the Coulombs have been concerned, if it can be plausibly shown that they might themselves have produced them: while, at the same time, their unsupported assertion that they did produce them, cannot be taken by itself as evidence."

If words mean anything at all, the foregoing statement by the Committee is a confession that the purpose of the Committee and of Mr. Hodgson was to verify "if possible" their own preconception that the phenomena were the result of trickery, or if not that, then some "other such explanation." It requires but a modicum of perspicacity to perceive that such a purpose is quite the reverse of obtaining "oral and written testimony" concerning phenomena when "on the whole," even "though with some serious reserves," "it seems undeniable that there is a *prima facie* case for some part at least of the claim made."

The whole of the long report of Mr. Hodgson bears unbroken testimony to this view of the actual animus, so that it might be "*plausibly shown that they (the Coulombs) might themselves have produced them; as his own report shows that he labored throughout to establish "that their unsupported assertion that they did produce," should be taken as evidence.*

How was this done? The clear, positive statements of Col. Olcott, A. P. Sinnett, General and Mrs. Morgan, Subba Row, St. George Lane-Fox, P. Sreenavas Rao, T. V. Charloo, Babaji D. Nath, Babula, Damodar K. Mavalankar, Dr. Franz Hartmann, B. Keightley, A. Cooper-Oakley, Mr. and Mrs. Ross Scott, Prof. Smith, Mme. Fadeef, Hubbe Schleiden, V. Solovyoff, A. O. Hume, and many others, as to *facts* were set aside, but their *opinions* accepted whenever these opinions in whole or in part conformed to the preconceptions of Mr. Hodgson, Mrs. Sidgwick, and the Committee. The affirmative witnesses as to the genuineness of the phenomena comprised Army officers, Judges, Scientists, authors, newspaper writers, Doctors, lawyers, students and others, European and native Indian, and without exception men and women of unsullied reputations, of education and ability, with no motive and no incentive that could be impugned. This being the case, if "trickery or any other such explanations" were to be shown in relation to the phenomena, it became necessary to "suggest" that all these witnesses were deceived, that they were hallucinated, that they were credulous, that they unconsciously exaggerated, that they were the victims of "waking dreams" and extraordinarily vivid "subjective visions," that they were not competent observers, and that the manifestations were not under "test conditions." Those witnesses who had the

misfortune to be members of the Theosophical Society and who were particularly devoted to it or to H. P. B. necessarily bore the brand of Cain and were placed in two categories: they were co-conspirators with her, or they were so hopelessly under her influence as to believe they had actually seen anything suggested by her. Col. Olcott was placed in a class by himself and the Committee apologized for having originally suggested that it was difficult not to consider him a partner in deception in H. P. B.'s presumed trickery, by stating that his extraordinary credulity rendered the former assumption unnecessary.

Throughout Mr. Hodgson's long report and comments on testimonies there is everywhere evident the prevailing animus. Every clear statement of the witnesses is "explained" on one or another of the suppositions indicated. "It might be," "on the supposition that," "it is not difficult to suppose that," "it is easy to imagine that," and similar phrasings form a monotonous accompaniment to his speculations and theories to account for the statements made.

Let it be clearly understood that we in no way impugn the good faith or the sincerity of Mr. Hodgson or of the Committee, any more than we shall later impugn the good faith or the sincerity of Col. Olcott, Mr. Sinnett, Mrs. Besant, and others of our fellow Theosophical students with whom we find ourselves sharply at variance in deduction and opinion, whether as regards Madame Blavatsky's nature, her phenomena or her teachings. What we are endeavoring to point out is the necessity for a clear demarcation between the testimony and the inferences to be drawn from that testimony. From the very testimony gathered together by Mr. Hodgson and the Committee we draw an overwhelming presumption as to the genuineness of the phenomena in question. From the manner in which this testimony is commented on by Mr. Hodgson and endorsed by the Committee we reach the unavoidable conclusion that in fact Mr. Hodgson and the Committee were intent on establishing their own theories in regard to H. P. B. and her phenomena, and not at all in an impartial search for evidence only. The comments and remarks of Mr. Hodgson in the course of his report are at shining variance with his own modest statement at the beginning that he felt himself well qualified for the task he had undertaken and had started with a favorable mind than otherwise toward the Theosophists.

Again, the Committee recites that they have "of course, no concern with the tenets of the so-called Wisdom-Religion," or Theosophy. Since this "so-called Wisdom Religion" propounds the laws and principles, with their applications, under which all phenomena, psychical, or otherwise, take place, and since it was precisely for the spread of this Wisdom-Religion that H. P. B. wrote and labored from first to last, and of which all her phenomena were but an incident, an accompaniment or an illustration, the Committee's self-stated position is that of the child who is interested in the diagrams and drawings in a book on geometry but has "of course,

no concern" with the definitions, axioms, postulates, theorems and demonstrations of which the diagrams are but visual concomitants.

The Committee reach the following unanimous conclusions:

"1. That the Coulomb letters are undoubtedly written by Mme. Blavatsky and prove she has been engaged in a long continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

2. That the Shrine at Adyar for purported Mahatmas' letters with a sliding panel at the back was used by H. P. B. or her agents for the secret insertion of letters and other objects.

3. That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult powers of the Mahatmas are to be explained as due either (a) to deliberate deception carried out at the instigation of Mme. Blavatsky, or (b) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses.

4. That after examining Mr. Hodgson's report of the results of his personal inquiries they are of the opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned.

Accordingly, they think that it would be a waste of time to prolong the investigation.

For our own part, we regard her, neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting imposters in history."

The "marvellous narratives put forward as evidence of the existence and occult powers of the Mahatmas" are in public print in the Report. They are also in the statements, likewise in print, of scores of people, intelligent and devoted men and women, who for ten years prior to the Conclusions above cited, had labored with unflagging devotion for the spread of Theosophy, the "so-called Wisdom-Religion." More, similar statements have been made, and similar devotion shown, through countless centuries of human history, by the greatest philosophers, sages, and teachers of the race. *All this was utterly disregarded by the Committee in its conclusions.*

The "very strong general presumption" submitted by the Committee presents five points for consideration, under two heads. The two heads cannot both be true, unless on the basis of a "psychical phenomenon" more marvellous than anything yet attributed to Madame Blavatsky, whether by foolish friends or devoted enemies. For, if they are "deliberate deception carried out at the instigation of Madame Blavatsky," they could not very well be at the same time due to "spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses." On the other hand, if they are this latter, Madame Blavatsky could not very well have practised deliberate deception by instigating the witnesses. And again, if the latter horn of the Committee's dilemma

be chosen, one would have, we think, "a very strong general presumption" that the Committee would have found at once a most interesting and congenial task in investigating such a wonderful "spontaneous illusion, or hallucination," etc., but there is no record that the Committee availed itself of such a golden opportunity.

Naturally, Madame Blavatsky's phenomena present enormous difficulty, for if genuine they make incredible all those theories and ideas in regard to matter, force and mind, which are held by the race. It is the conscious or unconscious perception or apperception of this, which must inevitably be considered by the student in weighing the value of evidence or deductions or theories regarding her phenomena. If genuine, no explanation can be found from the basis of any of the accepted ideas of the race. Yet it is precisely in the scale of the accepted ideas of the race that the Committee and Mr. Hodgson weighed all the testimony. They were willing to accept new facts if those facts could be assimilated to their ideas; they had no thought of investigating new ideas, let alone accepting them. Nowhere in the Report does there appear a sentence indicative of any appreciation on the part of the Committee of the vast gravity of the undertaking upon which it embarked, nor any hesitation to brand with infamy by preconception and conclusion, the devoted Soul and her devoted students, upon the basis of the flimsy speculations and opinions of a young man after a four months excursion in "verifying" the accusations of a pair of self-confessed tricksters and knaves against their former benefactor and employer.

The "best evidence" as to the qualifications and ability of Mr. Hodgson is his own report.

The Committee states that the handwriting experts, Netherclift and Sims, reached the independent conclusion that Madame Blavatsky was the author of the Mahatma and other letters, and of course concurs in the opinion. Mr. Hodgson, however, states in his report to the Committee that both Netherclift and Sims originally reached the conclusion that the Mahatma letters were not written by H. P. B., but after he, Hodgson, had submitted further samples and presented his own conclusions, they made a "further investigation" and concluded that some of the Mahatma letters were by H. P. B., and others by accomplices at her instigation, though Netherclift is reported by Hodgson as saying that "during the whole course of his many years experience as an expert he had 'never met a more puzzling case.'" It is worthy of remark that neither Netherclift, Sims nor Hodgson agreed *in toto* as to the authorship of the several letters. It may also be observed, in passing, that it was this same Netherclift who so egregiously blundered, as was subsequently verified, in the case of the celebrated "Parnell Letters." Likewise it may be remarked that the Court expert calligrapher of Berlin testified that the Mahatma letters submitted to him for comparison with known writing of H. P. B., could not have been produced by the same hand.

The report of Mrs. H. Sidgwick to the Committee as to other phenomena and letters follows the same general trend as the Hodgson report, but makes more liberal use of the theories of hallucinations, visions, illusions, etc., than the didactics of Mr. Hodgson, who leans consistently to the favored idea that it *might* have been trickery or deception. However, Mr. Hodgson reports that "during my three months investigation I was treated with perfect courtesy...at the headquarters of the Theosophical Society," while Mrs. Sidgwick remarks, "It is difficult, I think, with our present knowledge to suggest a completely satisfactory explanation."

Some dim sense of the monstrous conceit and insufficiency of his deductions would seem at times to have quickened in Mr. Hodgson for he feels called upon to seek an explanation of this wondrous tissue of conspiracy, fraud and chicanery which he weaves for the enmeshment, not only of his principal victim, but necessarily for all those whose testimony was at odds with his theories. He feels impelled to find a motive and since it was impossible to find any motive of money or glory or earthly benefit for H. P. B. he elaborates a tale that fell of its own tenuity like a bubble when first promulgated in India, to-wit, that H. P. B. had an ardent patriotism and the whole fabric of her Society and her phenomena were but masks to hide her real work which was that of a Russian spy intent on stirring up sedition against British rule in India! The fact that H. P. B. was a naturalized American citizen, that from 1874 to her death she never set foot on Russian soil, that her Theosophical writings were forbidden circulation in Russia, that the Government of India quickly satisfied itself of her utter innocence of any political purpose of any kind—what are these against such marvellous deductive acumen as Mr. Hodgson's? Nothing but added proofs of the wizard subtlety of this chief of all deceivers. We have heard of bricks without straw, but assuredly to our mind Mr. Hodgson has succeeded in creating an edifice out of straw with no bricks at all!

As if all this were not enough, Mr. Hodgson hints darkly of a "secret membership" within the Theosophical Society and by indirection "suggests" once more that other and further "proofs" might be forthcoming from an unveiling of its secrets. To the many hundreds of members then and now of the Esoteric Section of the Theosophical Society who are acquainted with its purposes and its secrets there could and can come only the incentive to homeric laughter at this *chef d'oeuvre* of all Mr. Hodgson's prize collection of might-have-beens.

The Committee, in spite of its severe and iron reasoning to a logical conclusion, which, as stated, had two heads and five ears, a kind of logical teratological freak, is not averse to an additional saving clause in its verdict, for it refers to Mr. Hodgson's theories of motive in H. P. B., and avers its sapient opinion that they might very well be true!

An interesting by-product of the report is the letter from V. Solovyoff. This, read in connection with his signature with others

to a phenomenon reported in Mr. Sinnett's *Incidents in the Life of H. P. Blavatsky*, and his reference to both matters in his book, *A Modern Priestess of Isis*, is to any student at all acquainted with the teachings of Theosophy, proof conclusive of the reality of the experiences related, as well as of the essentially ingrate and lying character of Solovyoff. *A Modern Priestess of Isis* was translated into English and published with the approval of the Society for Psychical Research in 1895, four years after the death of H. P. B. and ten years subsequent to the Report with which we have been dealing.

In that ten years the Theosophical Society grew and expanded in numbers and influence upon the thought of the day, and now, after the lapse of nearly a third of a century since this Report, which was expected to explode forever the reputation of H. P. B. and her Society, the ideas she promulgated are so widely current and so much a part of the thought of the day that it excites neither curiosity, opposition nor contempt to proclaim the Unity of Spirit, Spiritual Evolution, Karma and Reincarnation, with their corollaries of astral bodies, psychic forces, elementals and elementaries. It is part of the quiet irony of nature, and some consolation to those who love and revere the nature and mission of H. P. B., that this same Hodgson as well as Prof. Myers and others of the Committee, in later years adopted, though of course under other names and nomenclature, in large part the teachings of H. P. B. relative to mediums, communications with "shells" and elementals, and psychic phenomena of various sorts, as witness Prof. Myers' books, and Mr. Hodgson's long-continued and reported experiences with Mrs. Piper, and Prof. Hyslop's statements relative to Hodgson living and dead.

Grievous as was the wrong done to H. P. B., and great and delaying as must the effect of the Report be on the minds and growth of millions who know of H. P. B. and her teachings only as of a charlatan and her chicanery, through having heard of this Report without ever having studied it, and formed their judgment upon its second-hand pronouncement, the sincere student can yet feel a large measure of forgiveness, of compassion and of humility. For he knows that the wrongs and misunderstandings there perpetrated and perpetuated are mild by comparison with the errors and follies of professed students and followers of H. P. B. and her Message, who having infinitely greater opportunities, must be held under a far graver responsibility.

We have purposely abstained from presenting the Theosophical aspect and testimony in the matter of the Report, being content to point out those considerations which, as we believe, throw the case out of court on the evidence of the plaintiff alone. To this extent, at least, we are in accord with the finding of the Committee: we think that it "would be a waste of time to prolong the investigation."

(To be continued.)

THE BHAGAVAD-GITA*

(Continued from November Number)

CHAPTER VI.

MORE than one subject is treated in this chapter. It ends what I call the first series, as the whole eighteen chapters should be divided into three groups of six each.

Renunciation, equal-mindedness, true meditation, the golden mean in action, the Unity of all things, the nature of rebirth and the effect of devotion upon it and devachan, are all touched upon.

It is a most practical chapter which would benefit Theosophists immensely if fully grasped and followed. The mistakes made many thousand years ago by disciples were the same as those of today. Today, just as then, there are those who think true renunciation consists in doing nothing except for themselves, in retiring from active duties, and in devoting their attention to what they are pleased to call self-development. On the other hand are those who mistake incessant action for true devotion. The true path is between these two.

The forsaking of wordly action—called *sannyas*—is the same as what is known in Europe as the monastic life, especially in some very ascetic orders. Adopted selfishly under a mistaken notion of duty it cannot be true devotion. It is merely an attempt to save oneself. The course adopted by some Theosophical students very much resembles this erroneous method, although it is practised in the freedom of the world and not behind monastery walls.

To be a true renouncer of action and a devotee one must put the problem on another plane. On the physical brain plane there is no way of reconciling a contradiction such as appears to exist in the direction to perform actions and yet renounce their performance. It is exactly here that many readers of the *Bhagavad-Gita* stop and are confused. They have for so long been accustomed to thinking of the physical and living in it, the terms used for their thought are so material in their application, that, seeing this contradiction, they say that the book will not benefit them. But considering the difficulty from the view that the real actor is the mind, that acts are not the dead outward expressions of them, but are the thoughts themselves, we can see how one can be both a renouncer and a devotee, how we can outwardly perform every action, multitudes of them, being as active as any one who is wrapped up in worldly pursuits, and yet be ourselves unattached and unaffected.

Duty and the final imperative—the “what ought I to do”—comes in here and becomes a part of the process. The actions to be performed are not any and every one. We are not to go on heedlessly and indiscriminately doing everything that is suggested. We must discover what actions ought to be performed by us and

*This article was first printed by Wm. Q. Judge in *The Path* for February, 1896.

do them for that reason and not because of some result we expect to follow. The fact that we may be perfectly certain of the result is no reason for allowing our interest to fasten upon that. Here again is where certain Theosophists think they have a great difficulty. They say that knowing the result one is sure to become interested in it. But this is the very task to be essayed—to so hold one's mind and desires as not to be attached to the result.

By pursuing this practice true meditation is begun and will soon become permanent. For, one who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. It is not meditation to stare at a spot on the wall for a fixed period, or to remain for another space of time in a perfectly vacuous mental state which soon runs into sleep. All those things are merely forms which in the end will do no lasting good. But many students have run after these follies, ignoring the true way. The truth is, that the right method is not easy; it requires thought and mental effort, with persistency and faith. Staring at spots and such miscalled occult practices are very easy in comparison with the former.

However, we are human and weak. As such we require help, for the outer self cannot succeed in the battle. So Krishna points out that the lower self is to be raised up by the help of the higher; that the lower is, as it were, the enemy of the higher, and we must not allow the worst to prevail. It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror. The Sufis, the Mohamedan mystical sect, symbolize this in their poetry relating to the beautiful woman who appears but for a moment at the window and then disappears. She refuses to open the door to her lover as long as he refers to their being separate; but when he recognizes their unity then she becomes his firm friend.

The next few verses in the *Gita* outline that which is extremely difficult—equal-mindedness, and intentness upon the Supreme Being in heat and cold, pleasure and pain, success and failure. We cannot reach to this easily, perhaps not in many lives, but we can try. Every effort we make in that direction will be preserved in the inner nature and cannot be lost at death. It is a spiritual gain, the riches laid up in heaven to which Jesus referred. To describe the perfection of equal-mindedness is to picture an Adept of the highest degree, one who has passed beyond all worldly considerations and lives on higher planes. Gold and stones are the same to him. The objects he seeks to accomplish are not to be reached through gold and, so it and the pebbles have the same value. He is also so

calm and free from delusion of mind and soul that he remains the same whether with enemies or friends, with the righteous or the sinners.

This high condition is therefore set before us as an ideal to be slowly but steadfastly striven after so that in the course of time we may come near it. If we never begin we will never accomplish, and it is far better to adopt this high ideal, even though failing constantly, than to have no ideal whatever.

But some are likely to make a mistake herein. Indeed they have done so. They set up the ideal, but in a too material and human manner. Then they thought to walk on the chosen path by outward observance, by pretending to regard gold and stones as the same to them, while in their hearts they preferred the gold. Their equal-mindedness they confined to other people's affairs, while they displeased and alarmed all relatives and friends by the manner of riding this hobby and by wrong neglect of obvious duty. Truly they sought for equal-mindedness, but failed to see that it can only be acquired through right performance of duty, and not by selecting the duties and environments that please us.

WILLIAM BREHON.

(*To be continued.*)

FINGER-POSTS IN THE MIDDLE AGES*

There is but ONE final Truth, and this Truth is—Eternal. There leads therefore but one way to it, and this way was, is, and ever will be, the same.

THIS way has in all ages stood free and open to him, who sought it earnestly—and in all ages the unerring guide has stood ready! This is a fact well-known to the "True Theosophist." In the Yajur Veda it is said:—

" . . . And whoever in this wise understands the parshi¹ which is in the sun, becometh great and shining as the sun; having crossed the ocean of ignorance he reaches the shore and becomes happy; and beside this way there is none other by which that shore can be reached." (Ouphek 'hat Bark'heh Saukt.)

And in the same Veda it is further written:—

"This parshi which fills the whole world remains thus:—*Within the heart* which lies in the breast, it has its abode."

Of the units of time which lie between the origin of the Vedas and the XVIIth Century, our "waking consciousness" (the illusionary product of our reminiscences drawn from the outer world of appearances—*Sthula Sarira*) can form no conception—it can feel of it only the dread of the incomprehensible.

*This article was first printed by H. P. Blavatsky in *Lucifer* for May, 1888.

¹Parshi—the image in the pupil of the eye—that ONE Being which appears under the mask of innumerable forms.

And yet, from that time the Way has ever been shown in the same manner—and I could fill volumes with quotations proving this. But it may well be of great interest for enquirers in this domain, to learn how the Brothers of the Rosy Cross taught the finding of this Way.

I will recapitulate their *Instructions* word for word, because they treat of the individual phases and appearances through which the "Seeker" has to pass—which "He who knows" among my readers will at once recognise in spite of their allegorical garb and mediæval modes of expression—and further, because this detailed exposition may give some "Light." to the "initiated" Freemason.

The *Instructions* date from the year 1675, and begin with a letter of warning against the effort to obtain wealth and power by easy ways. This letter states that the Brothers R. C. "impelled by the Spirit of God" have already in various languages pointed out the Way—that, however, they had been misunderstood by "the Masses," who had fancied that they "desired to teach the art of making gold by alchemical means," while the secret must be attained in quite another manner and thro' the efforts of each individual," and so on.

Then begins the practical teaching, the "Showing of the Way":—

"*In medio terrae*—or in the centre of the world—lies a mountain which is great and small, it is mild and soft and also excessively stony and hard, it is near to each one, but by the council of God it becomes invisible; in that mountain lie hidden the greatest treasures such as the whole world could not purchase.

"It is, however (through the Devil's envy, who allway hindereth God's honour and Man's happiness), surrounded and guarded by many fierce animals and plundering birds, which make the Way dangerous—which already is very difficult. Therefore, and also because the time is not yet come, this Way could be neither sought nor found, which yet must be found by those who are worthy, but only through each man's own labour and diligence.

"To this mountain ye shall go on a night when it is longest and darkest and ye shall make yourselves fit and ready thereto by heartfelt prayer—and ye shall ask of no man concerning the Way wherein the mountain is to be found or met with, but ye shall follow with confidence the Ductor (guide) who will be found with ye and will join himself to ye by the way, though ye shall not know him; he will bring you to the mountain when all is still and dark.

"But ye must be prepared with a manly and heroic spirit, so that ye recoil not in terror from before that which meets you: yet have ye no need therefore of a bodily sword or other weapons—pray only ever and earnestly—and repeat after Him the words which He will say unto you.

"Lions also, Dragons and other frightful creatures will arise furiously against ye, but have no fear, neither look ye back nor

desire to return, for your leader (guide) who hath led ye thither will not suffer any harm to come to ye.

"But the treasure is not yet discovered, though of a truth it is near unto ye.

"Soon a great earthquake will follow the wind which will level utterly all that the wind had left over.

"But stand ye not back!

"After the earthquake will follow a fierce fire, which will utterly consume all earthly matter and lay bare the treasure, but ye will not yet be able to see it—but after all this and towards morning it will become right still and lovely, and soon ye will see the *morning star* arise and the red dawn break, and ye will perceive the great treasure."

"Be ye joyful and comforted, and aye careful—rely not on yourselves, but upon your guide . . . doing nothing without him and without his knowledge; for he will be your guide, if ye desire it of him, and he will truly tell ye where our assembly is to be found and will teach you concerning our ordering, and will accompany ye until time shall fully reveal all things, and shall take away the kingdom from the Lion and alter the course of the world—

"O happy worthy Brothers in our United Unity——God preserve ye!"

E. D. F. O. C. R. senior.

Thus ran the Instructions:

The reader will have found the connection with the quotation from the Veda; but if not, I will point out that the "Sun" therein referred to, as also the "Centro in medio terrae" of the Instructions, is to be understood in the sense of the microcosmos.

The "Theosophical Society" has taken up the thread again* at its original source, behind the summits covered with eternal snow and the moon-lit steppes of Thibet.

The "Seeker" who seizes this thread finds therewith the same Way to Eternal Truth—for "other than this there is no way."! (Veda.)

The efforts after true Light begin to concentrate themselves in a new focus;¹ Work will unite with Knowledge, whose offspring will be Wisdom from the Source of the Ages, might from the eternal Power—Theosophy.

But I, too, must lay the tribute of my veneration before that being who, glowing with lofty endeavour, holds high the torch and forms the Pharos for the trembling barks which, from out of the darkest night, steer towards the Light.

To her I give the greeting of the old Brothers R. C.

"God preserve thee in our united Unity!"

KARL* * *

*According to Professor Laueo "History of the Rosicrucians," the Rosicrucians departed to India at the beginning of the XVIII. century.

¹ The "Blavatsky Lodge of the Theosophical Society."

DIALOGUE ON THE MYSTERIES OF THE AFTER LIFE*

II.

ON THE CONSTITUTION OF THE INNER MAN AND ITS DIVISION.

M. Of course it is most difficult, and, as you say, "puzzling" to understand correctly and distinguish between the various *aspects*, called by us the "principles" of the real Ego. It is the more so as there exists a notable difference in the numbering of those principles by various Eastern schools, though at the bottom there is the same identical substratum of teaching in all of them.

X. Are you thinking of the Vedantins. They divide our seven "principles" into five only, I believe?

M. They do; but though I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called *Man* at all, the physical body being in their view something beneath contempt, and merely an *illusion*. Nor is the Vedanta the only philosophy to reckon in this manner. Lao-Tze in his *Tao-te-King*, mentions only five principles, because he, like the Vedantins, omits to include two principles, namely, the spirit (*Atma*) and the physical body, the latter of which, moreover, he calls "the cadaver." Then there is the *Taraka Raja-Yoga* School. Its teaching recognises only three "principles" in fact; but then, in reality, their *Sthulopadi*, or the physical body in its *jagrata* or waking conscious state, their *Sukshmopadhi*, the same body in *svapna* or the dreaming state, and their *Karanopadhi* or "causal body," or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this *Atma*, the impersonal divine principle or the immortal element in *Man*, undistinguished from the Universal Spirit, and you have the same seven, again, as in the esoteric division.¹

X. Then it seems almost the same as the division made by mystic Christians: body, soul and spirit?

M. Just the same. We could easily make of the body the vehicle of the "vital Double;" of the latter the vehicle of Life or *Prana*; of *Kamarupa* or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism, every qualitative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting

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¹ See "Secret Doctrine" for a clearer explanation.

EGO, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

X. It is just that which is so difficult to understand.

M. It seems to me very easy, on the contrary, once that you have seized the main idea, *i. e.* that man acts on this, or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain, the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like; but, unless you make of him a pure animal, you cannot do less. Take his objective *body*; the feeling principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital elementary soul; and that which places him so immeasurably beyond and higher than the animal—*i. e.* his *reasoning* soul or “spirit.” Well, if we take these three groups or representative entities, and subdivide them, according to the occult teaching, what do we get?

First of all Spirit (in the sense of the Absolute, and therefore indivisible ALL) or Atma. As this can neither be located nor conditioned in philosophy, being simply that which Is, in Eternity, and as the ALL cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is that point in metaphysical Space which the human Monad and its vehicle man, occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account—in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A. B. C. of the mystery of man, Occultism calls it the *seventh* principle, the synthesis of the six, and gives it for vehicle the *Spiritual Soul, Buddhi*. Now the latter conceals a mystery, which is never given to any one with the exception of irrevocably pledged *chelas*, those at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one’s double consciously and at will, and as this gift like the “ring of Gyges” might prove very fatal to men at large and to the possessor of that faculty in particular, it is carefully guarded. Alone the adepts, who have been tried and can never be found wanting have the key of the mystery fully divulged to them. . . . Let us avoid side issues, however, and hold to the “principles.” This divine soul or Buddhi, then, is the Vehicle of the Spirit. In conjunction, these two are one, impersonal, and without any attributes (on this plane, of course), and make two spiritual “principles.” If we pass on to the *Human Soul*

(*manas*, the *mens*) every one will agree that the intelligence of man is *dual* to say the least: *e. g.* the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull and material, if not animal-minded man. Why then should not these men be represented by two "principles" or two aspects rather? Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth: so to say paralysed by the strength and predominance of the other *aspect*, during the life of man. These, then, are what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher *Manas*, or the thinking, conscious Ego gravitating toward the Spiritual Soul (*Buddhi*); and the latter, or its instinctual principle attracted to *Kama*, the seat of animal desires and passions in man. Thus, we have *four* "principles" justified; the last three being (1) the "Double" which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life *principle*; and (3) the physical body. Of course no Physiologist or Biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the spleen, the physical vehicle of the Protean Double, or those of a certain organ on the right side of man, the seat of the above mentioned desires, nor yet does he know anything of the pineal gland, which he describes as a horny gland with a little sand in it, and which is the very key to the highest and divinest consciousness in man—his omniscient, spiritual and all embracing mind. This seemingly useless appendage is the pendulum which, once the clock-work of the *inner* man is wound up, carries the spiritual vision of the Ego to the highest planes of perception, where the horizon open before it becomes almost infinite. . . .

X. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements, and that what we call soul is merely a temporary self-consciousness produced as a bye-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

M. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in *their* case they simply utter an unconscious prophecy. For once that they are firmly convinced of what they assert, no conscious after-life is possible for them.

X. But if human self-consciousness survives death as a rule, why should there be exceptions?

M. In the fundamental laws of the spiritual world which are immutable, no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

X. Quite so, I understand. It is an aberration of a blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see?

M. They will not compel him, nor will he see anything. Having persistently denied an after-life during this life, he will be unable to sense it. His spiritual senses having been stunted, they cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the Spirit, or the flame from the Flame—of Atma in short—and you confuse it with the human soul—Manas. . . . You do not understand me, let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I say: It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *post-mortem* period, or the interval between two lives or births as merely a transitory state, I say:—Whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead swoon.

X. But since you have just said that the fundamental laws of the after-death state admit of no exceptions, how can this be?

M. Nor do I say now that they admit of exceptions. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood Mundakya Upanishad and Vedanta-Sara all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to have a very clear perception why the materialist may not have a self-conscious survival after death: because Manas, in its lower aspect, is the seat of the terrestrial mind, and, therefore, can give only that perception of the Universe which is based on the evidence of that mind, and not on our spiritual vision. It is said in our Esoteric school that between Buddhi and Manas, or Iswara and Pragna,* there is in reality no more difference than *between a forest and its trees, a lake and its waters*, just as Mundakya teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest. The destruction or *post-mortem* death of one personality dropped out of the long series, will not cause the smallest change in the Spiritual divine Ego, and it will ever remain the same Ego. Only, instead of experiencing *Devachan* it will have to immediately reincarnate.

X. But as I understand it, Ego-Buddhi represents in this simile the forest and the personal minds the trees. And if Buddhi is immortal, how can that which is similar to it, *i. e.* Manas-taijasi¹

*Iswara is the collective consciousness of the manifested deity, Brahma, *i. e.*, the collective consciousness of the Host of Dhyan Chohans; and Pragna is their individual wisdom.

¹Taijasi means the radiant in consequence of the union with Buddhi of Manas, the human, illuminated by the radiance of the divine soul. Therefore Manas-taijasi may be described as radiant mind; the human reason lit by the light of the spirit; and Buddhi-Manas is the representation of the divine *plus* the human intellect and self-consciousness.

lose entirely its consciousness till the day of its new incarnation? I cannot understand it.

M. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form; and because you confuse *Manas-taijasi*, the *Buddhi*-lit human soul, with the latter, animalized. Remember that if it can be said of *Buddhi* that it is unconditionally immortal, the same cannot be said of *Manas*, still less of *taijasi*, which is an attribute. No *post-mortem* consciousness or *Manas-Taijasi*, can exist apart from *Buddhi*, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*taijasi*) is identical with the first, and that it is the same *Manas* only with the light of *Buddhi* reflected on it. In its turn, *Buddhi* would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two—*i. e.* the spiritual and the human soul, had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like *taijasi*, or spiritual radiance, is simply a transitory phenomenon.

X. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

M. I do say so, and repeat that, limited to *Manas* or the human soul alone, the radiance of *Taijasi* itself becomes a mere question of time; because both immortality and consciousness after death become for the terrestrial personality of man simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap *in our after-life* only the fruit of that which we have ourselves sown, or rather created, in our terrestrial existence.

X. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

M. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its just

past existence.* The whole punishment after death, even for the materialist, consists therefore in the absence of any reward and the utter loss of the consciousness of one's bliss and rest. Karma—is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I;" but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence, on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child; either entirely dreamless, or with pictures of which he will have no definite perception. For the believer it will be a dream as vivid as life and full of realistic bliss and visions. As for the bad and cruel man, whether materialist or otherwise, he will be immediately reborn and suffer his hell on earth. To enter *Avitchi* is an exceptional and rare occurrence.

X. As far as I remember, the periodical incarnations of Sutratma¹ are likened in some Upanishad to the life of a mortal which oscillates periodically between sleep and waking. This does not seem to me very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every new incarnation a full change takes place not only in his external envelope, sex and personality, but even in his mental and psychic capacities. Thus the simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago.

*Some Theosophists have taken exception to this phrase, but the words are those of the Masters, and the meaning attached to the word "unmerited" is that given above. In the T. P. S. pamphlet No. 6, a phrase, criticised subsequently in LUCIFER was used, which was intended to convey the same idea. In form however it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma, but to that of other people—and for these sufferings they of course deserve compensation. If it is true to say that nothing that happens to us can be anything else than Karma—or the direct or indirect effect of a cause—it would be a great error to think that every evil or good which befalls us is due *only* to *our* own personal Karma. (*Vide* further on.)

¹Our immortal and reincarnating principle in conjunction with the Manasic recollections of the preceding lives is called Sutratma, which means literally the Thread-Soul; because like the pearls on a thread so is the long series of human lives strung together on that one thread. Manas must become *taijasi*, the radiant, before it can hang on the Sutratma as a pearl on its thread, and so have full and absolute perception of itself in the Eternity. As said before, too close association with the terrestrial mind of the human soul alone causes this radiance to be entirely lost.

But none of us has the slightest recollection of a preceding life or any fact or event concerning it. . . . I may forget in the morning what I have dreamed during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection have I of my past incarnation? How do you reconcile this?

M. Yet some people do recollect their past incarnations. This is what the Arhats call Samma-Sambuddha—or the knowledge of the whole series of one's past incarnations.

X. But we ordinary mortals who have not reached Samma-Sambuddha, how can we be expected to realize this simile?

M. By studying it and trying to understand more correctly the characteristics of the three states of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

X. Just so. But this takes us from our subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality especially.

M. And the materialist is right for once, at least; since for one who has no inner perception and faith, there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during one's terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours; why cannot the same be admitted for the *post-mortem* dreams? I repeat it, *death is sleep*. After death begins, before the spiritual eyes of the soul, a performance according to a programme learnt and very often composed unconsciously by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. A Methodist, will be Methodist, a Mussulman, a Mussulman, of course, just for a time—in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality, as the continuation or annihilation of separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

X. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses or by scientific reasoning, and rejecting every spiritual manifestation, accepts life as the

only conscious existence. Therefore, according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

M. Almost so. Remember the universal esoteric teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is the region of the eternal, changeless, immortal cause of all; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

X. Stop! . . . Can the consciousness of my terrestrial *Egos* perish not only for a time, like the consciousness of the materialist, but in any case so entirely as to leave no trace behind?

M. According to the teaching, it must so perish and in its fulness, all except that principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out and out materialist, in whose personal "I" no Buddhi has ever reflected itself, how can the latter carry away into the infinitudes one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present Self it can carry away into after-life but that which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

X. Well, and the flower, the terrestrial "I"?

M. The flower, as all past and future flowers which blossomed and died, and will blossom again on the mother bough, the *Sutratma*, all children of one root or Buddhi, will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma—but Sutratma-Buddhi.

X. But this does not explain to me at all, why you call life after death immortal, infinite, and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

M. No doubt. The spiritual Ego of man moves in Eternity like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual "Pilgrim" is eternal. Therefore are the hours of his *post-mortem* life—when, disembodied he stands face to face with truth and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call "the cycle of rebirths"—the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, to be following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego having reached its goal becomes the divine ALL.

These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. This Ego is the actor, and its numerous and various incarnations the parts it plays. Shall you call these parts with their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the Cycle of Necessity up to the very threshold of *Para-nirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. It collects from every terrestrial personality into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, and uniting all these into one whole it emerges from its chrysalis as the glorified Dhyan Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

X. Thus then it seems, that for the terrestrial personality, immortality is still conditional. Is then immortality itself *not* unconditional?

M. Not at all. But it cannot touch the *non-existent*. For all that which exists as SAT, ever aspiring to SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit and yet the two are one. The essence of all this, *i. e.* Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, the externality, is certainly only the illusion of our personal conceptions. Therefore do we call the after-life alone a reality, while relegating the terrestrial life, its terrestrial personality included, to the phantom realm of illusion.

X. But why in such a case not call sleep the reality, and waking the illusion, instead of the reverse?

M. Because we use an expression made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

X. Nevertheless, I cannot understand. If the life to come is based on justice and the merited retribution for all our terrestrial suffering, how, in the case of materialists many of whom are ideally honest and charitable men, should there remain of their personality nothing but the refuse of a faded flower!

M. No one ever said such a thing. No materialist, if a good man, however unbelieving, can die for ever in the fulness of his spiritual individuality. What was said is, that the consciousness of one life can disappear either fully or partially; in the case of a thorough materialist, no vestige of that personality which disbelieved remains in the series of lives.

X. But is this not annihilation to the Ego?

M. Certainly not. One can sleep a dead sleep during a long railway journey, miss one or several stations without the slightest

recollection or consciousness of it, awake at another station and continue the journey recollecting other halting places, till the end of that journey, when the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former? According to what one has believed in and expected after death, such is the state one will have. He who expected no life to come will have an absolute blank amounting to annihilation in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, and which is created by the materialist himself. But there are various kinds of materialists, as you say. A selfish wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must drop at the threshold of death his personality for ever. This personality having no tendrils of sympathy for the world around, and hence nothing to hook on to the string of the Sutratma, every connection between the two is broken with the last breath. There being no Devachan for such a materialist, the Sutratma will re-incarnate almost immediately. But those materialists who erred in nothing but their disbelief, will oversleep but one station. Moreover, the time will come when the ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, or station, from the life eternal.

X. Still, would it not be more correct to say that death is birth into a new life, or a return once more to the threshold of eternity?

M. You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures*. Moreover, with your fixed Western ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because of such ideas—save in a few philosophers who are not read by the many and who themselves are too confused to present a distinct picture of it—that all your conceptions of life and death have finally become so narrow. On the one hand, they have led to crass materialism, and on the other, to the still more material conception of the other life which the Spiritualists have formulated in their Summer-land. There the souls of men eat, drink and marry, and live in a Paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, but are still more material, if possible. What between truncated Angels, brass trumpets, golden harps, streets in paradisiacal cities paved with jewels, and hell-fires, it seems like a scene at a Christmas pantomime. It is because of these narrow conceptions that you find such difficulty in understanding. And, it is also just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

A COMMENTARY ON THE GAYATRI*

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.—*The Gayatri*.

I have adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhurvah!*

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth,—no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but today is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects

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we think so material. This is no less true today than it was then. And if it were not true, modern hypnotism, clairvoyance, or clair-audience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is conditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects—not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat*. This is our pilgrimage, not of one,

not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN.

A STUDENT'S NOTES AND GUESSES*

THE serpent symbol is a strange one. A cold, selfish creature, voiceless and limbless; capable only of spasmodic activity as it seeks to escape, to sting, or to gulp its living prey; its life is spent in sullenness and torpor; its sole ambition is to lie "untrodden in the sun."

With a minimum of brain capacity it exhibits correspondingly little intelligence, far less than that shown by many insects.

Yet the serpent has been chosen, among all races, as the symbol of intellectual power of every grade, from a subtle cunning to the wisdom of the gods. In the Jewish mythology, it is represented as tempting the first woman with a promise of divine wisdom and power: Hermes carries the caduceus as a token that he is a messenger between gods and men; the serpent accompanying Æsculapius signifies the healing power; Jesus exhorts his disciples to be "wise as serpents."

Mundane serpents have signified an all-sustaining and encompassing will and intelligence, both in India and the extreme north; and the serpent has been the symbol of the adept, from the far East to ancient Peru and Mexico. . . .

Perhaps when St. Patrick drove the snakes from Ireland, he was the cause of its soil having ever since produced more wit than wisdom. . . .

Look into the eyes of any living creature and you touch its soul. The dog seeks from yours something which he dimly feels and would fain comprehend. There is a look in his brown eyes as he fixes them upon yours, which is not there at any other time, which he fixes upon no creature except man, and which no animal but the dog is able to give.

As we look into the limpid fluorescent depths of a horse's eye, our sympathies go out to the fellow-being which looks out through that window. Even when it sparkles with spirit, it is still tempered with timidity. We feel its pathetic patience, which is above that of the dull ox, an intelligence which is moral rather than intel-

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lectual, and we receive the impress of an instinctive nobility and unselfishness.

The patient drudge is quick to respond to our wants rather than to his own; a harsh word sets his pulses bounding; a kindly look awakens instant recognition.

Contrast this with the attentive, well-regulated selfishness which gleams from the yellow eyes of the cat, as she looks debating the chances of a morsel or the possible hospitalities of a comfortable lap. Watch the change from the receptive to the active, as she hears a mouse-like rustle, and the glare of the beast of prey shines out.

Or, as she steps softly along, you are aware that she has in mind either a warm corner by the fire, an amatory interview on a back fence, or a raid on the canary bird or an unguarded pantry. Self, and self only, is the center around which revolve the thoughts of this courtesan of the animal world.

That domestic Arab, the rat, has had his little brain quickened, for untold generations, by contact with civilization, by its warfare against him, by the dangers and rewards of his predatory and pariah life. You can read the whole story in the mingled impudence, fear, and cunning of his beady eyes as he faces you for a moment with his whiskers a-quiver, knowing as he does his exact distance from the nearest retreat.

Compare the eye of a rat with that of his third cousin, the squirrel. In that softer little orb you read not only the alertness of his tribe, but a milder curiosity and timidity. You are to him rather a strange and possibly dangerous visitor, than a giant hereditary enemy.

Greed and a limited shrewdness gleam from the small eyes of a pig, and when we see the like in a human being—we know what to expect.

What creature has the chilling, stony stare of the serpent? What can you read in those fixed eyeballs which suggests an emotion or a thought with which any human being ever had an instant of sympathy? Their effect is different from that which can be produced by any fixed glassy ball. You feel the consciousness of the creature as it meets some sphere of your own, but it is an icy and utterly selfish consciousness; you recoil from the psychic touch of the snake as you do from that of his body.

A writer in a recent number of the *Fortnightly Review*, in speaking of the serpent, says:

"The power of continuing motionless, with the lifted head projecting forward, for an indefinite time is one of the most wonderful of the serpent's muscular feats, and it is of the highest importance to the animal both when fascinating its victim and when mimicking some inanimate object, as, for instance, the stem and bud of an aquatic plant; here it is only referred to on account of the effect it has on the human mind, as enhancing the serpent's

strangeness. In this attitude, with the round, unwinking eyes fixed on the beholder's face, the effect may be very curious and uncanny."

He goes on to quote the experience of an African traveller who discovered a snake at the bottom of a pool of water:

"Presently, without apparent motion, so softly and silently was it done, the snake reared its head above the surface and held it there erect and still, with gleaming eyes fixed on me in question of what I was. It flashed upon me then that it would be a good opportunity to test the power of the human eye upon the snake, and I set myself the task of looking it down. It was a foolish effort. The bronze head and sinewy neck, about which the water flowed without a ripple, were as if carved in stone; and the cruel unwinking eyes, with the light coming and going in them, appeared to glow the brighter the longer I looked. Gradually there came over me a sensation of sickening fear, which, if I had yielded to it, would have left me powerless to move; but with a cry I leaped up, and, seizing a fallen willow branch, attacked the reptile with a species of fury." . . .

The fixity of the serpent's eye is not the cause of the peculiar impression which it makes. The eyes of fishes, though not as a rule immovable, are moved but seldom and slightly. They have not that filmy blankness we see in the dead fish, from which the idea of the "fishy eye" has been derived. Study them in an aquarium (if you can do no better), and you find nothing unpleasant in the eyes of a fish; no matter how fixed they may be. They suggest rather a restful consciousness of existence, which hardly feels its own separateness; they recall in no way the stony selfishness of the snake.

If we are fishermen, we grasp the slimy scales of a prize with eagerness, while we would shrink from the less defiling touch of the most harmless snake.

Fixity, then, is not the cause of the repellent fascination that lurks in a serpent's eye.

Is it in the shape of his head?

Many lizards have heads closely resembling those of snakes, both in color and shape, in fact often more calculated to inspire aversion, if critically examined. Their bodies are cold and scaly and tapering. The eyes of lizards vary in color and shape, as do those of serpents, but the expression is wholly different. Take, for instance, one of the little lizards that scuttle through the dry fallen leaves of our southern forests, or, squirrel-like, scamper up a tree and shift to the opposite side as we approach, or flatten themselves against the bark, with which they seem to blend. Fix the eye of one of these reptilian sprites, if you can, and you will find nothing repulsive in it. It is bright and inquisitive, what the women would call "cute," and you feel like feeding the little fellow with a fly, if you can convince him of your friendly intentions.

The toad is repulsive enough, even when impartially considered. Industry is not his forte, and there is a fixity in his freckled

countenance as he waits patiently for what Providence may send in the shape of a fat bug, but no evil light shines from the little circular, golden-iris windows. They will but wink and roll if an occasional doubt crosses him as to the expediency of retaining on his stomach that strange-looking insect which just now he confidently swallowed, as it was rolled toward him by some one (let us say a school boy).

. . . . The Egyptians derived their symbols from a period when men were in closer touch with the soul of the world than in these days of machinery. The manifold life which has built together the forms of dust looks out through many portals. In the ancient picture-teachings we find the human form surmounted by the head of the hawk or the jackal, the ibis, the cat, or the crocodile. The bull and the beetle were sacred symbols, degraded in a later age.

In all of these we may read of an all-pervading power and intelligence, manifesting through a potential humanity, through different aspects of evolving soul. Strength and swiftness, keenness and tenacity, intelligences working in earth, air, and water, were all recognized as parts of the whole, as co-ordinate psychic factors. Not one was despised as unworthy or contemptible.

The Miss Nancyism of the modern sectarian affects innocence and ignorance, and will have none of these things . . . except the lamb and the dove.

Yet in that elder and broader symbology we find the serpent erect, as the symbol of kingly power and occult wisdom.

Yet the serpent that crawls in the dust or glides through the tangled swamp is a thing apart and accursed; it raises itself but to threaten, or to sting, or to paralyze with the steely steadfastness of its will. It is shunned by all that lives, by all that flies or runs; hated in forest and field. The only sound it can make is a hiss, and that sound is the only one common to the language of bird and beast and man. All who can use it mean but one thing when it is sent forth; malice, defiance, separateness.

And is this reptile, with its cruel eye, its crushing fold or poison tooth; which rejects even the freshly slain as its food; which must have a living, struggling victim; is this creature, because of its sinuous path or some fancied grace, to be taken as the type of anything to which we should aspire?

Instinct and common sense say No.

But, with one accord, the solemn picture-teachings of the ages, of Jew and Gentile, of India, Egypt, and America, point to some hidden mystery, to some occult combination of power and intelligence, of which, it may be, the serpent of the dust is but the degraded rudiment.

Who can read the riddle of the serpent?

X. R.

(To be continued)

IS DENUNCIATION A DUTY?*

"Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusuli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain."

—BUDDHIST PRECEPT.

"Judge not, that ye be not judged."

—CHRISTIAN APHORISM.

NOT a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who would jest under the cruellest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the 13th number of LUCIFER¹ (September, page 63), a paper on "The Meaning of a Pledge" was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn "Promise" to work for the good of Humanity forgetful of Self, without one word of protest—save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat*: the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible* pledge, to carry out which seems to be above the strength of the average mortal? Simply this:—

"I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS."

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

"To hear an open slander is a curse,
But not to find an answer is a worse," . . .

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:—

"Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds" . . .

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—and because *in antiquity*, few liked to pass for such—minds. But now!

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, “from condemning others” is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the “higher life,” that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that “life.” To “abstain” from condemning our fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on “hearsay” shows their absence. “Listen not to a tale bearer or slanderer,” says Socrates. “For, as he discovereth of the secrets of others, so he will thine in turn.” Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. “When people refrain from *evil-hearing*, then evil speakers will refrain from evil-talking,” says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of “denunciations,” and LUCIFER lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organisations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. “Ill deeds are doubled with an evil word;” nor can a general evil be avoided or removed by doing evil oneself and choosing a scapegoat for the atonement of the sins of a whole community. Hence, we denounce these communities not their units; we point out the rottenness of our boasted civilisation, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favourite aphorism: “See, how these Christians love each other” has now to be paraphrased daily, and almost hourly, into: “Behold, how our Theosophists love each other.” And we tremble at the thought that, unless many of

our ways and customs, in the Theosophical Society at large, are amended or done away with, LUCIFER will one day have to expose many a blot on our own scutcheon—*e. g.*, worship of Self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more "fiercely" than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbour. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:—

"The 'Pledge' binds the taker never to speak evil of anyone. But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture." . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partizan. To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. "Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using his garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but—*nota bene*—only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbours? If a member of the T. S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbour's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes—"slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticizing and condemning one's fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness?" Then the ethics preached by the former, that *moral code* which Professor Max Müller, Burnouf and even Barthelémy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known*, must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and, "Put back thy sword, for they who take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable PERJURY*.

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of Christian education and our civilized modern society in all its circles and in every *Christian* land. So deep has this moral cancer—the habit of speaking uncharitably of our neighbour and brother at every opportunity—eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their

tongues! They *dare not trust themselves* to abstain from condemning others—from mere force of habit. This is quite an ominous “sign of the times.”

Indeed, most of us, of whatever nationality, are born and brought up in a thick atmosphere of gossip, uncharitable criticism and wholesale condemnation. Our education in this direction begins in the nursery, where the head nurse hates the governess, the latter hates the mistress, and the servants, regardless of the presence of “baby” and the children, grumble incessantly against the masters, find fault with each other, and pass impudent remarks on every visitor. The same training follows us in the class room, whether at home or at a public school. It reaches its apex of ethical development during the years of our education and practical religious instruction. We are soaked through and through with the conviction that, though ourselves “born in sin and total depravity,” *our* religion is the only one to save us from eternal damnation, while the rest of mankind is predestined from the depths of eternity to inextinguishable hell-fires. We are taught that slander of every other people's Gods and religion is a sign of reverence for our own idols, and is a meritorious action. The “Lord God,” himself, the “*personal* Absolute,” is impressed upon our young plastic minds as ever backbiting and condemning those he created, as cursing the stiff-necked Jew and *tempting* the Gentile.

For years the minds of young Protestants are periodically enriched with the choicest curses from the *Commination* service in their prayer-books, or the “denouncing of God's anger and judgments against sinners,” besides eternal condemnation for most creatures; and from his birth the young Roman Catholic constantly hears threats of curse and excommunication by his Church. It is in the Bible and Church of England prayer-books that boys and girls of all classes learn of the existence of vices, the mention of which, in the works of Zola, falls under the ban of law as immoral and depraving, but to the enumeration and the *cursing* of which in the Churches, young and old are made to say “Amen,” after the minister of the meek and humble Jesus. The latter says, Swear *not*, curse *not*, condemn *not*, but “love your enemies, bless them that curse you, do good to them that hate and persecute you.” But the canon of the church and the clergyman tell them: Not at all. There are crimes and vices “for which ye affirm with your own mouths the curse of God to be due.” (*Vide* “Commination Service.”) What wonder that later in life, Christians piously try to emulate “God” and the priest, since their ears are still ringing with, “*Cursed be he* that removeth his neighbour's landmark,” and “*Cursed be he*” who does this, that or the other, even “he that putteth his trust in man” (!), and with “God's” judgment and condemnations. They judge and condemn right and left, indulging in wholesale slander and “comminating” on their own account. Do they forget that in the last curse—the *anathema* against adulterers and drunkards, idolaters and extortionists—“the UNMERCIFUL and SLANDERERS” are included? And that by having joined in the

solemn "amen" after this last *Christian* thunderbolt, *they have affirmed "with their own mouths the curse of God to be due" on their own sinful heads?*

But this seems to trouble our society slanderers very little. For no sooner are the religiously brought up children of church-going people off their school benches, than they are taken in hand by those who preceded them. Coached for their final examination in that school for scandal, called the world, by older and more experienced tongues, to pass Master of Arts in the science of cant and commination, a respectable member of society has but to join a religious congregation: to become a churchwarden or lady patroness.

Who shall dare deny that in our age, modern society in its general aspect has become a vast arena for such moral murders, performed between two cups of five o'clock tea and amid merry jests and laughter? Society is now more than ever a kind of international shambles wherein, under the waving banners of drawing-room and church Christianity and the cultured tittle-tattle of the world, each becomes in turn as soon as his back is turned, the sacrificial victim, the sin-offering for atonement, whose singed flesh smells savoury in the nostrils of Mrs. Grundy. Let us pray, brethren, and render thanks to the God of Abraham and of Isaac that we no longer live in the days of cruel Nero. And, oh! let us feel grateful that we no longer live in danger of being ushered into the arena of the Colosseum, to die there a comparatively quick death under the claws of the hungry wild beasts! It is the boast of Christianity that our ways and customs have been wonderfully softened under the beneficent shadow of the Cross. Yet we have but to step into a modern drawing-room to find a symbolical representation, true to life, of the same wild beasts feasting on, and gloating over, the mangled carcasses of their best friends. Look at those graceful and as ferocious great cats, who with sweet smiles and an innocent eye sharpen their rose-coloured claws preparatory to playing at mouse and cat. Woe to the poor mouse fastened upon by those proud Society *felidae*! The mouse will be made to bleed for years before being permitted to bleed to death. The victims will have to undergo unheard-of moral martyrdom, to learn through papers and *friends* that they have been guilty at one or another time of life of each and all the vices and crimes enumerated in the Commination Service, until, to avoid further persecution, the said mice themselves turn into ferocious society cats, and make other mice tremble in their turn. Which of the two arenas is preferable, my brethren—that of the old pagan or that of Christian lands?

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

"How frequently," he exclaims, "is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look. . . . how large a portion of chastity is sent out of

the world by distant hints—nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling—that she is heartily sorrow for it—hopes in God it is not true!”

From Addison we pass to Sterne’s treatment of the same subject. He seems to continue this picture by saying:

“So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark, does, nevertheless, so much secret mischief, this, like pestilence, which rages at noonday, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.”

Such are the results of slander, and from the standpoint of Karma, many such cases *amount to more than murder in hot blood*. Therefore, those who want to lead the “higher life” among the “*working* Fellows,” of the Theosophical Society, must bind themselves by this solemn pledge, or, remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.’s T. S. at large. For the “Pledge” under discussion is taken only by those Fellows who begin to be referred in our circles of “Lodges” as the “*working*” members of the T.S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the “mutual admiration” groups; or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those, again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement—and such constitute the majority in England—need burden themselves with no such pledge. Having been for years the “Greek Chorus” in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. The “chorus,” considering its numbers, has only, as in the past, to look on at what takes place in the action of the *dramatis personae* and it is only required to express occasionally its sentiments by repeating the closing gems from the monologues of the actors, or remain silent—at their option. “Philosophers of a day,” as Carlyle calls them, they neither desire, nor are they desired “to apply.” Therefore, even were these lines to meet their eye, they are respectfully begged to remember that what is said does not refer to either of the above enumerated classes of Fellows. Most of them have joined the Society as they would have bought a guinea book. Attracted by the novelty of the binding, they opened it; and, after glancing over contents and title, motto and dedication, they have put it away on a back shelf, and thought of it no more. They have a right to the volume, by virtue of their purchase, but would refer to it no more than they would to an antiquated piece of furniture relegated to the lumber-room, because the

seat of it is not comfortable enough, or is out of proportion with their moral and intellectual size. A hundred to one these members will not even see LUCIFER, for it has now become a matter of theosophical statistics, that *more than two thirds* of its subscribers are non-theosophists. Nor are the elder brothers of LUCIFER—the Madras “Theosophist,” The New York “Path,” the French “Lotus,” nor even the marvellously cheap and international “T.P.S.” (of 7, Duke Street, Adelphi), any luckier than we are. Like all prophets, they are not without honour, save in their own countries, and their voices in the fields of Theosophy are truly “the voice of one crying in the wilderness.” This is no exaggeration. Among the respective subscribers of those various Theosophical periodicals, the members of the T.S., *whose organs they are*, and for whose sole benefit they were started (their editors, managers, and the whole staff of constant contributors working *gratis*, and paying furthermore out of their own generally meagre pockets, printers, publishers and occasional contributors), are on the average 15 *per cent*. This is also a sign of the times, and shows the difference between the “working” and the “resting” theosophists.

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring to *become one in reality*? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member—working or ornamental—who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine qua non* of the success of that Society. In a gathering where “near the noisome nettle blooms the rose,” and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation*. No Ethics as a science of mutual duties—whether social, religious or philosophical—from *man to man*, can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of “Universal Brotherhood”—we ought to follow every time the breaking of this *law of laws*, by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:—

“He that shall rail against his absent friends,
Or hears them scandalised, and not defends;
Tells tales, and brings his friend in disesteem;
That man's a KNAVE—he sure beware of him.”

SUNDAY DEVOTION TO PLEASURE*

THE following is an extract from the *Daily Telegraph* of March 1st, and may speak for itself:—

"At yesterday's sitting of the Upper House of the Convocation of Canterbury, the Archbishop presiding, the Bishop of Exeter laid on the table a petition which sets forth:—That there has been of late a very marked increase in the employment of the afternoon and evening of the Lord's Day in amusements of various kinds by the upper and fashionable classes of Society. That the Society papers (so-called) in particular, and occasionally the daily papers on Monday, give more or less full accounts of entertainments which have taken place. Those of recent date include formal dinner-parties, smoking concerts, theatrical and semi-theatrical performances, comic recitations, and amusing programmes of fun and frolic, exhibitions of jugglery, Sunday parade in Hyde Park, coach drives of clubs, the drags assembling at Hampton Court, Richmond, and other places of resort, the "Sunday up the river," boxing at the Pelican Club, lawn tennis, dances at clubs and private houses, exhibitions (once at least) of the Wild West Show, and Show Sunday in the studios of artists. Some of these are novelties in the way of Lord's Day profanation. That the long lists of those present at these Sunday amusements, which are given in the Society papers, embrace men of eminence in art, science, politics and commerce, as well as mere *dilettanti*, and of men and women whose prominence is only that of devotion to pleasure. That many of these amusements are public, that their prevalence testifies to very loose Sunday habits on the part of the rich, and great, and noble of the land. Such abuses of the Lord's Day evidence an insatiable desire for distraction and dissipation, a very low regard for the claims of the Word of God, and the determination to put away the restraints of religion.' The petitioners, who numbered 104, asked counsel on the subject, and suggested a protest against Sunday excursion trains, and a remonstrance against Sunday amusements and entertainments. The signatories included members of both Houses of Parliament, clergymen, and others. A discussion which arose on the question was adjourned till tomorrow, it being considered that the Bishop of London, who was absent yesterday, should be present, since it was in his diocese that the alleged Sunday desecration had been committed."

The debate was resumed on the following Friday, when the Bishop of London was present. His Lordship at once addressed the House, and declared his conviction that the state of affairs was not very much exaggerated. But as regards the especial prevalence in his diocese of this "desecration," he was of opinion that it was a consequence of the gathering together in London, during "the Season," of people who carried similar practices into effect while in the country, and that greater attention was attracted to them by "the so-called Society papers." His Lordship regarded the "pursuit of pleasure" on Sunday as much less excusable in the upper classes than in the lower, "where there is unremitting toil through the week, and where the other aspect of Sunday—namely, that it is a day of rest from toil—must necessarily take up a very much larger space in their thoughts than the character of it as a day of worship." His Lordship was rather doubtful as to the efficacy of the protest, wisely considering that "protests of this

*This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1888.

kind, if they are allowed to be issued and fall flat, are likely to do rather more harm than good."

The Bishop of Exeter—the spokesman of the petitioners—followed with a long extract from the pages of *The Bat*, a paper which, by the way, is now defunct. He considered that a simple statement that the Upper House had had its attention called to the state of affairs, and that it was of opinion that it "was derogatory to the spiritual and moral health of all ranks of the people of this country," would "satisfy those who are anxious for the maintenance of the Lord's Day."

The Bishop of Winchester made remarks on the difference between the Sabbaths of the Jews and Christians, and agreed with the dictum that the Sabbath was made for man, and not man for the Sabbath. Further, he said that the relaxation of the strict Sabbath rule was, to some extent, justified by the New Testament. He also asserted that "the only form of civil government ever distinctly ordained by God was the government of the Jewish people, and that in this He ordained "that the labours of the year should not be continuous, but that there should be one day's rest in seven for every man." The Bishop said that the memorial referred almost entirely to the Upper Classes, but that his experience in South London had shown him that a great amount of the neglect was originally caused by colonies of foreigners, and especially Germans, who had gathered in that part of London. Therefore, he thought that the neglect had penetrated every class of Society; and he agreed with his right reverend brother of London in thinking that the day of rest was necessary to the working man, but did not see what other time he had for observances of a religious nature. While he thought that over-strictness in Sabbatarianism had an injurious effect, as in Scotland, he was convinced that any further relaxation in this country would be still more injurious.

The House was in committee on the subject for an hour, at which the reporters were not present. Finally, the following resolution was moved, and agreed to unanimously:

"That the attention of the Upper House of Convocation having been attracted to the relaxation of Sunday observance, which appears to have increased of late years, even among those who have the fullest leisure on other days, and to the great increase of Sunday labour, the House deems it to be its duty to appeal to the clergy, to all instructors of the young, and to all who exercise influence over their fellow-men not to suffer this Church and country to lose the priceless benefit of the rest and sanctity of the Lord's Day.* Its reasonable and religious observance is for the physical, moral, and spiritual health of all ranks of the population, and to it our national well-being has been largely due."

The foregoing is an abstract of the report in the *Daily Telegraph* of the debate in the Upper House of the Convocation of Canterbury. One cannot help regretting that we do not have laid before us the various motives expressed in the hour of committee. Still, enough remains in the public speeches of their lordships to

*We would refer the reader to "The Land of Cant," by Sydney Whitman, for a review of the results produced in England by the strict observance of the Lord's Day—in the letter, and not in the spirit.

serve our purpose. We do not propose to criticise, for we wholly agree that the pursuit of pleasure at all times and seasons, and regardless of others, is no good thing, but a selfish one. But we do traverse one thing: the Sabbath was indeed ordained for man, but nothing was said, even in those statutes so especially "ordained by God for the Jews," as to the religious observances on that especial day. It was essentially a day of Rest, ordained for man, as it was ordained that the land should lie fallow; that is to say, that there shall be no compulsory work for man, whether religious or secular. But granting that it is essentially a Day of Rest for over-worked man, he is yet told by those who teach him religion that, instead of complete relaxation, he must follow "a religious observance."

We would ask whether this "religious observance" is to be a farce or a reality? If a reality, it is a labour more fatiguing than any ordinary work; for it is an unaccustomed toil, and one which all except the very pious willingly eschew. Clergymen, whose business in life it is to lead the services, and who should, therefore, get accustomed to the labour, are exhausted by the work they have to do on Sundays, and to "feel Mondayish," has become a recognised expression. As for children, who are taken to church regardless of their age and nature, many of them positively hate "church-going," and so learn a horror of religion itself. Thus there is a forced "education" in religion, instead of religion being the natural growth of the noblest part of the human heart. We thus offer to God not the things which are His, but "the things which are Caesar's"—the lip-service of humanity.

The whole Sunday-question resolves itself into the demand to know whether it is in any degree right, or in accordance with divine law, that man should be so devoted to selfish toil, during the week, as to have virtually no time or strength left for prayer (*i. e.* meditation) during the six days, and whether, therefore, it is right that the seventh day or Sunday should be set apart for it. All depends upon whether doing one's duty in the state of life to which one is called, is "doing," or not doing, "all to the glory of God." We think that work is prayer; and if so, the devotion of Sunday to innocent pleasure is really making it a day of rest.

Why should England set forth its observance of Sunday as the only one sanctioned by God? The present observance of Sunday in England is founded on the practices of the later and degenerate Jews, who were not upheld by Jesus in their observances. Even the prophets (*vide* Nehemiah viii., 9-12) plainly show that the earlier usage was one of a day of rest, and that the idea of innocent pleasure, which is now represented as rather gross and sensual, was not then a forbidden thing. Reference to statistics in matters of drunkenness and crime does not show that England is, indeed, in possession of priceless benefits owing to the observance of Sunday, in which other nations, who do not share that observance, do not partake. Indeed it is by no means certain that in all those countries where there is indulgence in the class of pleas-

ures so energetically condemned in the petition, there is not less crime and drunkenness than exists in England; and this, too, not merely during the week, but especially on the Sundays.

Without speaking of Catholic France, Spain, Italy, etc., etc., Greek orthodox Russia and all the Slavonian lands, take for example Protestant Germany, where all places of amusement are, if anything, more freely open than on other days, and Sunday is considered the best day for theatres, balls, and popular festivities. Surely the other nations, especially the Germans, are not less religious than in England.

To many who are cooped up during the week, a day in the country is an education which brings them nearer to God than all the services they could attend in a church. Of course, we may be met with a reference to the "two or three gathered together," but surely if God is omnipresent, He is with those who are truly grateful for the beauties of Nature.

No, my Lords, your protest may not fall flat, but it does not strike at the root of the evil:—the fact that you are unable to cope with the increasingly material conditions of life during the present age. The people are no longer ignorant, you have to meet men as clever as yourselves among those who pursue their pleasure in the way against which you protest. You will not get anyone to follow your religious observances among those who have broken free from them, unless you can convince them that *you* are right, and that religion must be made the vital factor in their lives. Many of them recognise no "hereafter," and gaily follow the motto:—"Let us eat and drink, for to-morrow we die." They recognise no god save their own pleasure; and we are both agreed that they are endeavouring to execute a "valse a deux temps" to the tune of the "danse Maccabre." Among the ranks of your church are many self-sacrificing men, who, from various motives, are endeavouring to help those of the working classes whose lives are lost in toil. Ask of them their opinion as to the "Lord's Day Observance" of religious duties. They have to deal with the practical difficulties of the situation. You, in your Convocation, are protesting against an evil of which you are conscious, but against which you are powerless to act. Why? Because the form of religion you rely on has lost its hold upon the hearts of the people, and the "Service of Man," according to the late Mr. Cotter Morrison, has replaced the "Service of God."

The reason of this is not very far to seek. The Church has lost the key to Wisdom and Truth, and has endeavoured to bolster itself upon authority. The people have educated themselves to ask "Why?" And they will have an answer, or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem of Euclid. But are you able to do so? Are any of the Church's dogmas worth any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions? Do you carry them out in their entirety in your lives, as the Epis-

copi of the Church? Do you, as such, take care that all your clergy do so? You may reply with a counter-question:—"Do you, our critics, do so and set us an example?" Our answer is, that we do not claim to be the "elect" or the "anointed of the Lord." We are unpretending men and women, endeavouring to carry out the Golden Rules, apart from the ordinances of any form of worship. But you—you occupy a position which makes you an example to all men, and in which you have taken a large responsibility. You stand before the world as exemplifying the effect of the dogmas of the Church you lead. That Church had and has its work to do, but that it has lost its power is plain, in that you are only able to protest, and that doubtfully, against an evil which you feel yourselves unable to check. In the language of your Scripture, how would it be if, as regards your trust, this night an account should be required of you?

ON THE OUTLOOK

IMMEDIATELY before the outbreak of the war the Springfield *Republican* printed a long letter from its London correspondent on the recent performances of the musician Scriabine. We are told that the great Russian pianist is a Theosophist and that his compositions are based upon theosophical mysteries. Chief among these compositions is *Prometheus*, and we are asked to note that the theosophical rendering differs widely from that of Aeschylus and Shelley. First we see the "crepuscular, invertebrate state of karma-less humanity... The nascent races of mankind which have not yet been illuminated by the Promethean spark were physically incomplete, possessing only the shadows of bodies, sinless, because devoid of conscious personality, without karma. We next see the awakening to consciousness of humanity, the creation of nervous man... Then follow the moods of bliss and anguish consequent to the acquisition of self-consciousness, and finally the ecstasy of union between the human spirit from below and the divine from above."

There is much more of the same kind including the description of a theosophical instrument described as a "keyboard of light" and intended to produce sounds and colors simultaneously. M. Scriabine has also a sort of theosophical choir with five hundred executants who sing the vowels in such a way as to form a mystic word, but unfortunately we are not told what the word is. What with the outbreak of the war and interruptions of a like kind it may be that we shall never know.

Now heaven forbid that such a display of musical and mystic erudition should be treated in any spirit of levity. It may be that even the busiest occult student can find some nooks and corners of leisure in which to gratify a not illegitimate curiosity on the mysteries of color and sound, and even on the "crepuscular, invertebrate state of karma-less humanity," whatever that may be. But when we are told that these things constitute Theosophy we can only speculate regretfully on the bewilderment, not to say the disgust, of the ordinary "man in the street" who has been led to believe that in Theosophy he may find something that will make life more tolerable and that will give him the strength of knowledge to meet fate and fortune with a tranquil mind, and who then finds himself introduced to the "keyboard of light" or even to the vowel-singing choir. Was ever such unprofitable food as this offered to a starving humanity?

Probably it will be some time before we hear any more of M. Scriabine and his musical curiosities. In less eventful days they might be quite interesting, but the season is not a propitious one for psychic vaudeville. The

world is quite busy just now with real things. And when it once more finds time to think philosophically of the mysteries of life and death it will demand a Theosophy that is expressed in terms of altruism and service and not by a "keyboard of light" or the vocal calisthenics that are supposed to form a "mystic word."

Professor Ernest Rutherford has come to the conclusion that there must have been some sound science behind the "dreams" of the alchemists and that the transmutation of metals is a practical possibility. He has been led to this conclusion by what may be called the new atomic theory. Silver, he tells us, is a disintegrated product of lead, as lead is a disintegrated product of radium, and radium a disintegrated product of uranium. Thus a lead mine is also a silver mine and a silver mine is a lead mine. All we have to do is to control the disintegration of atoms and it will be a quite easy matter to turn one element into another.

Let us suppose that an atom of hydrogen contains ten electrons. The fact that it contains ten electrons makes it an atom of hydrogen. Now all those electrons are in incessant motion and sometimes it happens that one of them is thrown off into space. But an atom that contains only nine electrons cannot be an atom of hydrogen. It has become an atom of something else. Moreover the electron that has been thrown off will seek some other combination and will become a plus factor in that combination, thereby altering its nature. Thus we see one element losing its characteristics and assuming new ones, that is to say becoming another element. All we have to do is to learn how to control that process, to move the electrons out of one combination and into another and we shall be able to transmute the metals at will. It seems a pity that the mediaeval alchemists are not here now in order to appreciate the scientific benediction that has now been bestowed upon their "superstition." It might even be well to cast a speculative eye upon their writings. Some of them professed to have discovered the great secret and even to have described it in veiled language.

But the true alchemist did not concern himself with the transmutation of metals. This was but the cloak that hid his true search from the religious bigotries of his day. It was not material but spiritual gold that he sought, and the transmutation of which he spoke was the base metal of the lower nature into the purified gold of the higher.

Mr. N. W. Thomas, writing in an English scientific newspaper, gives us a wholly charming example of the orthodox materialistic attitude toward phenomena that are inconsistent with received theory, an attitude that may be summarized by the following formula:—When the facts appear to be hostile to the dogma, deny the facts, and denounce those who sustain them as liars.

The point under discussion was telepathy, and the question was whether the stories of apparitions of distant persons to their friends at about the moment of death or of some other critical occurrence must be accounted for by telepathy or by the ordinary laws of coincidence and chance. The chance, says Mr. Thomas, that such an hallucination will occur to A's friend or relative within twenty-four hours of A's death is one in 19,000, the death rate being just over 19 in the 1000 per annum whilst it is 1-19th. in the 1000 for a single day. A collection was made by a committee over which Professor Henry Sidgwick presided, of 1300 cases of such apparitions related by the persons who had experienced them. Thirty of these cases were death coincidences—that is to say the person who "appeared" died within twenty-four hours. This rate is not one, but 440 in 19,000, so that the committee inferred that some undetected agency was at work causing this increase of coincidence of the apparition and death from one in 19,000 to one in 43.

Now this would seem to be conclusive enough, but not to Mr. Thomas, who sees a dogma threatened and flies to its support with the usual weapons. He says, "To me by far the most probable explanation of the increase in coincidence of death and hallucination, in the recorded cases as compared

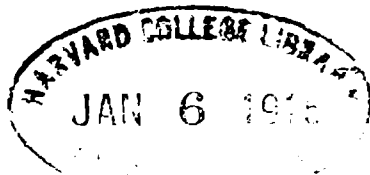
with what one would expect from the death rate, is not to be sought in any occult force or ghostly possibilities, but in a well-established and recognised, tho regrettable, reality which I will call 'human frailty.' This intellectual frailty consists in the inaccuracy—sometimes unintentional, but often deliberate—of narrators of such stories."

So there you are. A reply is obviously impossible. Those who relate such stories are merely lying. No matter who they are. No matter the nature of the testimony, or the reputation and intelligence of the witness. Mr. Thomas makes no enquiry into any such irrelevancies. It is sufficient that they have assailed a materialistic dogma. But no doubt Mr. Thomas would wax quite eloquent on the superstitions and intolerances and arrogances of religion.

Professor William Bateson, speaking before the British Association in Melbourne, Australia, asked his hearers to consider for themselves some of the problems presented by the evolution of matter. How, he asked, can we account for the increased and increasing complexity of forms. If we take any early period in the history of the earth we shall find that the existing forms were few in number and simple in character. But these few and simple forms become ultimately many and complex. How are we to explain the change, and in what way shall we account for the fact that the brain of a Shakespeare, for example, has been evolved from states of matter that were once represented by animals or savages? Must we suppose that the brain of Shakespeare lay hidden and latent in those early forms, or must we assume some extrinsic additions? If so, of what nature could those additions have been, and what was their source? It was a problem, said the lecturer, that science had evaded. It was hard to believe that all existing forms and complexities had been latent in matter from the "beginning." It was equally hard to believe that there had been any extrinsic additions. He himself was inclined to believe that all developments and complexities of form and of potency represented the releases of powers hitherto suppressed. The instrument was there always, but it had been "stopped down."

Professor Bateson is undoubtedly right in his main conception. He himself is a horticulturist, but he will find that the new atomic theory of the physicist is almost exactly in line with the ancient Occultism, and that it explains adequately the problem of form and complexity. Science now tells us, as Occultism told us ages ago, that the material universe is made up of electrons, that all electrons are alike, and that all differences in matter are due to the arrangements of the electrons and to the variations of those arrangements. A simple form becomes complex when the electrons assume new combinations. The difference between oxygen and hydrogen is due to a difference in the number and arrangement of the electrons which go to make up the atoms which in their turn go to make up the molecules. And the difference between the brain of a rat and the brain of a Shakespeare is due to precisely these same variations in the number and arrangement of the electrons.

But when it comes to an explanation of the causes of these orderly variations which produce complexity from simplicity the Occultist and the Physicist must part company. The Physicist, if he is honest, will say that he does not know. If he is a dogmatist he will say that the variations are due to chance or to "laws inherent in matter," whatever that may mean. But the Occultist will postulate a Life that lies behind Matter, that mounts upon its shoulders and guides and directs it into new combinations according to the slowly manifesting "thought in the divine mind." It would seem that nothing but a certain mental inertia has prevented the Physicist from applying to the whole range of evolutionary problems the relatively simple solution of a Universal Consciousness persuading and coercing matter into those forms and complexities that shall be transparent to that consciousness. Already Bergson has borrowed from the ancient Occultism and won much applause by the display of a plunder to which he has affixed the proprietary seal of his own admixed fancy. How long will it be before Physics makes a similar raid upon its own account? Truth is not copyrighted.



ਅਮਰ

If anyone worshipping with faith desire 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.

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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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

ECCE HOMO!

There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P. T. S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists," issued by H. P. B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

(Following are some extracts from the old letter of the Master, K. H., above referred to. The entire article may be found in *The Path* for October, 1893, pp. 202-4.)

....Misunderstandings have grown up between Fellows....which imperil the interests of the movement....

Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us....We employ agents—the best available. Of these for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it....

This you must tell to all; *with occult matters she has everything to do*. We have not "abandoned her." She is not "given over to chelas." She is our *direct agent*. I warn you against

permitting your suspicion and resentment against her "many follies" to bias your intuitive loyalty to her....

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

..(This letter)...is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be.

(Signed) K. H.

The Coulomb conspiracy occurred, as stated, in the summer of 1884, while H. P. B. and Col. Olcott were in England. Mr. Hodgson was in India on the part of the Society for Psychical Research from November, 1884, until April, 1885. Col. Olcott returned to India in November and H. P. B. a few days later. Mr. Judge was in India in the earlier part of 1884 and again in the summer of 1885. Those who are, or may become, able to read "behind the scenes" will have no difficulty in relating the various entrances and exits of the different actors in the Drama of the Theosophical Movement, to the scenes enacted as the successive layers of human nature were roused to fury by the hidden forces playing through H. P. B. and W. Q. J.

Mr. Judge took no part in the storm in India, nor in the subsequent storm in England on the publication of the Report of the Society for Psychical Research late in 1885. "The duty of another is full of danger," says the old Bhagavad-Gita. The duty of defending H. P. B. in India lay in the hands of Col. Olcott and the Hindu members of the Society, as in England it lay in the hands of A. P. Sinnett, and those spiritualists and other hunters of phenomena, whose Karma it was to ask and receive according to their desires. It is significant that the publication of *The Path* was begun in April, 1886, by Mr. Judge in New York and that from then on till the death of Mr. Judge in 1896, Theosophy, the Masters, and their Messenger had a consistent, a devoted and an uncompromising advocacy and defense along the lines laid down.

The Indian Convention of the Society was held at the end of December, 1884, and the first days of January, 1885. In spite of the difficulties presented by legal proceedings concerning matters of psychical phenomena, it was H. P. B.'s expressed desire that action for libel be brought against the Coulombs and the *Christian College Magazine*, so that the true basis and mission of the Theosophical Society, and the genuineness and good faith of her own actions in connection therewith, might be vindicated. On the

advice and insistence of Col. Olcott, to whom as President and official head of the Society the membership naturally looked for guidance, no bold defense of H. P. B. was attempted. She was, in fact, calmly deserted and urged "for the sake of the Society" to "leave to time the vindication of her wounded honor." A Committee was appointed by the Convention to consider what should be done. H. P. B. laid before the Council of the Society her resignation as Corresponding Secretary. *It was accepted*, and with fustian expressions of gratitude and esteem on the part of those who had received the final sacrifice at her hands, she left India early in 1885, never to return. Is it any wonder that Mr. Hodgson, who was present in India during these fateful months, seeing Her wounded to the death in all that men hold dear, deserted of any manly defense by those who should have "undertaken the defense of a brother Theosophist as they would their own;" seeing her wage no battle for herself; seeing the doubts and suspicions and fears of those whose chiefest anxiety was that none of the mud hurled at H. P. B. should fall upon themselves—is it any wonder, we ask, that Mr. Hodgson should have construed all this as the confession by silence of a detected charlatan, and the confusion by paralysis of her co-conspirators and agents?

To finish this pitiful episode, let us add that after the departure of H. P. B. some consciousness or feeling of the miserable part they played, some sense of the great void left unfilled and unfillable without her, some reaction due to the efforts of the few who had maintained, however ineffectively, their unbroken faith and loyalty, in the end brought about a tardy attempt rather to rehabilitate the place of the Society in India than to do justice to her who was the mother and the genius of that Society; for at the next succeeding Convention, held in 1885-6, H. P. B. was requested to reassume her position as Corresponding Secretary.

In England, Mr. Sinnett and the London Lodge defended the genuineness of the phenomena recorded in the *Occult World*, for which they felt themselves sponsors, and, since that defense could not be made without also defending H. P. B., through whose agency the phenomena were produced, a bolder attitude was assumed. Pamphlets were issued, articles written for the press in London, and a book hastily gotten together and published under the title of *Incidents in the Life of H. P. Blavatsky*. Although throughout these efforts the attempt was continuous to maintain that Theosophy and the Society had an existence quite apart from and independent of H. P. B., and that her character and good faith were but incidental matters and could not affect the "body corporate" of the Society, much good was accomplished. The effect of the lukewarm position assumed was not manifest till later years.

After more than a year spent on the Continent in a struggle to hold together a dying body, alternately assailed and betrayed by fresh partisans and foes, but sustained by the devoted ministrations of a faithful few, H. P. B. came to London, which she was thence-

forth not to leave till her work was accomplished and her *via crucis* ended for this Incarnation. Here the *Secret Doctrine* was completed, here written the *Key to Theosophy*, and here the *Voice of the Silence*. Here she commenced the publication of *Lucifer* in September, 1887, with Mabel Collins as Co-editor till the scandal connected with the private life of the latter compelled a severance, followed by the joint assault of Mabel Collins and Prof. Coues upon the name and fame of their benefactor in the columns of the *Religio-Philosophical Journal* and of the *New York Sun*. Mr. Judge took prompt and efficacious action in defense of H. P. B. The statements made in the *Religio-Philosophical Journal* were proved to be false and a self-stultification. The *Sun* and Prof. Coues were sued for libel. H. P. B. died pending the suit against the *Sun*, and this paper, with a sense of honor worth recording, disavowed the original defamatory articles. The suit against Coues was terminated by his death.

No more ungrateful task can be assumed by any chronicler or student than that of once more bringing to light the miserable category of forgotten wrongs and follies. The necessity, the justice, and the value lie in the lessons to be learned and the moral to be found. For in evil deeds as in good, in neglected opportunities as in those availed of, the effect does not cease till the cause is discerned and changed. For the most part, the personal actors in the incidents we have thus far considered, have passed from this scene of action, but human nature changes but little, and the same follies and mistakes are repeated by each new generation. The student of to-day faces the same problems that confronted the Fellows of the Society in the period from 1875 to 1891. We ought to be able to learn much from a sober study of the cause and effect in evidence throughout the period of the public effort of the Great Lodge in the last quarter of the nineteenth century. And our nearest and most fruitful lesson lies in a study of the applications made by the earlier students of the philosophy imparted to them by the great Teacher. Their virtues can strengthen us in our efforts, their mistakes point us powerfully what to avoid. For those students, in their lives and in their actions, are also our teachers.

It is, therefore, in no invidious spirit that we are to consider either Theosophy, its Messengers or its students. Our work must be carried on in the same spirit as must animate the Masters and the Teacher. For it is only in *spirit* that all may be one. H. P. B. was the salient, the bridge, between the world of the divine ideas and the world of human thought and effort. There is nothing in common between those two worlds. She was in our world but not of it, and if we are to benefit by her message, her mission and her work, we must assume her attitude, adopt, assimilate and apply what she taught, to the best of our ability. There is no record that she ever grew discouraged, that she ever repented of her labors, that she ever varied her attitude, that she ever condemned any one for his failures, however frequent, or his follies, however great. But she always pointed out the mistakes and misapplications that

even the sincere student must inevitably make, and she forever iterated and reiterated the Message she brought.

The difficulties confronting the student were over and over again pointed out by her in alternate warnings and encouragements to "try, ever keep trying." The difficulties from her side were more than once indicated. For the two problems are not variants, but only the two phases of the everlasting struggle of spiritual evolution, "ever evolving under the rule of law inherent in the whole"—the *Karma* of the Soul, "which operates on all things and beings from the minutest conceivable atom up to Brahma": the problem and the struggle alike of him who desires to teach as of him who desires to learn.

The lessons set the learners in the period which we have been considering are the lessons which are before the learner to-day. They are the successive barriers erected by the Soul in its "self-induced and self-devised efforts (checked by its Karma) through all the degrees of intelligence, throughout a long series of metempsychoses and reincarnations—the obligatory pilgrimage for every Soul." As we rise in the scale of development we perceive that during the stages through 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." These fixed ideas as to what constitutes "reality" are the barriers alike of the individual and of the race.

The first lesson to be learned is that the mission of H. P. B. was to break the moulds of men's minds, by the injection of the eternal basic ideas of which the Masters are the custodians. Her work, therefore was at once both destructive and constructive. She had to destroy the fixed concepts of humanity in regard to Soul, Mind, and Matter, by the presentation of the fundamental ideas of the Wisdom-Religion. The vehicle She chose was the English language. The strategic point of effort taken was in America, soil of the coming race. The instrument was the Theosophical Society. The Message she brought is embodied and recorded in her writings.

After the lapse of a single generation, the prodigious effect upon the race at large of her work is everywhere visible in an unexampled freedom of thought and investigation in religion, in science, and in metaphysics, in directions and to an extent impossible even to the imagination of a scant half century ago. The mind of the race has been cleared and ploughed as it has not been in fifty centuries, however the disconsolate or the timid may be aghast at the weeds that have sprung up. These will die as speedily as they have arisen and enrich the soil for the next sowing.

Out of the millions of the race, thousands entered the Theosophical Society, awakened by the appeal of its Objects, fed by the ideas brought by H. P. B. and W. Q. J. These all received more, because they made the greater effort. What though the

most part made off with what they had received, ceased their efforts, turned their backs upon the Source, set up personal followings of their own and started a thousand and one off-shoots, schisms, vagaries, cults and creeds of their own; these also are but weedy growths and exuberances, to die and fallow in their turn the field of future efforts. "The false religion will last as long as the true one" is one of the ancient axioms of the Lodge. Weeds are most plentiful in the richest and most fertile soil. It is inevitable that each new incarnation of the Ego will revivify and rouse to action the *Kama Rupas* of his past lives. So each new effort of the Lodge must inevitably rouse to renewed life and renewed fury of efforts at self-preservation the *Kama-Rupas* of former efforts. So long as "man is man" his past follies and mistakes and misunderstandings must accompany him in his pilgrimage. "Human nature as a whole has changed but little in a million of years." As of old, it remains for the individual to accomplish the great leap for himself. And with every effort of the Lodge, some individuals make the great leap. These are the flower of the race, the Saviours of the future. "Amongst thousands of mortals a single one, perhaps, strives for perfection, and amongst those so striving a single one, perhaps, knows me as I am." Thus Krishna spoke at the beginning of the Cycle. Thus H. P. B. may well have spoken at its close. It is clear, from many recorded utterances, that H. P. B. never entertained any false hopes as to the effect of Her mission upon the race, upon the Society, upon herself, nor any false doubts as to the outcome. Let the student read and ponder again the preface to *Isis* and the preface and introduction to the *Secret Doctrine*.

The world having been ploughed and the seed scattered broadcast, the crop—the Theosophical Society—was winnowed and sifted during fourteen years. With it, its failures and its efforts, as soil, a new sowing and a new effort with those "striving" took place in the Esoteric Section of the Theosophical Society. With that sowing and its germination and tilling, whereof William Q. Judge is the central and solitary Figure, we have next to deal. Meantime it has seemed well to draw a final summary and a final conclusion as best we may.

The Message of the Masters for the nineteenth century and to endure until 1975, is recorded in the writings of H. P. Blavatsky. The evidences of the greatness and the verity of that Theosophy are to be found in the Message itself. The evidence of the greatness of the Personage who brought that Message lies also in the Message. The Message proves itself, proves Masters, proves H. P. B.

Those students who accept Theosophy must perforce admit the Masters and admit the nature and mission of H. P. B. In the abstract all students do that. It is in the endeavor to apply, to act upon the admission implicit in the acceptance of Theosophy that we all struggle and fail more often than we succeed. For, if we are to comprehend, assimilate, *master*, what She brought, we have got to perform, each one of us in ourselves, that work of

destruction and regeneration, the materials for which she furnished us, and could do no more than furnish us. We have got to judge ourselves, our acts, our efforts, our thoughts, our ideas, in the light of Theosophy. We have got deliberately, not merely to pledge ourselves to make Theosophy a living power in our lives, but to *do it*. We have got, not only to pledge ourselves to ourselves never to listen without protest to any evil thing spoken falsely or as yet unproven of a brother Theosophist, and to abstain from condemning others, but to *do it*. We have got, not merely to pledge ourselves to support before the world the Theosophical Movement and its Founders, but to *fulfil* that pledge by spreading broadcast the Masters' Message as recorded in the writings of H. P. Blavatsky and William Q. Judge. We have got to *maintain a constant struggle* against our lower nature and *be charitable* to the weaknesses of others. And that very struggle consists in adopting and fighting for the great ideas of Theosophy against those human ideas and tendencies that comprise our "lower nature;" fighting their survival and recrudescence *in ourselves*. And we have to recognize that the truest charity any man can show to the weaknesses of others is not in silence, not in condonation, any more than in publishing them or condemning them, but in following the example set by H. P. B. and W. Q. J. *They* gave no regard to any worldly considerations and worked with rich and poor, with weak and strong, with friend or foe, with Peter and Judas as with Luke and John, without variableness or the shadow of turning, to whatever extent these would listen or strive, but themselves never turning to right or left from the "path that the predecessors have trod." And we have not merely to pledge ourselves abstractly and academically to endeavor to fit ourselves by study and otherwise to be the better able to help and teach others, but we have got to *be Theosophists and work for Theosophy*. We have got to recognize that its *practical* realization alone can save the Western World—of which we are a part. We have got to give what support we can to the *Theosophical Movement* in time, work, and money.

Are we, students to-day, to whom is committed a great trust, and upon whom lies a responsibility as great as is the trust—are we learning anything from the Message given and the example set? Have we profited to any extent by the history of the past forty years? Or are we, for the most part, looking to some person who has set himself up in the place of the Teacher, or whom we have so set up ourselves? Are we studying the Message of Theosophy as it was given by the one who brought it, or are we running, lo here, and lo there, for fresh revelations. Have we so well comprehended what was brought, so well fulfilled the trust imparted, that we are ready for further instructions, heavier responsibilities?

Or shall it be said of us, as of old it has been so often true, He whom ye seek was here and ye knew Him not.

THE YEAR IS DEAD, LONG LIVE THE YEAR!*

DECEMBER, 1888, AND JANUARY, 1889.

LUCIFER sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, LUCIFER said: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfill them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—as symbols. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy, and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: it has proved so since. Earthquakes and terrible volcanic irruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wisecracks who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for LUCIFER? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of Numbers on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival*, or *descent of the Gods*; therefore there must be a considerable number of deities lurking around us mortals

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1889.

in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *St. Geneviève*, “she who generates life”—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene*, the goddess of Wisdom; and January the 4th is the day of Mercury (*Hermes*, *Budha*), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. “This is the question.”

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and, cancer or crab-like, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the “Saviour of the World” was born, that were born, ages before him, the Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phœnician Adonis, the Phrygian Athis. And, while at Memphis the people were shown the image of the god *Day*, taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti*.

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future*! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini*, *dies solis*, the “Sun-days.” *Puer nobis nascitur dominus dominorum*, sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and a *ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of Numbers and Numerals lie in their

right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for LUCIFER and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscondito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting LUCIFER under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British isle will never be transformed, in this our cycle, into the isle of *Æa*, the habitat of Helios, as of the children of that god and the Oceanide Perseis. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is LUCIFER'S, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general, and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the *SOLE* (or *Sol*), that he should save us from the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man;" and as we know that "envy slayeth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means, such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most. With them, as with all charlatans, fortune-tellers, and *self-styled* "Adepts," the sacred science of *Theosophia* had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas," with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and

fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles *borrowed* from "Isis Unveiled," and the *Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York *PATH* laid its hand heavily on "The Hidden Way Across the Threshold" printed in Boston, and proceeded to speedily squelch it, as "stolen goods." As that Journal expresses itself about this pretentious volume, *copied* not written by its authors— "whatever in it is new is not true, and whatever true, is not new; scattered through its 600 pages, are wholesale thefts from 'Paracelsus,' 'Isis Unveiled,' the *Path* etc. etc." This unceremonious appropriation of long paragraphs and entire pages "either verbatim or with unimportant changes,"—from various, mostly theosophical authors—a list of which is given in the *PATH* (*Vide* August 1887, p. 159-160), might be left to its fate, but for the usual trick of our wretched imitators. In the words of the same editor, of the *PATH*: "the claim is made that it (the book) is inspired by great adepts both living and dead, who have condescended to relent and give out these 600 pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed* (theosophical) *authors from whose writings they* (the adepts) *have either allowed or directed their humble disciple . . . to steal.*"

Before the appearance of modern Theosophical literature it was "Spirits" and "Controls" that were ever in the mouths of these folk; now the living "adepts" are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society, had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their "controls" and "guides," could hardly find words of vituperation strong enough to brand the "adepts" and deride their "supposed powers." But since the Herodic "slaughter of the Innocents," when the S. P. R. turned from the Theosophical to the Spiritualistic phenomena, most of the "dear departed" ones took to their heels. The angels from the "Summer Land" are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the "adept" idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other "Hierophants," in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, “Arhat,” “Karma,” “Maya,” “Nirvana,” must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the “pretensions” of the T. S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical “Mahatmas” and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian “Mahatma,” not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing these sorry “make-believes” in LUCIFER once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on High, we must repeat that which the ancients did and which was the origin of the R. C. *Angelus*. The first stroke of the bell announced the *coming of Day*; the appearance of *Gabriel*, the morning messenger with the early Christians, of *Lucifer*, the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the *Sun*, King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants!

Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping mouths that it is the true Elixir of *Amrita*, the water of immortal life! Oh, bright Lord, is not thine eye upon those bare-faced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*" (!) The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, old India and even the Swedenborgian "land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu!* But if so, why should thy self-styled priests (O great SUN, still offer as a bait a mysterious *Daiija*, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sūrya-Vikar-thana, whose rich crop of national adepts, *if* "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind, for the word *is not* in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT.

is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism *i. e.*, genuine *Raj-Yoga* powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth and *keeps silent*, but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophists brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money"—is either a black magician or an IMPOSTOR. Such is the first lesson taught by LUCIFER to his readers in 1889.

THE BHAGAVAD-GITA—CHAPTER VII*

(Continued from December)

THIS CHAPTER is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart—that is, every part of the nature—must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahâtma.

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.*

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call Nature. The invisible and intangible are none the less actual; we know that poisonous gas, though invisible and intangible is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern west is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one

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would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

And all things hang on me as precious gems upon a string.

A number of preëminently great and precious things and powers are here enumerated and declared to be the Self; while next the very delusions and imperfections of life and man are included. Nothing is left out. This is certainly better than an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness. All this further accentuates the difficulties in the way. Krishna says the illusion is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshippers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reëncarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtma or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment "through diversity of desires" or who have not yet had discernment for the same reason. The verse reads as follows:

Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other Gods.

Although these words, like the rest of the colloquy, were spoken in India and to a Hindû, they are thoroughly applicable in the west. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other Gods than the Supreme Self. In India the words would more particularly mean the worship, which is quite common, of idols among those who are not educated out of idolatry; but they would also mean what is said above. In the west these "other gods" are the various pleasures, objects, aims and modes of life and thought, be they religious or not, which the people adopt. They have not the many thousands of gods of the Hindû pantheon, each one for some particular purpose, but it comes to the same thing. The idol-worshipper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The western man worships his object and strives after it with all his heart and mind and thus worships something else than the Supreme Imperishable One. The god of one is political advancement, of another—and generally of most—the possession of great wealth. One great god is that of social advancement, the most foolish, hollow and unsatisfactory of all; and with it in America is yoked the god of money, for without wealth there is no social preëminence possible except in those cases where official position confers a temporary glory. The mother often spends sleepless nights inventing means for pushing her daughter into social success; the father lies wakefully calculating new problems for the production of money. The inheritors of riches bask in the radiance coming from their own gold, while they strive for new ways to make, if possible, another upward step on that road, founded on ashes and ending at the grave, which is called social greatness. And out of all this striving many and various desires spring up so that their multiplicity and diversity completely hide and obstruct all spiritual development and discernment.

But many who are not so carried away by these follies attend to some religion which they have adopted or been educated into. In very few cases, however, is the religion adopted: it is born with the child; it is found with the family and is regularly fastened on as a garment. If in this religion, or cult, there is faith, then the Supreme Self, impartial and charitable, makes the faith strong and constant so that thereby objects are attained. In whatever way the devotee chooses to worship with faith it is the Supreme which, though ignored, brings about the results of faith.

A curious speculation rises here; it may be true, it may be not. It can be noticed that millions of prayers are recited every month addressed to the One God, all through Christendom, asking various favors. Millions were offered for the conversion to a better life of the Prince of Wales—they failed. The rain ceases and prayers are

made, but the dryness continues. Candles are lighted and prayers said to stop the earthquake which is destroying the city—the quakings go on until the impulse is ended and the city ruined. It is perfectly impossible to prove answers to prayer in enough cases to convince the thoughtful. Now, the speculative thought is, that perhaps the prayers offered to an unmanifested God have no effect, for to be effectual the Being appealed to must have a separate existence so as to be able to intervene in separated manifested things. Christians do not possess the statistics of results from prayer offered to Gods in Oriental countries. The usual cases brought forward in the west are such as the orphan asylum, for which nothing is asked except in prayer. But in India they have institutions similarly—but not so lavishly—supported and no asking alone save to the particular patron god. It is a matter of strong, constant faith which carries the thoughts of the prayer into the receptive minds of other people, who are then moved by the subconscious injected thought to answer the request. Now if the prayer is offered to an unseen and unknown God the faith of the person is not firm, whereas perhaps in the case of the idol-worshipper, or of the Roman Catholic addressing himself to the Mother of God—with her image before him, the very presence of the representative is an aid to constancy in faith. All this applies of course to prayers for personal and selfish ends. But that prayer or aspiration which is for spiritual light and wisdom is the highest of all no matter to whom or what addressed. All religions teach that sort of prayer; all others are selfish and spiritually useless.

WILLIAM BREHON.

(*To be Continued.*)

A STUDENT'S NOTES AND GUESSES*

THE SURVEY.

EVERYONE has heard of survey by "triangulation." Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

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The telescope is sighted on some distant spot which is to be located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P," he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the line O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already

been done from O, and the result is a series of triangles having a common base O P, and with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice-versa*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.¹

Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant com-

¹In practice the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

pared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.¹

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and you will find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point is the consciousness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.²

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou."

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic.

X. R.

(*To be continued*)

¹ We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

² The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

KOSMIC MIND*

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION." (*Esoteric Axioms*.)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."

CICERO.

EDISON's conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the *February Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed

* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1890.

with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity; otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix addressed fifty years ago to the French academicians have nearly become immortal as a truism. "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions. . . . and when you arrive at its parent source you come face to face with the unknown!"

Now to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked: He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who in the words of a contemporary:—

"was the very incarnation of exact science and methods of thought: who had dissected hundreds and thousands of human organs, making himself as acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets and who, above all men, was one to whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . ."

Novoye Vremya of 1887.

—Of what? Why, of the existence in every organism of a distinct "VITAL FORCE" independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life Principle—that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this: The great anatomist and surgeon, had the "hardihood" to declare in his *Memoirs*, that:—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the direct embodiment of the universal mind—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought."

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic "Thought divine," and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

"Our reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life. . . . Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush. . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes self-sentient, self-conscious, racial or individual. Substance, ruled and directed by the life-principle, is organised according to a general defined plan into certain types. . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he—"acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save that organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *a propos* of Moleschott's materialism:—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe it be our fate to fall into illusions, then my 'illusion' has, at least,

the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements but *an embodiment of a common universal Mind*. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science:—

"The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!"

The above selections translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud of finding him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do they appear to us like the frightened discordant cry of the night-owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day when a full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to, and connection with, the laws of physics and chemistry, hence, in their final form with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists. While few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of *vitalism* and the severely exiled life-principle, the *principium vite* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are

already denying that it is the forces and substances of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:—

"The fact that we reject the interference of other forces in living things, *depends entirely on the limitations of our senses*. We use, indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through which—ever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of Occultism, æons and millenniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism, tracing motion to its origin, identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath".*

Nevertheless, however limited the conception of Modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present professor of physiology at the University of Basle,¹ who speaks like an Occultist.

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that something which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and bases his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *effects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks:—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

* *I'de "Secret Doctrine"*, vol. i, pp. 2 and 3.

¹ From a paper read by him some time ago at a public lecture.

The winding up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of Materialism:—

"Thus, a deeper and more direct acquaintance with *our inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle," as well as the followers of the mechanical theory of life, based their views on the supposed fact, that, as physiology was progressing forward, its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life-force," they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamoring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words:—

"I maintain that the more our experiments and observations are exact and many-sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction, that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, *are in reality unfathomable*. They are vastly more complicated, in fact; and as we stand at present, *they will not yield to any mechanical explanation*."

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas in the camp of the apostles of negation—the "animalists!" But the Basle professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking; indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasm!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *Amoebas*. Now the Amcebas or animalcule are, as all know, microscopical protoplasm—as the *Lampyrella Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behavior something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualification, and coin a new term. For see what Cienkowsky* says of it. Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a

* L. Cienkowsky. See his work *Beitragge zur Kenntniss der Monaden*, Archiv f. mikroskop. Anatomie.

number of other aquatic plants one called *Spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it when moved by hunger, first projecting its pseudopodiae (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *Spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another Amœba—the *Colpadella Pugnax*—he says that he found it showing the same predilection for the *Chlamydomonas* on which it feeds exclusively; “having made a puncture in the body of the *Chlamydomonas* it sucks its chlorophyl and then goes away,” he writes, adding these significant words: “The way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings!*”

Not less suggestive are the observations of Th. W. Engelman (*Beitraege zur Physiologie des Protoplasma*), on the *Arcella*, another unicellular organism only a trifle more complex than the *Vampyrella*. He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i. e.*, on their convex side, so that the *pseudopodiae*, projected from the edge of the shell, find no hold in space and leave the Amœba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which, making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature into contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodiae*. After this, the Amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the Amœbæ will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelman:—

“If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcellæ* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in

uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these *point to the presence of some PSYCHIC process in the protoplasm.*"*

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on "crass ignorance," there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs of, and in, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to *act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—*quien sabe*—will come perhaps to be recognised some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amœba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodia*—out of their contractive, bare, protoplasmic bodies—which *pseudopodia*, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of

* *Loc. cit.*, Pfleger's Archiv. Bd. II, S. 387.

selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.”*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose and select* its favourite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmotic laws*. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.¹ Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “*It is evident that in all this there is not the slightest hint at diffusion or endosmose*,” says the Basle physiologist. “*It becomes entirely useless to try and explain these phenomena by chemical laws*.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some con-

* From the paper read by the Professor of physiology at the University of Basle, previously quoted.

¹ *Untersuchungen ueber Resorption u. Assimilation der Nachstoffe* (Archiv. f. Experimentelle Pathologie und Pharmakologie, Bd. XIX, 1885).

solation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced *on a dead eye*. The phenomenon of life consists *in the evolution and development of the eye itself*. How is this marvellous and complicated work produced? To this physiology replies, “We do not know;” for, toward the solution of this great problem—

“Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive*. As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws.*”

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the “Elementary Instructions” of the esoteric physiology of *practical* Occultism:—

“The riddle of life is found in the active functions of a living organism, the real perception of which activity we can get only through self-observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that esse in a mere hypothetical way, and do so, in fact, when we speak of ‘active functions.’ Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a psychological explanation of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena*

*Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

"A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "Lymph." Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, "a nymph or inferior Goddess," they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,* *plus*

* *Brahma* comes from the root *brih*, "to expand", to "scatter"; *Vishnu* from the root *vis* or *vish* (phonetically) "to enter into," "to pervade" the universe, of matter. As to Siva—the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutatman*, one with the created or emanated materials of the world; *Pradhanatman*, “one with the senses;” *Paramatman*, “Supreme Soul;” and *Atman*, Cosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

GOLDEN WORDS*

“THERE is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones. By this faculty we are made free from the dominations of Fate (*Karma*), and are made, so to speak, the arbiters of our own destinies. For, when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that order which pertains to higher life.” (JAMBlichus.)

WE BEGIN WITH INSTINCT: THE END IS OMNISCIENCE. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object called Deity; so that transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson “becomes recipient of the Soul of the World.” (Prof. ALEXANDER WILDER.)

* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1889.

H. P. BLAVATSKY ON PRECIPITATION* AND OTHER MATTERS.

THE following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it ——— would come up and bother, or ———, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to Them what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since. . . . throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. ——— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names and personalities ought to have been kept *secret* and inviolable. They were desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside

* This article was first printed by Wm. Q. Judge in *The Path* for March, 1893.

every worldly if not human law!), and when the latter positively slandered, dirtied, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by ——— and ———.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, such a FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me*! Why, if *They* are the exalted Beings you rightly suppose *Them* to be, how could *They* permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here ——— and others are right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against *Them* and those who serve *Them*, *soul and body and spirit*. Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent*. To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages," as ——— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud*? *Certainly not*. Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: *as you sow, so you will reap*. . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED *Them* by thinking for one moment and believing that *THEY* would trouble *Themselves* with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from *Them*, to address *Them*, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or It) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, *They* could not spurn

you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the Chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ———'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. H.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even ——— to mean "cunning", "cleverness", "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer", etc., etc. Now had I been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness", "openness of heart, frankness, fairness, freedom from reserve and dissimulation", as Webster gives it, and opprobrium thrown on Mahatma K. H.'s character would have been avoided. It is not I who would have used "*carbolic acid*" instead of "*carbonic acid*", etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—is of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and I *had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at ———) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma K. H.'s *handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old imposter (meaning Olcott) must have put it there!"—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the

things I have *no* right to explain if I *had to be hung for it*. Now think for one moment. Suppose ——— receives an order from his Master to precipitate a letter to the ——— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into his English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. “A *fraud*, a *transparent FRAUD!*” people would cry out, and if any one happened to see *such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master “to send on”. I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current* formed by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bed-room and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest imposter* on earth?

So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ———. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters*, may the Karma fall on their heads. I AM FREE. Master has just promised me this blessing!!
H. P. B.

ATLANTIS*

FROM THE TIMÆUS AND CRITIAS OF PLATO.

AFTER establishing his famous code of laws, Solon,¹ the renowned Athenian legislator, left his native country for ten years. At Sais, in the Nile delta, he was honourably received by the priests of Neith,² for both Athens and Sais were under the protection of the same goddess. In conversing with the learned guardians of the temple on the antiquities of their respective countries, he discovered that there were records in the sacred edifice of events which had happened nine thousand years previously and in which the inhabitants of his own country had played a conspicuous part. Solon had spoken of the deluge of Deucalion and Pyrrha, giving the orthodox Greek chronology of the time; on which an aged priest exclaimed: "O Solon, Solon, you Greeks are always children and aged Greek there is none!" And then he proceeded to explain to the astonished Athenian the astronomical meaning of the myth of Phaethon, and how that there are successive cataclysms of fire and water, destroying whole nations, and that a noble race had once inhabited the land of Attica, whose deeds and institutions were said to have been the most excellent of all, and how they conquered the inhabitants of the Atlantean island, and both themselves and their enemies were destroyed by terrible earthquakes and deluges. On his return to Athens, Solon composed an epic poem embodying the information he had gleaned from the Saitic records, but political troubles prevented the entire accomplishment of his undertaking. Now Dropides his fellow kinsman, was his most intimate friend and fully acquainted with the whole story; this Dropides was father of Critias the elder, who had many times delighted his young grandson, the Critias of the dialogue and afterwards the most notorious of the thirty tyrants, with a recital of these wonderful chronicles.

Among the many glorious deeds of the noble autochthones of Attica, was their victory over a mighty hostile power from the Atlantic Ocean, which had pushed its conquests over all Europe and Asia. Facing the Pillars of Hercules³ was an island larger than Africa and Asia⁴ put together. Besides this main island, there were many other smaller ones, so that it was easy to cross from one to another as far as the *further continent*.⁵ And this continent was indeed a continent and the sea, the real sea, in comparison to which "The Sea"⁶ of the Greeks was but a bay with a narrow mouth.

*This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1888.

¹ Circa 638-558 B. C.

² Athena.

³ The Straits of Gibraltar.

⁴ As known to the Greeks; that is to say, the northern coasts of Africa as far as Egypt and Asia Minor.

⁵ America.

⁶ The Mediterranean.

In the Atlantic island a powerful confederation of kings was formed, who subdued the island itself and many of the smaller islands and also parts of the further continent. They also reduced Africa within the Straits as far as Egypt, and Europe as far as Tyrrhenia.¹ Further aggression, however, was stopped by the heroic action of the then inhabitants of Attica, who, taking the lead of the oppressed states, finally secured liberty to all who dwelt within the Pillars of Hercules. Subsequently both races were destroyed by mighty cataclysms, which brought destruction in a single day and night, the natural features of the Attic land were entirely changed and the Atlantic island sank bodily beneath the waves.

Such is the general sketch of this terrible episode in ancient history, given by Critias in the *Timæus*, and so interested were his audience, that they requested some fuller account of these famous and highly civilized nations of antiquity. To his Grecian hearers the primæval polity and history of their own race were naturally the greater interest. As, however, the Atlantean conflict was the climax of the narrative, Critias proceeds to give an account of their history and institutions. And thus he begins with their mythical traditions:—

In the centre of the Atlantic island was a fair and beautiful plain. In the centre of this plain and fifty stades² from its confines, was a low range of hills. There dwelt an earth-born couple,³ Evenor and Leucippe, who had an only daughter Clito; after the death of her parents, the god Poseidon, to whom the island had been assigned, became enamoured of the maiden. To make his love a safe dwelling-place, he surrounded the hills with alternate belts or zones of land and water, two of land and three of sea, each in its entire circumference equally distant from the centre. He also caused a hot and cold spring to flow in the centre island and made every kind of food to grow abundantly. Ten male children were born to the god in five twin-births. When they had grown to manhood, he divided the island into ten parts, giving one to each. And to the first born of the eldest pair he gave his mother's dwelling and allotment, for it was the largest and best, and made him king over his brethren and the others governors of land, giving them dominion over many people and great territories. And the eldest he named Atlas, and from him the whole island and sea were called Atlantic. So they and their descendants dwelt for many generations, holding extensive sway over the sea of islands, and extending their power as far as Egypt and Tyrrhenia. By far the most renowned however, was the race of Atlas, the kings ever handing down the succession to their eldest sons, and being possessed of such wealth as no dynasty ever yet obtained or will easily procure hereafter.

¹ The Etruscan states in early times extended their sway over the greater part of Italy and furnished Rome with her polity and religious institutions.

² Nearly six miles.

³ The names were originally Egyptian, but Solon, having studied the science of the power of names, translated them into his own tongue.

Now this wealth was both drawn from foreign tributary countries and from Atlantis itself, which was very rich in minerals, especially its mines of orichalcum, now a mere name, but then the most precious of all metals save gold. The country also was exceedingly rich in timber and pasturage. Moreover there were vast numbers of elephants. Spices, gums and odorous plants of every description, flowers, fruit trees and vegetables of all kinds and many other luxurious products, this wonderful island, owing to its magnificent climate, brought forth, sacred, beautiful, wonderful and infinite in number. Nor were the inhabitants content with the natural advantages of their glorious island, but displayed a marvellous industry and skill in engineering and the constructive arts. For in the centre island they built a royal palace, each succeeding king trying to surpass his predecessor in adorning and adding to the building, so that it struck all beholders with the greatest admiration. Now the formation of the zones or belts round the ancient abode of the god was very regular, the circumference of each zone being equally distant from the common centre; and the outermost zones of sea and of land were each three stades* broad, and the next pair of two stades each, the succeeding zone of sea being of one stade, while the central seat itself had a diameter of five stades. And they bridged¹ over the water zones, making a way from and to the palace, and dug a great canal² from the sea to the outermost zone of water, wide enough to admit the largest vessels.

They also made water-ways through the zones of land, wide enough for a trireme³ to pass, and roofed them over, for the height of the land zones above the water was considerable. Moreover, they enclosed the island, zones and bridges with stone walls, placing towers and gates at the bridges. The stone they quarried from the face of the centre island and from both faces of the land zones, at the same time fashioning a line of docks on each bank of the water zones, leaving a natural roof of rock.

The stone was of three colours, white, black and red, so that many of the buildings presented a gay appearance. The whole circuit of the wall of the outer zone was covered with brass, which they used like plaster, of the inner zone with tin, and of the acropolis itself with orichalcum, which was of a glittering appearance. The palace within the acropolis was constructed as follows. In the centre was the sacred shrine of Poseidon and Clito, surrounded by a golden enclosure. Hard by stood the great temple of Poseidon,⁴ of a different style of architecture to the Greek. The exterior was covered with silver, except the pediments and pinnacles, which were lined with gold. Within, the roof was a magnificent mosaic of gold, ivory and orichalcum, and all the walls, pillars and pavements were covered with orichalcum. The most remarkable object of the interior

*A stade is about 606 feet.

¹The width of the bridges was a plethrum, about 101 feet.

²Three stades broad, a plethrum wide and fifty stades long, some six miles.

³A ship with three banks of oars.

⁴It was a stade long, three plethra broad and of a proportionate height.

was a gigantic statue of the god, equal in height to the building, mounted on a chariot drawn by six winged horses, and round the car were a hundred Nereids riding on dolphins; there were also many other statues and numerous votive offerings of the citizens. Round the exterior were placed golden statues of the princes and princesses of the royal blood, and statues erected by the kings and also by private individuals both of the city and of subject states. There was also an altar of proportionate magnificence. And they had baths for summer and winter, supplied by the hot and cold springs, there being baths for the royal family, for men, for women, for horses and other animals. By a system of aqueducts, the water of the springs was carried to the two land zones and utilized for the irrigation of plantations and beautiful gardens. In these zones were many temples of other gods, gardens and gymnasia both for men and horses. Indeed, in the larger belt was a splendid race-course, extending throughout its entire length, a stade broad, and lined on either side with barracks for the household troops. Those, however, of them who were conspicuous for their loyalty, were lodged in the smaller zone, and the most faithful of all in the citadel itself. Moreover, the docks were filled with shipping and naval stores of every description. At fifty stades from the outer water belt or harbour in every direction, another wall was built, enclosing the whole city and meeting the great canal at the sea entrance. The space between this wall and the first water belt was thickly built over and inhabited by a dense population; and the canal and largest harbour were crowded with merchant shipping from all parts, and the din and tumult of their commerce continued all day long and the night through. Such is a general sketch of their wonderful city. Now as regards the rest of the country; it was very mountainous with exceedingly precipitous coasts, and the plain surrounding the city was itself surrounded by mountain chains, broken only at the sea entrance. And the plain was smooth and level and of an oblong shape, lying north and south, three thousand stades in one direction and two thousand in the other. And the mountains were said to be the grandest in the world for their number, size and beauty; they were inhabited moreover by many prosperous and wealthy villages, for there was an abundance of rivers and lakes, meadows and pasturage for all kinds of cattle and quantities of timber. They surrounded the plain by an enormous canal or dike, the size of which is almost incredible for a work of human undertaking.* By it the water from the mountains was conducted round the plain and flowed out to sea near the entrance of the great canal. Moreover, parallel dikes¹ were cut from the upper bounding canal to that on the sea side, one hundred stades distant from each other, and these were again joined by transverse water-ways. They also employed the canals for irrigation and so raised two crops in the year. And the plain was divided into sixty thousand wards or

*101 feet deep, 606 feet broad, and upwards of 1,250 miles in length.

¹101 feet broad.

sections, each supplying a certain contingent of men to the army and navy; and the army consisted of war chariots and a kind of light car, holding two warriors, one of whom dismounted and fought and the other drove, men-at-arms, archers, slingers, stone-shooters, javelin-men and light-armed troops.¹ Such was the military system of the city. And the other nine cities of the confederation had slightly different systems, which it would be tedious to narrate.

Now as regards the polity of the Atlanteans, the kings exercised an autocracy over the people; but in their dealings with each other and for the common welfare, they followed the traditional law of their divine progenitor, which was also inscribed on a column of orichalcum by the first kings, and the column placed in the temple of the deity. Thither they assembled every alternate fifth and sixth year to decide any disputes that might have arisen between them. And these are the ceremonies they performed before proceeding to their decision. There were sacred bulls grazing in the precincts of the temple. And the ten kings, after first praying to the deity, armed only with staves and nooses, proceeded to capture one of the herd, and sacrificed him on the column over the inscription.

There was also an oath written on the column, invoking dire curses on those of them who infringed the statutes of their divine parent. And filling the sacrificial chalice,² they cast in a clot of blood for each, and purifying the column, they burnt the rest with fire. Then, with golden cups, they dipped from the chalice and poured a libation on the fire of sacrifice; and swearing to do justice according to the laws on the column, and neither to rule nor suffer the rule of any of their number contrary to these ancestral laws, after invoking the prescribed curses both on themselves and their descendants, if untrue to their solemn pledge, they drank and deposited the cups in the temple. Then, having eaten the sacrificial meal and busied themselves with the other necessary offices, when evening grew on, clad in most beautiful dark blue robes they sat in darkness on the ground round the now cold embers of the sacrificial fire; and through the night they judged and were judged, but when morning came, they inscribed their decisions on a golden tablet and deposited it, with their robes, in the temple as a memorial. And the chief of these enactments were that the kings should never wage war one against the other, but should ever give mutual aid should any of the cities try to destroy the royal race; and the chief power was assigned to the Atlantic race; nor could any king put to death a kinsman, without first getting a majority of votes from his royal colleagues. For many generations, then, so long as the nature of their divine ancestry was strong within them, they remained obedient to these laws and well affected to their divine kinship. For they possessed true and altogether lofty ideas, and exercised mild-

¹ Their standing army consisted of upwards of a million men; their navy of 240,000 and 1,200 ships.

² Crater or mixing bowl.

ness and practical wisdom, both in the ordinary vicissitudes of life and in their mutual relations; and looking above everything except virtue, they considered things present of small importance and contentedly bore their weight of riches as a burden; nor were they intoxicated with luxury, but clearly perceived that wealth and possessions are increased by mutual friendship and the practice of true virtue, whereas, by a too anxious pursuit of riches, both possessions themselves are corrupted and friendship likewise perishes therewith. And so it was that they reached the great prosperity that we have described.

But when their mortal natures began to dominate the divine within them, through their inability to bear present events, to those who can truly perceive, they began to display unbecoming conduct and to degenerate, destroying the fairest of their most valuable possessions. To those, however, who cannot perceive that true mode of life which leads to real happiness, they appeared most glorious and happy, though actually full of aggrandizement and unjust power. Zeus, however, the god of gods, who rules according to Law and can perceive such things, wishing to recall a once honourable race to the practice of virtue, assembled all the gods and said:

* * * * *

E. E. O.

[Here, unfortunately, the text of the dialogue ceases abruptly.]

DELUSIONS OF CLAIRVOYANCE*

SOME years ago it was proposed that psychometry should be used in detecting crime and for the exposing of motive in all transactions between man and man. This, the alleged discoverer said, would alter the state of society by compelling people to be honest and by reducing crime. Now for those who do not know, it may be well to say that when you psychometrize you take any object that has been in the immediate vicinity of any person or place of any action, or the writing of another, and by holding it to your forehead or in the hand a picture of the event, the writer, the surroundings, and the history of the object, comes before your mental eye with more or less accuracy. Time and distance are said to make no difference, for the wrapping from a mummy has been psychometrized by one who knew nothing about it, and the mummy with its supposed history accurately described. Letters also have been similarly treated without reading them, and not only their contents given but also the unexpressed thoughts and the surroundings of the writers. Clairvoyants have also on innumerable occasions given correct descriptions of events and persons they could never have seen or known. But other innumerable times they have failed.

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1892.

Without doubt if the city government, or any body of people owning property that can be stolen, had in their employment a man or woman who could declare beyond possibility of ever failing where any stolen article was, and who stole it, and could in advance indicate a purpose on the part of another to steal, to trick, to lie, or otherwise do evil, one of two things would happen. Either criminals or intending offenders would abide elsewhere, or some means of getting rid of the clear-seer would be put into effect. Looking at the alluring possibilities of clairvoyance so far as it is understood, many persons have sighed for its power for several different reasons. Some would use it for the purposes described, but many another has thought of it merely as a new means for furthering personal ends.

Its delusions are so manifold that, although mystical and psychical subjects have obtained in the public mind a new standing, clairvoyance will not be other than a curiosity for some time, and when its phenomena and laws are well understood no reliance greater than now will be placed upon it. And even when individual clairvoyants of wonderful power are known, they will not be accessible for such uses, because, having reached their power by special training, the laws of their school will prohibit the exercise of the faculty at the bidding of selfish interest, whether on the one side or the other.

If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering criminals still uncaught, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and careful Theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions. Coming evil could in the same way be averted, since present error is the prelude and cause of future painful results.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made in the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a

distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear clad in spring clothing, and your clairvoyant report that, adding probably that it symbolises something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort throwing a glamour of the clothing before the vision of the seer. Some cases exactly like this I have known and verified. Or the lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or worse. Or even the thoughts of some one else whom you have just met or heard from. For if you consult the seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will ten to one feel the influence of the other and give you his ideas.

Reversion of image is the last I will refer to. It has been taught always in the unpopular school of Theosophy that the astral light reverses the images, just as science knows the image on the retina is not upright. Not only have the Cabalists said this, but also the Eastern schools, and those who now have studied these doctrines along Theosophical lines have discovered it to be a fact. So the untrained clairvoyant may see a number or amount backwards, or an object upside down in whole or in part. The reliance we can place on the observations of untrained people in ordinary life the scientific schools and courts of law have long ago discovered; but seekers after the marvellous carelessly accept the observations of those who must be equally untrained in the field of clairvoyance. Of course there are many genuine cases of good clear-seeing, but the mass are not to be relied on. The cultivation of psychic senses is more difficult than any physical gymnastics, and the number of really trained clairvoyants in the Western world may be described by a nought written to the left.

M. MORE.

The difficulty of remembering the things you read, and the like, may be due to one or many causes. First, it indicates the need of mental discipline in the way of compelling yourself to serious reading and thinking, even though for a short time each day. If persisted in, this will gradually change the mental action, just as one can alter the taste for different sorts of food taken into the body. Again, if you have been dealing in what is known as Mind Cure or Metaphysical Healing, you should avoid it, because it will increase the difficulty you mention. It is different from good, ordinary, mental discipline. And also if you have been in any way following Spiritualism or indulging in psychic thoughts or visions or experiences, these would be a cause for the trouble, and should be abandoned.

W. Q. J.

ON THE LOOKOUT

It is said that Julian the Apostate saw in a vision the gods of the Pagan world in the process of dissolution and dismemberment. Perhaps his vision was a true one since time brings all things to doom, and even divine institutions may not transgress the limits set by Cronus. But if the vision of the mystic still lingers in the bye-ways of the Christian churches it must surely be aware of some such process of disintegration now being repeated after the lapse of some fifteen hundred years. For surely ecclesiasticism has fallen upon evil days. Tardily confessing the need for self-defence it finds to its consternation that judgment has gone by default and that its unwonted pleas for patience and a hearing are disregarded. Upon every side we hear the plaint of empty churches and of a theology despised.

At the present time the churches seem to be very much in the position of the theatrical manager who searches feverishly for new attractions in order to tempt a reluctant public to the box office. The old creeds, failing to draw, have been unceremoniously thrown overboard, at least by those theological leaders with sufficient intelligence to find a substitute. And the favorite substitute seems to be an effort to identify the religion of Jesus with the most popular brand of politics. Books innumerable come from an over-heated press, and all intended to show that the follower of Christ must necessarily espouse the newest of "reforms" and that the only valid confessions of faith are those that are made at the ballot box. Among the more recent of these works is one entitled "The Gospel of Jesus and the Problems of Democracy" by Professor Henry C. Vedder who has already written a book on "Socialism and the Ethics of Jesus". Professor Vedder writes well and earnestly and with a singular ability, but a glance at his index leaves us with a baffling sense of perplexity. For what has the religion of Jesus to do with the Army and Navy, with the death rate in Berlin, with the economic waste of advertising, with the Comptroller of the Currency, or with the boycott as a means of settling trade disputes? All of these subjects and a hundred others like them receive attention in this extraordinary book, the type of many such books, the natural inference being that if Jesus were on earth to-day he would be found on a political platform and that modern piety must best be shown by party allegiance. Jesus, we are asked to assume, would have been a eugenicist, and would have demanded "stringent measures to prevent illicit unions of the unfit who are debarred from legal marriage, even to the extent of compulsory sterilization of such persons." Can the debasement of religion go further than this or the churches make a more depraved plea for public support? Surely there must be some reaction against this pernicious and hateful practice of attaching the name of Jesus not only to the sporadic hysterias that pose in the name of reform but to the nastinesses and indecencies and ignorances of eugenism and kindred quackeries.

If the churches wish to recover some of the ground that they have lost the way is open to them. Let them restore the spirituality that they have expunged from their systems. Let them teach the unity of life and the universality of law. Let them show that perfect justice rules in the affairs of men and that all crooked paths will be made straight under the beneficent rule of reincarnation and under the sway of Karma. Doubtless it would take some courage thus to revert to a spiritualized Christianity that has been nearly forgotten but there is no other way.

But outside of the churches and among those who observe the world with a wide-angled vision there is no doubt that the old order has passed away and that the besom of war has swept and garnished

the floor for a new tenant. Mr. Galsworthy, dramatist and novelist, writing in the November *Scribner's* says that the old Christianity will "merely be dead." It will be like the nerve in a tooth that seems to be unchanged. Mr. Galsworthy does not profess to know what will take its place or whether it will even receive a name. It will be too much in earnest to care for externals and ceremonies, but it will be "far more Christian than the Christianity which has brought us to these present ends." Assuredly it could hardly be less. The creed of the new religion, says the distinguished writer, "will be a noiseless and passionate conviction that man can be saved, not by a far-away despotic God who can be enlisted by each combatant for the destruction of his foes, but by the divine element in man, the God within the human soul. That in proportion as man is high so will the life of man be high, safe from shames like this and devoid of his old misery. The creed will be a fervent, almost secret application of the saying 'Love thy neighbor as thyself.' It will be ashamed of appeals to God to put right that which man has bungled; of supplications to the deity to fight against the deity."

Mr. Galsworthy is conspicuously right. And inasmuch as it is an eternal truth that they who live the life shall know of the doctrine so we may expect to see, so we already see, that with the life of altruism will come also the light of wisdom, and that to those who thus love their fellow men will be given the knowledge of the continuity of life and of incarnations under the guidance of the law that "makes for righteousness."

The writer of this page has just had a conversation with a Theosophist who has come lately from Germany and who is familiar with the status of the movement in that country. It seems that not only in Germany but in other parts of Europe there is a marked revolt against the distortions of Theosophy that have done so much to thwart its mission and to discredit its aims. There is a weariness of "leaders" and of the self-acclaimed *illuminati* who seek by the display of their distinguished countenances in the magazines and by an eccentric demeanor to compensate alike for an intellectual poverty and for a spiritual arrogance. And with this revolt has come a demand for a return to the Theosophy of the Founders and for some sort of concentration upon the work outlined by them. As evidence of this fact it may be said that in a single German city of the first rank there are now no less than six Theosophical Societies without affiliations except those of good will, acknowledging no leaders, and avowing only those simple and yet inclusive aims upon which the Society was originally built. So far as could be learned these German Theosophical Societies are practically identical with the United Lodge of Theosophists in their independence of organizations and in their adhesion to the sort of Theosophy which makes it easy to live and to serve. It need hardly be said that our heartiest sentiments will go out to these groups and that some way will be sought to enter into communication with them.

A few years ago there were certain recognized formulas of contempt and derision that were invariably used in all public references to Theosophy, and these were usually coupled with slanderous references to the Founders of the Society. It was a part of the tribute paid by fear and it was received with equanimity. But that particular phase seems to have passed, and even the conservatism of Europe are now willing to concede to Theosophy a place in the thought of the day and to speak of it without either insult or obloquy. Of this we have an evidence in the new *Excrimen Encyclopaedia*, edited by Ernest Rhys, and published in twelve volumes by E. P. Dutton & Company, New York. Turning to the section on "Theosophy" we find the following reference

that we may regard as an honest attempt at a fair presentation:—"Theosophy, meaning divine wisdom, dates from a very high antiquity, coming down to us from the Neoplatonists, Plotinus, Iamblichus and Proclus. Numbered among them also are Paracelsus, Boehme and the Rosicrucians. In the east also Theosophy is of very ancient origin, the Sanskrit equivalent being *Brahma-Vidya*, or divine knowledge. It is closely allied to mysticism, and involves a belief in one absolute incomprehensible and supreme deity, which is the root of all nature, and of all that is visible or invisible, a belief in man's eternal nature, which being a radiation of the universal soul, is of an identical essence with it, and a belief that by returning to the purity of nature, one can attain certain occult powers. Theosophy has always had as an aim the reconciliation of all religions and nations under a common system of ethics. Helena Petrovna Blavatsky (1831-91), a Russian princess, who it is claimed was initiated in Tibet, is the recognised founder of the two great branches of today. Theosophy is supposed to be preserved by initiates scattered over the world who have attained spiritual perfection, but elect to watch over the religion. A group of these Arhats, Mahatmas, or Masters, it is said, led H. P. Blavatsky to found the Theosophical Society in 1875. Its teachings in general may be said to be founded on the two great principles of Karma—which in Christian terminology would mean 'Whatsoever a man sows that shall he also reap'—and Reincarnation, or the belief that man must undergo a series of lives until he has assimilated all the world experiences and can attain to Nirvana." Other cognate topics are treated with a similar liberality.

The Lookout notes with considerable dismay that some Theosophists are boldly discussing the nature and action of the *permanent atom*. We view with alarm this metaphysical vivisection. Having thus far in life escaped the ministrations of pursuing surgeons and found a refuge for our palpitating body where Doctors do not dwell, we consider this new development of "Theosophy" an unwarranted attack upon the sacred rights of man. Fancy the shining scalpel of a mystic, the probe of alchemy cutting and poking relentlessly within our psychic nature! Fancy the pained surprise of the Neophyte stretched on the most expensive bed of the psychopathic ward on being told by some mystic physician that his permanent *atoms* are deranged! For one writer blandly speaks of *three* permanent atoms, a sort of psychic Triple Alliance, so to speak. Now tonsils are bad enough, goodness knows, but there are only two of them. The festive Vermiform is even worse, but happily it hunts alone. *Three* permanent atoms, merciful Heaven—the picture is too distressing—only fancy *having them out*!

"The improving of the permanent atoms consists in increasing the range of their vibratory power," says the writer. And he solemnly continues, "This is done by receiving impressions from without or by self-directed mental activity from within. The three lower permanent atoms are connected with each other and to the spiritual triad by the buddhic triad called the sutratma, which coils around each of them."

Just like a jellyfish for all the world! And what a wonderful vision must have that Seer to whom this octopus has revealed itself! What awe-compelling facility with names and things! The young philosopher who deftly binds the Absolute is always in our midst; but here is one far different, far more subtle—with snug compartments, neat and watertight, for Consciousness. Strange they do not all have electric lights!

In the old *Bhagavad-Gita* the outward marks of the ancient Sage are clearly shown. But the soliloquy of the more modern and much more popular Pundit would sound, perhaps, like this, could we but capture him with a dictaphone:—

"I must tell my followers of wonders (that cannot be checked up) in order that they may consider me a Great Person and follow, follow

on. To sub-divide and number the processes through which man goes (or doesn't go) so that I may appear wise in the eyes of the credulous, that is the game. Never mind if *the man who goes through the processes* is the really important factor—anyway I don't know anything about him. I will sub-divide *Devachan* and *Kama Loka* and speak learnedly of *Adhidaivata*, using Sanscrit names instead of English wherever I can. Further, I will prate of astral happenings with a familiar and somewhat bored air, and tell how the Martians polish their forks. The sheep are silly and credulous and they will believe, more especially if I walk abroad bareheaded. Thus am I exalted, and *my philosophy grows.*"

Such is the "Theosophy" of the modern "Adept". Thank Jupiter it is not the THEOSOPHY of H. P. B. or W. Q. J., nor of the Masters they served so well!

Investigation of the so-called Psychic World is quite unnecessary for any one of us, however far "advanced" in occult lore the seeker may suppose himself to be. A true understanding of and right performance on this earthy earth where we live is the first object of Theosophy. Much supposed attention has been paid however by certain students to the Astral Plane, a realm treacherous in its results at best and of no value whatever to the generality of mankind, now busied in the great school of physical existence. Inquiry into past incarnations engages some, who by their words and deeds show little understanding of their present one. All these practices arise in *following Authority*: the acts and words and writings of pretence. They are useless and dangerous, deterrent to true progress. It is this kind of folly that has hidden for so many the true purpose and meaning of the message of Theosophy.

To be Theosophists means to be wise in action. And as all life, as we know life, is made up of actions, to know and live Theosophy is to understand the meaning and purpose of life itself. Life physical is a great school. We find ourselves in it, and by that token it follows that we need our schooling, else we would be absent, in a Universe of Law. How comes it then that we are here? Just look about you would you have the answer. Study the individuals you contact in the maelstrom of mankind. Inefficient and incompetent they pass us. This good woman would save the world, while her children suffer at home for lack of proper care. That good man would become an Adept, and leaves his grocer quite unpaid. "Oh, ye Geese!" said our Old Lady, writing of "Theosophists" many years ago. "BE Theosophists!" She told them. And what can this mean other than wisely to live this life.

The world judges Theosophy by those who call themselves "Theosophists." And, Oh Theosophists, can the sense and wisdom of this great teaching be pictured from the way you live your lives? Are you talking "astral gossip," and forgetting cleanliness in dress? Are you sending out a "helper," while your family suffers your neglect? Are you a strict vegetarian, and quite unable, without exclamations of horror, to sit at meat with a hospitable, but alas, quite unenlightened friend? Are you helpful, patient, charitable; or delving in the "occult" instead? Are you spilling your wisdom willy-nilly on your helpless acquaintances, or letting them discover it for themselves in the course of time through the example of your life? If we really know Theosophy we become—not freaks of nature, that is sure—but better Wives and Husbands, wiser Fathers and Mothers, kinder Neighbors and Friends, nobler Citizens, abler Warriors in the battle of the world, wiser Students of nature, better Livers of life itself. "We are here to remedy our defects, to strengthen our weak places, and are all seen at disadvantage," wrote a Master. This refers to our physical life, the school we are attending. *Let us not mistake the nature of the lessons to be learned.*

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by



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III FEBRUARY, 1915 No. 4

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Mankind in the mass are not able to reach to phenomena, while everyone can understand right thought, right speech, and right action. Through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered.—William Q. Judge: The Path, April, 1886.

CONTENTS

Masters and Their Message	- - - -	177
A Student's Notes and Guesses	- - - -	189
Names and Things	- - - -	194
Cosmical Rings and Rounds	- - - -	197
The Bhagavad-Gita	- - - -	204
Theosophical Queries	- - - -	205
Probation	- - - -	208
The Blessings of Publicity	- - - -	215
The Sacred Vedic Verse	- - - -	217
A Hindu Chela's Diary	- - - -	218
On the Lookout	- - - -	221

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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.



The Universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason.—*Isis Unveiled, Vol. I.*

He, being One, rules over everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.—*Svetasvatara-Upanishad, 5th Adh.*

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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.

MASTERS AND THEIR MESSAGE SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE ESOTERIC SECTION

Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. . . . This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.—Synesius: *Wisdom of the Egyptians*.

Now as a fool, now a wise man; now as a great and wealthy king; now as a wanderer, now a sage; now dwelling like a serpent, solitary; now full of honor; now rejected and unknown: thus the sage walks; though not like others, yet seeming as the rest; bodiless, though possessing a body, this Knower of the Eternal, whose Self is real Being, they behold as though bound to a body, while he is in truth freed forever from the body, and they are deluded by the mere seeming of the body.—Shankaracharya: *The Crest-Jewel of Wisdom*.

To put it still more clearly, such an invisible Entity may be bodily present on earth without, however, abandoning its status and functions in the supersensuous regions. . . . Many are those among the Spiritual Entities, who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space.—H. P. Blavatsky: *The Secret Doctrine*.

And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self.—*Light on the Path*.

It would require a greater knowledge and more skill than the writer possesses to portray truly the nature of the one who lived among us under the name of William Q. Judge. Yet there is knowledge of him and of his work for, and relation to, the Theosophical Movement, which is of moment to every student of Theosophy.

It may seem to some readers of this magazine that its Editors err in so constantly speaking of H. P. Blavatsky and William Q. Judge; that it is the laying of too great stress on a personality, a fault to which humanity is prone and in regard to which not a few have learned to be fearful. But it is hoped that it may be perceived by some that while a person is indicated, the real object is to point to a Source in which personalities play a necessary part as Messengers to the world of men: having determined the real Messengers, we are then in position to obtain the Message of Theosophy pure and simple, and can begin its study on a sure basis.

There are many Theosophical organizations in the world to-day, with different exponents at their head. The tendency of all these is to consider the heads of the *organizations* as the true exponents of *Theosophy*, without much, if any, attempt being made to ascertain what Theosophy is, and whether the various assumptions and claims made are justified.

The basic enquiry, therefore, would lie in the triple question: What is Theosophy; whence came it; who brought it?

The answer to the first part of the question can be stated generally in the following terms:

"Theosophy is not a belief or dogma formulated or 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."

The second part of the question is answered by a consideration of Evolution, the law of growth of all beings; which is to say, that all beings of every grade have evolved, and will continue evolving. This implies that all beings below man will some time reach his status, and that all beings above man have at some time in the incalculable past, evolved through similar conditions to those in which humanity finds itself. This presents the fact in nature that there are super-men, a line of Elder Brothers, who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. As races evolve and intelligence increases, periods arrive when direct and special efforts can be made by these Elder Brothers. Such a period arrived in the last

quarter of last century, and was marked by that expression of the Theosophical Movement known as the Theosophical Society.

The answer to the last part of the question: "Who brought it?" is as important as any other part. For Theosophy, in name at least, has been before the world for over a third of a century, and there have been many self-elected exponents who may, for all the student knows, have exploited it, obscured it, perverted it, and diverted its channels for personal ends. It is certain that strange things have been said and done in the name of Theosophy. Therefore the facts as to "Who brought it," are of vital importance if we would know *what was brought*.

Mankind never received anything from higher sources except through some human being; every so-called "revelation" was voiced by some living man among men. There have been prophets and false prophets; the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." Some person or persons brought Theosophy to the Western World, and in bringing it one of them said and wrote, "it is not a treatise, nor a series of vague theories, but contains *all* that can be given out to the world in this century. It will be centuries before much more is given." Another said and wrote, "Promulgate; do not speculate."

Find the right persons and you have the presentation of Theosophy pure and simple. Then, and then only, is one in the position to know whether any claim or statement affirmed to be Theosophical, is so or not.

The history of each great world religion shows at its starting point a personage who was credited with divine knowledge, and upon whose teachings the subsequent form or forms of religion arose. The founder of Christianity appeared as a man among men; he was of lowly birth among a sect despised by the majority of the people of the time. He was accused of many transgressions. His followers do not judge him by these things, but by the message that he brought; and by that message we are enabled to see that many of the transgressions of which he was accused, were protests against the cant, hypocrisy and inhumanity of the time. But who or what was Jesus? Was he not one of many such divine incarnations with a special message to the people he came to? That people, except a handful, neither knew nor understood him; and even among his chosen disciples he was betrayed and denied. Verily, history repeats itself.

What is Theosophy? It shows itself to be as divine a message as was ever given to the world of men, and a more complete one. Who, then, would be its Messengers? Who but those of that great Brotherhood of perfected beings who, out of Their great compassion, ever work for the ideal progression of humanity.

We cannot question the veracity of H. P. Blavatsky without questioning Theosophy which she brought; Theosophy proves itself to be true and confirms her truthfulness. If, then, H. P. Blavatsky

and William Q. Judge mutually record their recognition of each other, and their relation in the work, the meaning is plain. The nature and mission of William Q. Judge are confirmed in many ways and at different times by H. P. Blavatsky in printed and written records. His writings and his work stand in unbroken relation and consistency with the work and writings of H. P. B.

When H. P. Blavatsky left America, the land of her and his adoption, and the birthplace of the Theosophical Society, she left her colleague, William Q. Judge, to carry on the work in that country which she declared was the cradle of the new Race, and held the crest wave of advancing civilization. It must be apparent that for such a task there would be selected the one best fitted to lay down the lines needed for the great end in view. Error cannot be charged in a matter of such great importance without practically denying the existence of Masters, Their knowledge, and Theosophy itself, for they all stand or fall together.

H. P. Blavatsky and W. Q. Judge, in their capacity of Messengers, cannot be separated; They stand or fall together. Those who are found belittling one, will be found belittling the other: and for the same reasons. The writings of these two are mutually corroborative and complementary. Studied together, they embody the noblest religious ideal, the highest all-inclusive philosophy, the most practical application; giving the science of life, the art of living, the very knowledge that humanity stands in crying need of.

Let those, then, who would understand the Theosophical Movement, Theosophy, and its Messengers, consider that it might be true that the persons known in the world as H. P. Blavatsky and William Q. Judge, were but the mortal garment assumed by beings of a higher order; let Their writings be studied from this point of view, and it is certain that a great light will dawn, where before there was darkness and confusion.

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The Theosophical Movement can only be understood by understanding and applying the teachings of Theosophy. It can then be seen that the Theosophical Movement began far back in the night of Time, and has since been moving through many and various peoples, places and environments. Its source is in that long and unbroken line of Elder Brothers of Humanity, Beings who were perfected in this and former periods of Evolution. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, all having a single doctrine, and all working for the race in many different ways. All who love Brotherhood are parts of that great whole denominated the Theosophical Movement. Its unity throughout the world does not consist in the

existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it, and he who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, and has the help of the Lodge in Its work.

Whatever of authority pertains to H. P. Blavatsky and William Q. Judge must rest upon the Message that They brought; 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. Equally, whatever of authority or of succession may obtain among Their associates, followers and students of every degree can only be truly determined in the same way, and not by claims, use or misuse of sacred names, pretensions, or any externalities whatever. If the Message is not comprehended, if the nature of the Messengers is not grasped, if the lines laid down are not followed; there is darkness where there should be light, self-delusion instead of illumination; ingratitude and disunion where there should be loyalty and union.

Certainly, if we accept the principles of Theosophy and apply them, it must be clear that none of those who have been actively drawn into the Movement is so allied for the first time. The lessons learned in former lives and in former trials have infallibly operated to attract once more all those who are in incarnation at this epoch. So, too, the old mistakes, the ancient errors, the barriers and pitfalls we failed to surmount or to avoid in other days, must still lie in the way, ready to bar or to engulf us, if we do not keep our eyes fixed on the goal and follow in the Path of the Teachers.

It should be apparent to all that, no more than Krishna or Buddha or Jesus, did H. P. B. and W. Q. J. incarnate or work or write or do anything for their own pleasure and amusement or in idleness or ignorance. As of old, so also did They speak much in tale and parable to point the moral and apply the lessons They imparted. Sometimes over their own signatures, sometimes unsigned, sometimes over signatures fictitious to us, They published in the old magazines hints and indications, clear enough for those students who were interested in learning, hidden for those who were driven by self-interest, by curiosity, by thirst for powers and phenomena. Thus, such students can read between the lines in "Nightmare Tales." Thus, such students can read within the words of the allegories published in the *Path* over the signature of "Bryan Kinnavan." So read and studied, we think every prominent character in the Theosophical Society can be recognized, for character changes but little from life to life, and those who in one way and another were active in the period from 1875, were assuredly active before. "The Telltale Picture Gallery," "The Wandering Eye," and "The Serpent's Blood," for example, when read

as episodes and events in former lives, are sign manuals of well-known persons in the period of which we write. For we may have gained information, indeed, but no knowledge, if we do not recognize *continuity* in character and tendency as well as life, and that men are *Karmic Agents*, with all that the words imply.

Certain living persons are, in the eyes of the world and of the vast majority of students, the authoritative exponents of Theosophy. What they write, what they say, what they do, what they claim, are accepted without doubt or question by the world and by their followers, as a correct presentation of teaching, an accurate statement of fact, a true recital of history, an illustrious example to be followed.

There is no more question or investigation to determine the truth or falsity of what is propounded, than exists among Catholics, for instance, as to the dicta and example of priest and pope. No more doubt than there is in the world that present day Christian sects are truly promulgating the doctrines of Jesus. No more question than there is among the miserable millions of Hindûs that the brahman and the pundit are the living oracle and mouthpiece of the Vedas and the Shastras.

And if, here and there, some open minded and independent thinker presumes to search the scriptures for himself, and raises questions of inconsistency and contradiction in fact and philosophy, he is straightway branded with the brand of Esau. It is pointed out that the priest and the pope, the brahman and the pundit, are men of the most pure lives, that they are the "successors" of the Teachers, that the inconsistencies are expansions of the original teachings, the contradictions are corrections and more up-to-date revelations, and, finally, that the questioner is an outcast and worse than an infidel. But the questions themselves are never squarely faced or replied to, any more than were the questions of fact, of teaching and of philosophy that were raised by H. P. B. The only reply ever attempted to her was in the nature of epithet, abuse and slander, ostracism and silence. These are the only weapons possible to those who have usurped the place of the Teachers and those who rely on forms and formulas. Thus, little by little, the spirit is lost and the letter only remains of the great Messages of the past. Thus, little by little, during the last twenty years, theosophical societies have been substituted for *Theosophy*, and the voice of the leaders of these organizations for the *Voice of the Masters*; all of which is directly opposed to the everlasting truth that:

"Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Theosophical Movement is to be discerned."

For what did Krishna teach his disciple, if not to burst the chains of the priesthood of his time? What was Buddha's mission if not to destroy the fetters riveted by sect and caste? Why came

Jesus of Nazareth if not to oppose spiritual ideas to the forms and dogmatism which in the name of religion enslaved the souls of men? What good can come to Humanity from the great Message brought by H. P. Blavatsky and William Q. Judge, if Their followers and students set up the old forms under new names, impose a new fetichism, a new priesthood, a new theology, a new vicarious atonement, a new letter of the law in place of the old?

Every student of Theosophy has come by perception, inference, and evidence, to believe that every great world religion was in its origin a presentation of a portion of the anciently universal Wisdom-Religion by some Master of the Great Lodge, some Elder Brother of Humanity, who incarnated among men, became in all things as one of us, delivered his Message, struck the key-note for the succeeding centuries, set an example to all mankind, taught a chosen few, and departed to his own place.

Every student knows that these Messengers came in various guises, were bitterly opposed by the religious and scientific authorities of their day, whose pretensions, claims and dogmas they set at naught. And the student knows that in time the old forms and dogmas apparently died and were replaced by the new teachings, but that what in fact took place was that little by little the Message was subverted and perverted and all that was achieved for humanity was the imposition and reincarnation of the old darkness in the nomenclature of the new light. In the name of Krishna is taught and believed all that he opposed. In the name of Buddha is taught and believed all that he opposed. In the name of Christ is taught and believed all that he opposed. In the name of Theosophy is taught and believed all that H. P. Blavatsky and William Q. Judge sought to destroy.

Yet any present day believer in Hinduism, Buddhism or Christianity has only to divorce his mind from the influence, the claims and the ideas of the self-styled exponents of those systems, and study what record remains of the teachings and examples of the Founders to discern that what is taught and done in Their names is in fact the opposite, the shadow, of the true teaching and the true example.

Theosophy has been before the world less than half a century and history is already repeating itself. For the most part the original writings of H. P. B. and W. Q. J., although extant and accessible in their entirety, have fallen into desuetude, and what is being studied and followed is the writing and example of students who have in nearly every case drifted far, very far, from the precepts given and the lines laid down. Claims are made on every hand at utter variance with the teachings and with each other. The most preposterous assumptions of knowledge, coupled with the wildest vagaries in practice, are proclaimed, heralded and accepted as being Theosophy and Theosophical, without any concern or regard as to consistency or inconsistency with the teachings or with

each other. The great ideas propounded by H. P. B. and W. Q. J., and these great Names, are used as cloak or as bait, accepted or rejected, praised or belittled, as may best serve the claims, the convenience or the necessity of the self-styled leaders and organizations which assume to speak for Theosophy and Occultism.

When the Esoteric Section of the Theosophical Society was formed, H. P. B., as we have shown, declared that after fourteen years of trial the original Society had proved itself a *dead failure* on all those points which ranked foremost in its foundation, even while it had accomplished great, even stupendous results on the utilitarian plane. From the standpoint of the real Founders and the real purpose, it had gone so far astray that a new effort became imperative if the work was ever to be restored to the original lines.

We have read well-nigh countless statements of students made during that period but nowhere have we found any remark indicative of any such feeling on the part of the members of the Society. On the contrary, the students, from Col. Olcott down, felt that a great success had been achieved; happy and hopeful prelude to a greater.

The Society was not a failure because of H. P. B.'s statement to that effect, any more than the philosophy she promulgated was true because she promulgated it. In both cases she proclaimed what was true, and what requires but the slightest genuine investigation to confirm to anyone. And here, it may be remarked, the everlasting true test of fact, of philosophy, or person, must rest. The greatness of H. P. B. lies in the greatness of what she proclaimed, the consonance of her life and her Message with the facts of experience.

A great philosophy was brought by her. Students had no doubts of their entire comprehension and accurate understanding. A great Society was founded by her with clear and well-defined Objects. Students had no doubts but that those Objects were being achieved. She declared the reverse to be the fact. If students could not recognize their failure in the work of the Society, how could they recognize their failure in the philosophy, of which the Society was a practical application?

The failure lay in their self-complacent adjustment of the philosophy to their own ideas; in reducing the Society to the level of their own actual daily objects. If the philosophy was truly presented, if the Society was truly founded, success could only be approached by the individual or the aggregate in measure as they raised their ideas to the level of the philosophy, conformed their daily lives to the requirements of the three Objects. As a body, the students during fourteen years exemplified the statement in *Light on the Path*: they fancied they had removed their interest from self, but in reality only enlarged the limits of experience and desire, and transferred their interest to the things which concerned their larger span of life.

To epitomize by way of recapitulation, the mistake at the threshold was in a misapprehension of the fundamental principles of the philosophy, the fundamental purpose of the Society, and a misunderstanding of the nature of the Messenger, with consequent failure.

Out of the many thousands of students not all failed. Some corrected the mistake at the threshold and for these the Esoteric Section was formed for their help and guidance, that they might become the throbbing heart of the T. S., and if possible restore it to the original lines. We have now to consider this second attempt, which was stated by H. P. B., in the Preliminary Memorandum sent to all Applicants, to be "probationary" and its general purpose "to prepare and fit the student for the study of *practical* Occultism or Raja Yoga." The Memorandum opens with the sentence: "One object of this book is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked." The statement was made that "the value of the work of this Section to the individual member will depend entirely upon: 1st. The person's power to assimilate the teachings and make them a part of his being; and 2nd. Upon the unselfishness of the motives with which he seeks for his knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only a desire to benefit or gain something for himself alone." And she added, "Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue."

Compare with these statements the stern sentences of the Master in *The Occult World* in the letter written in reply to the proposals on the behalf of Mr. Sinnett and his friend to form a new Society according to their own ideas, and to go to the Brothers for guidance, knowledge and help. Compare the sentences from *Light On The Path*:

It is said that a little attention to occultism 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. . . . He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet.

Much of the instructions and communications in connection with the Esoteric Section of the Theosophical Society, and much regarding its history, are necessarily of such a pledged or sacred character that they cannot be made public. But enough is believed

to be of public record to make possible a clear tracing of the lines of cause and effect for the benefit of all students, and definite indices for all who may come in touch with the private papers of the Section.

Let us try to get before us clearly and accurately the essential facts in regard to the Theosophical Movement, exoteric and esoteric.

1. Three persons were publicly concerned from the beginning and throughout the remainder of their lives. These were, H. P. Blavatsky, who came to America for the third time in 1874, met Col. H. S. Olcott at the Eddy farmhouse, and a few months later met William Q. Judge in New York. These three launched the Theosophical Society at New York in 1875. Public efforts and propaganda under one or another of the Three Objects of the Society began at once. Other Societies were formed in London; in the Ionian Islands, India, Ceylon, and throughout the world. H. P. Blavatsky and Col. Olcott went to India early in 1879. Six years later, in 1885, H. P. B. went to Europe, settling finally in London, where she remained till her death in 1891. Mr. Judge remained in New York, never leaving there except on visits to Mexico, Venezuela, India, Europe, and to the various parts of the United States, until his death in 1896. Col. Olcott remained in India till his death in 1907, never leaving there except on official voyages on the Society's affairs throughout the world.

2. H. P. Blavatsky was the Teacher, and from 1875 to 1891 her writings constituted the Message of Theosophy to all the world. These public writings began with *Isis Unveiled* which was published at New York late in 1877, continued in the pages of many newspapers and magazines, and in *The Secret Doctrine*, the *Key to Theosophy*, and *The Voice of the Silence*, which were published at London in 1888-89. The Theosophical writings of Col. Olcott were few in number and never constituted anything but reiterations, studies, interpretations and speculations regarding subjects and matters first presented by H. P. B.; and he was, by his own statements, taught by her and her Masters. As shown by his own statements, confirmed by the Masters in letters to him, and confirmed by both H. P. B. and W. Q. J., he never understood the nature of H. P. B., never grasped the character of her mission, never had anything whatever to do with the esoteric side of the Movement, save in his capacity as President of the exoteric Theosophical Society, and was never a member of the Esoteric Section. He was invaluable on the exoteric and utilitarian plane, and to him is chiefly due the credit for those results achieved during the first fourteen years of the Society, results acknowledged by H. P. B. in the Preliminary Memorandum, even while pronouncing the Society a dead failure from the Esoteric standpoint. William Q. Judge, as shown by his own writings and statements, confirmed and corroborated by the Masters, by H. P. B., and by those who afterwards became his enemies and accusers, was from the beginning, and for ages before, asso-

ciated with H. P. B. in the esoteric as well as exoteric side of the Movement, was pledged to Masters' work from the beginning, possessed the same knowledge and the same powers as were manifested in H. P. B.; was, from the beginning, in charge of the Movement, exoteric and esoteric, in America, where the work was begun because it is destined to be the home of the Sixth Race, whose fore-runners are already here. Mr. Judge was the *sole representative* of the Masters in America, as was H. P. B. in the world. Through H. P. B. and W. Q. J. directly or indirectly, in this sense, was and is the only channel for communication from or to the Masters concerned in the Theosophical Movement of the century. These vital facts are overlooked, ignored or derided by nearly all students today because of the assumptions, claims, and perversions of fact and philosophy set up and imposed in the name of Theosophy and the Masters by present day leaders and exponents of one and another of the sects and followings masquerading as *the* Theosophical Society and the "successors" of H. P. B. and W. Q. J.

3. The Masters, Their Messengers, Agents, and Chelas of every degree constitute the Lodge and the Esoteric School of Theosophy, and this Lodge and this School has existed throughout the ages. Attention was directed to it in the first sentence in *Isis Unveiled*, and repeatedly throughout that work and all the subsequent writings of H. P. Blavatsky and of William Q. Judge. The Theosophical Society from the standpoint of the Lodge was never more than or other than a temporary instrument and vehicle through which humanity as a whole might be reached, and through which those men and women who chose to do so might come in contact with Their School. The Esoteric Section was in actual existence from the commencement of the Theosophical Society as shown by the statements of H. P. B. and W. Q. J., and as indicated in *The Theosophist* for April, 1880. The Esoteric Section was not made publicly available to the membership of the Society until 1888, through the announcement made in *Lucifer* for October of that year. Some of the reasons for its formation were stated by H. P. B. in the Preliminary Memorandum from which we have quoted. Some of the hidden reasons may be discerned in the growth of the American section of the Society, in the foundation of *The Path*, in the Letter addressed by H. P. B. to the first American Convention, in 1888, and, finally, in the fact that *William Q. Judge was ready*, for it was he who directly brought about the formation of the E. S. through his letter to H. P. B. dated 18th May, 1887. He it was, also, who wrote the *Rules* of the Esoteric Section at H. P. B.'s request and with her aid and suggestion. He also it was who was stated by H. P. B., over her Master's seal and signature under date of December 14th, 1888, to be her only representative and sole channel for America and that full faith, confidence and credit were to be given him in that regard.

4. The Esoteric Section of the Theosophical Society was never more than or other than a *probationary* degree of the School

of the Masters. Neither H. P. B. nor W. Q. J. ever took the pledge of the Esoteric Section, but on the contrary all pledges signed by Applicants were sent to W. Q. J. in America and to H. P. B. for the rest of the world. From the beginning H. P. B. and W. Q. J. were in sole charge and direction of the Esoteric Section, whose membership received their papers on trust and in confidence to be returned on request. The Esoteric Section so continued until the death of H. P. B. in 1891, when the entire Council of the E. S. joined in a statement to the Membership reciting the position in which the Section and Council had been placed, and defining the course to be followed. From this Statement we shall have occasion to quote in due order and relation.

5. *Names are things.* The actual names of the Masters have never been given out and are not known to any but Themselves and Their pledged Disciples. To be a pledged Disciple of the School of the Masters is quite another matter from being a member of the Esoteric Section, which is probationary and whose members are *lay chelas*. The actual names of H. P. B. and W. Q. J. and of pledged Disciples are unknown and have never been given out, nor is the actual name of the School of the Masters used by any of the so-called esoteric sections of the now numerous Theosophical Societies.

6. Like the numberless religions and religious off-shoots throughout all time, and like the numberless schools of the mysteries, secret societies, occult orders, of the past and of the present, the various theosophical societies and esoteric sections of the day are in no sense representative of the School of the Masters or the Theosophical Movement. They represent merely claimants to the mantle of the prophet and those who accept those claims. They rest upon personal assumptions, personal claims and followings, personal psychological experiences of one kind and another. They are subversive of freedom of thought, separative and disintegrating in their very nature, set up forms and formulas, confer no real knowledge, and are the shadow and imitation of the real, deluding and deceiving the ignorant, the unwary, and all those who seek to find and enter the small old path by any other road than that of self-induced and self-devised efforts for the good of Humanity along the lines laid down by the Founders, whether of Brahmanism, Buddhism, Christianity, or The Theosophical Society.

7. The Anciently universal Wisdom-Religion, the School of the Masters and the Theosophical Movement are in unbroken continuity of existence to-day as always. They are spiritual, and not physical or psychical; are invisible, save in effect. Now, as always, they have their representatives and agents among men, who cannot be found out by any but those who have earned the right to know them. In all Societies and in all religions are earnest, sincere and devoted men, not seeking to find the Masters except by doing Their work, and all these are helped unknown to themselves, and to them only, *when they are ready*, the Master will appear.

A STUDENT'S NOTES AND GUESSES*

LIFE CENTERS.

(Continued from January Number.)

BEHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical

* This article was first printed by Wm. Q. Judge in *The Path* for May, 1895.

images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer," in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.¹

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, according to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coördinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.²

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may

¹ The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

² Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

pass into the outer, and vice versâ. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.¹

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality," the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres," and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscope sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays," are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations

¹As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

or decompositions in one substance, fail to affect another, and vice versa.¹

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

THE TREE.

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aerial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

But the leaf is the fundamental type of the whole plant. Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing

¹ The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

aërial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aërial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coördinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.¹ X. R.

¹ In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embla, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

NAMES AND THINGS*

IN the imagined extent of our knowledge we often overlook entirely the character of such knowledge as we possess. Such knowledge as we possess serves only to reveal our own ignorance. We have ideas that are at best phantasms, and we clothe these ideas in words that masquerade like puppets in a play, and this phantasmagoria we imagine to be real knowledge, actual existences. Men talk learnedly of the discoveries of science, of the progress of science, as though there were any such thing as science. Science is, at best, man's *idea* of nature, what it is, and how it works; what makes the wheels go round. But Nature itself is another thing entirely. The greatest revelation of so-called science, to the greatest of its advocates and followers is the revelation of his own ignorance, how little, after all his searching, he really knows. If so-called civilized man were at one stroke swept from the earth, how long would science remain? There would indeed remain Nature and her laws, which to a new race of men would appear to be a very different thing indeed from what it seems to us. There might, however, arise a new science as different from ours as the habits, thoughts, and occupations of the Orient now differ from the Occident. It is true that what we call the Force of Gravitation would still exist, and its laws and relations, whatever they really are, would remain unchanged; but the new race would call this law by a different name, representative of different ideas, of greater or lesser discoveries, of more or less knowledge, and yet this knowledge, unlike our own boasted science, would still be a phantasm, as compared with "the thing in itself," viz., Nature. In our conceit and ignorance at the extent of our knowledge we thus continually overlook the character of our knowledge. This conceit it is that puts us to open shame, for in this apotheosis of ignorance is our progress toward all real knowledge barred. How is that individual to be taught, or to make any real progress in knowledge, who imagines that he already knows enough? A knowledge of our own ignorance is to the mind what a healthy appetite is to the body, viz.: the demand for sustenance. A mind filled with conceit and ignorance is like a stomach filled with wind; it increases hunger and unrest, but destroys appetite, and ends in atrophy. Unmask and analyse that which to-day is called the "authority of science," and it will be found to be far less dignified, less consistent and less beneficent than the authority of the church that science so much despises. That which is called science to-day is a very different thing from what it was yesterday, or what it will be to-morrow. A few facts have indeed been verified and recorded, and a few laws have been approximately formulated; but all this is subject to revision or even reversion to-morrow. Give to so-called science the largest extent and most liberal meaning claimed for it, and still it has no existence

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1890.

outside of man. It in no sense stands for Nature, but is, at best, Nature reflected in the beclouded and contradictory mind of man. Nature deals with realities; man with shadows and phantasms.

The same is true also of religion and philosophy. We are apt to look upon these as real entities; but neither science, philosophy, nor religion have any existence outside the mind of man, though the real substance of which these are a passing shadow, exists in Nature. This existence in Nature is the Gnosis, but it is not split into fragments, inharmonious, contradictory, fighting for supremacy, cutting each other's throats. All this discord arises solely from man's ignorance. The Gnosis is *One: silent: perfect harmony, and perfect peace*. If Great Mother Nature were what the ignorance of man has ever imagined her to be, the crack of doom would long ago have sounded the knell of creation. Even Nature's cataclysms are modes of her larger beneficence. When Nature turns destructive and sinks a continent, or burns a world, she but ploughs the field of matter for richer harvest of spirit. Brahmâ, Vishnu, and Siva are one, not three. To create, to preserve, to destroy, is for Nature but the conjugation of the verb, *to be*. The lower *manas*, the animal-human mind, never rises above names, and deals with these as children play with toys. When they seek to discover what makes the wheels go round the toy is broken, yet the mystery unsolved; then more toys and new mysteries! Is it any wonder that life is a cheat, a delusion, a snare? How many are ready to put away childish things? Alas! how few! Man builds a hut to cover his head and straightway imagines that he has intercepted the sun in his orbit because he is himself in darkness. Superstition builds an altar to fear and self-conceit, erects an idol of stone, or wood, or brass, christens it Jove or Jah; and lo! man has compassed religion, and is ready to cut throats to maintain it. The phantasms of a discordant imagination mingle with the dispirited speculations of the mind; these, bedecked with the pride of the peacock, and seasoned with animal greed, are labelled philosophy, and straightway man imagines that he is wise. 'Tis thus that man walls himself in, mistaking names for things, shadows for substances, ignorance for knowledge, and becomes incapable of enlightenment. Never until man tears down his walls, gets rid of his conceit and greed, and begins to hunger and thirst after truth and righteousness will his enlightenment begin to dawn. Then will he indeed be ashamed of his nakedness, and learn to know good and evil.

With the first flush of the new dawn will come a new danger that has already wrecked many, who, with great enthusiasm, born largely of curiosity, have joined the T. S. They now begin to find faults in others, and to discover flaws in their brothers. They allow carping criticism to root out the young and tender shoots of brotherhood. They are ready to dissect everybody but themselves, and are as ready to criticise and condemn a Mahatma as a mountebank. It requires no spirit of prophecy to discover the outcome. Utterly unmindful of the beam in their own eye, they allow themselves to

be overwhelmed by the moles in the eyes of others. All along the toilsome way which for the past fourteen years the T. S. has come, may be seen these wrecks. Some are carping still. One cannot help feeling sorrow for these stranded souls, because they are often too conceited and blind to feel sorry themselves. Had these deluded ones sought out the cause of evil *within their own souls*, they would not only have found no time to condemn others, but they would have learned charity for faults which were in no wise greater than their own. They would have learned to appreciate, and to approve and seek to emulate, many noble examples of courage, fortitude, and self-sacrifice.

These lessons are continually being repeated. So has it always been; so will it ever be. These are the earliest and the easiest trials that beset the neophyte when he mistakes persons for principles, names for things, shadows for substance, folly for wisdom. Many are to-day dissatisfied at their own slow progress through just these causes. These are jealous of favours which they imagine have been shown to others, when in truth these others have worked for years without thought of reward, and been rewarded by suspicion and abuse by their fellows. They have heard it repeated again and again, "No favours are shown to *anyone*," and yet these carpers are foolish enough to seek for masters whom they credit with lying! These unhappy ones cry out against "authority," when they have been told repeatedly that *there is no authority for anyone* save their own judgment and intention; the authority of their own higher selves. Pitiable as is the case of these individuals, the greater burden is borne by the Society itself; that suffers detraction, and has to carry such a dead weight, and is credited with so many casualties. Every possible effort has been put forth by the leaders and the few earnest workers to help, to encourage, to explain, and to enlighten.

Many have come to the very entrance of the "golden gates," and turned away because the gate was not what their fancy had painted it. The gates have stood wide open, and while these deluded ones have stopped to inspect its date, its armorial bearings, and take accurate measures of its dimensions, lo! it has closed to them for ever. These have indeed grieved the spirit, their own *Atman*, and it cannot again be drawn down in the present incarnation, for the re-bound has sent them to find out husks and to wallow with the swine. The door may be still open, but their curiosity is satisfied. Even so passes the bridegroom, and so sleep or wake the foolish and the wise virgins.

Many will still mistake names for things, for as Huriel puts it:

"Man only understands that of which he has the *beginnings* in himself."

HARIL, F. T. S.

COSMICAL RINGS AND ROUNDS*

BY A STUDENT OF OCCULTISM.

N O. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says—

“This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity.....there may be present among us some few persons.....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.....this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;” and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can only attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the “planet next in advance of our own,” but it is presumably the one to which we pass after leaving this earth, and if so—“5th visit” is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really *means* 5th visit, and refers to the Planet next *before*, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and “next in advance” means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of “Lay Chela’s” exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says—

“And now as man when completing his 7th ring” (*i.e.*, having worked through his 7th Root race) “upon Planet A” (*i.e.*, the first of the cycle series) “has but begun his first on Planet Z; (*i.e.*, the last of the series) and as globe A. dies, when he leaves it for B,

*This article was printed by H. P. Blavatsky in *The Theosophist* for June, 1883.

and so on, each Planet—Z, included—falling into inertion after his passage; and as he must also remain in the intercylic sphere after Z, (as he has to do between every two Planets) until the impulse again thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round ahead of his kind * * * * * We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i.e.* in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercylic period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)".

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* outstripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately preceding ours is in obscuraton is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

"The obscuraton of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few *avant couriers* that are now here."*

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men:

"On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use

*We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between—"The" and "Obscuraton"—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuraton, we see no contradiction in this particular sentence, as quoted.—Ed.

imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela's statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.†

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparently distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

Editor's Note.—"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours," . . . and the other that "man walks erect on his two feet" and later on, that—"he walks supported on three legs;" all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Œdipus to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to

†We believe not; only that the 5 Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the 5th Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE "normal" 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.—*Ed.*

give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the Fragment VII. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the *lay* students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with *the* theory accepted by your correspondent submitting them for his careful consideration.

(a.) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily

seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits; and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First*. They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela

though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(b). Just as a planet has its period of obscurity or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life *for the next round*." And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A is *now in a state of obscurity* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscurity, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscurity. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscurity, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscurity for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(c). There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th round on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th round will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall

have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted.* No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the *whole* truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscurity. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscurity on different planets are likewise different, consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do no more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K. * * * CHARY.

PONDICHERY, May 17th.

THE BHAGAVAD-GITA*

CHAPTER VII.

(Continued from January.)

ALTHOUGH the strength of the devotee's devotion and faith for any God or object is due entirely to the Supreme Self, no matter if the faith be foolish and the God false, yet the reward obtained is said to be temporary, transitory, sure to come to an end. But unlike Western religious systems this is declared to be a matter of law instead of being determined by sentiment or arbitrarily. The sentences in which I find this are as follows:

But the reward of such short-sighted man is temporary. Those who worship the Gods go to the Gods, and those who worship me come to me.

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Now "the Gods" here represent not only the idols of idol-worshippers, but all the objects and desires people run after. For the idols are but the representatives of the desired object. But all these Gods are transitory. If we admit the existence of Indra or any other God, even he is impermanent. Elsewhere it is said that all the Gods are subject to the law of death and rebirth—at the time of the great dissolution they disappear. The vain things which men fix their minds on and run after are of the most illusory and transitory character. So whether it be the imaginary Gods or the desires and objects the mind is fixed on, it—that is, those who thus act—has only a temporary reward because the object taken is in itself temporary. This is law and not sentiment.

Pushing into details a little further it is said that after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of kama-loka is a necessity. In that state they

* This article was first printed by Wm. Q. Judge in *The Path* for December, 1895.

become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. The varieties of their different conditions and appearances are as vast in number as are all the immense varieties of thoughts. I could not describe them.

But those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change because It is changeless. This also is law, and not sentiment.

The chapter concludes by showing how the ignorant who believe in a Supreme Being with a form, fall into error and darkness at the time of their birth because of the hold which former life-recollections have upon the mind. This includes the power of the Skandhas or aggregates of sensations and desires accumulated in prior lives. At birth these, being a natural part of us, rush to us and we to them, so that a new union is made for another lifetime. In the other life, not having viewed the Self as all and in all, and having worshipped many Gods, the sensations of liking and disliking are so strong that the darkness of rebirth is irresistible. But the wise man died out of his former life with a full knowledge of the Self at the hour of death, and thus prevented the imprinting upon his nature of a set of sensations and desires that would otherwise, upon reïncarnation, lead him into error.

This is the chapter on Unity, teaching that the Self is all, or if you like the word better, God: that God is all and not outside of nature, and that we must recognize this great unity of all things and beings in the Self. It and the next chapter are on the same subject and are only divided by a question put to Arjuna.

WILLIAM BREHON.

THEOSOPHICAL QUERIES*

THE first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight and knowledge*, and give us “life everlasting.”

How can one practise altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

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Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work *only* for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist. . . . But what is the right criterium for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? and what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefited; or rather there would be nobody who would want to possess any worldly goods, and so the benefit of civilisation would be lost? This seems very irrational. If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

BARBARA MOSKVITINOFF.

5/17 February, 1889,
Petersbourg, Petite Morskaia.

THE questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the

heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i. e.* conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilisation being lost," a state of the highest culture and civilisation would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

PROBATION*

IN a certain country there once lived a youth whose name was Ernest. The mountains closed about the little village which was his home, and the beauty and mystery that dwell on the mountains had folded him in from his childhood. When the sun rose he knew it first by the pale gleam that grew into light on the highest peaks, and when it set at the day's end it wrapped those peaks again in purple and violet mists through which the level rays pierced like spears of gold. Far below lay the valley, where the herdsmen took their droves in winter-time, and beyond that again lay the great world of cities and ships and palaces. Sometimes travelers, crossing the mountain, would bring some word of how life went in that other world. Now it was a war, and now it was a famine, and now it was a great rejoicing or a wonderful triumph. Ernest listened and wondered, till wild longings came into his heart to be himself a sharer in that keener life, and then the rock-bound steepes of his home seemed like prison walls to him. But chiefly he loved to hear the tales that came with others of how some man had arisen to right the wrongs of the people or to sacrifice himself for the salvation of his country.

"Who was the man? His name?"

The answer was always the same.

"He was one of the Brothers of the Silence. We did not know his name."

"But who are the Brothers of the Silence? Tell me more of them."

And the answer was always:

"Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artisans are of the brotherhood also, and scholars and travelers and artists and men who toil with their hands. They work together for a common end, but they work in secret and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need."

"But why are they unknown, and why do they work in secret?"

"Because they work against the king," was the guarded answer. "The king does not rule righteously. Evil is done and suffered, and wrong is uppermost. Those who serve the king seek to break their power. Therefore they have banded themselves together in secret and do their work so no man knows it. But a time will

*This article was first printed by Wm. Q. Judge in *The Path* for May and June, 1892

come, and then the king will learn his weakness and the people will learn their friends. They can wait as well as work."

And Ernest would wander off into the solitary places of the mountains and look out over the level land that stretched away before him, with his heart so full of passionate ardor to share the work of those unknown men that he could not put it into words,—hardly into thoughts.

But the travelers with their tales came more and more seldom, for the mountain pass was dangerous and men mostly chose to take the long way that led past the foot-hills. In the gorge above the village ran a swift stream that had never been bridged, and more than one adventurer, essaying the passage in the rude skiffs of the mountaineers, had been caught in the fierce current and carried down helplessly over the precipice below. Often the villagers talked together of throwing a bridge across the torrent, but they were men of many little cares, and each season was too full of its own work to leave room for a larger task. But one spring, when the melting fields of snow upon the mountains had made the gorge impassable for weeks, they agreed that the work should be no longer delayed. Each man must bring his share of timber, and Ernest, who was skilful and strong, would construct the bridge. Soon tall trees were hewn to solid beams and lay ready piled on either bank. Pins for fastening, and planks and framework, were made ready. One day, as Ernest worked, a stranger stood beside him. It was long since he had seen a man from the outer world, and he questioned him eagerly.

"What of the king? Does evil still have power in his kingdom?"

"It still has power, alas."

"But the Brotherhood? The men who live for the good of their fellows! Do they still work?"

"Yes, and ever will while there is need."

"I dreamed once of joining them," Ernest said wistfully.

The stranger gave him a kindly glance.

"Well, why not?"

"Could I?"

"Why not?"

"But no one knows where to find them."

The stranger smiled oddly.

"They are never far. One of them was even today at the foot of this mountain of yours."

He waved his hand in farewell, but long after he had passed out of sight the youth sat pondering over his words. One of the Brothers had been at the foot of the mountain that day! Then he could not yet be far away. Ernest flung his axe to the ground and took the path towards the valley from which the stranger had come.

He wandered far and long. Wherever he went there were rumors of the men he sought, but nothing more. One who might

have been of the brotherhood was here a fortnight since. It was said another was even now in the next village. Nay, they had all gone to the war on the borders. Or, their secret places of meeting had been discovered by the king, and they had all been scattered or buried in dungeons. Well, it was not so certain that they had ever existed. There had been much talk, but who could make proof? So the rumors flew, and Ernest's zeal blew hot and cold as he listened. It would have been well worth living, truly, if one might have lived and worked as one of such a brotherhood, but if the Brotherhood were chimerical,—why, it was worth living still in a world which held such wonders as the palaces and pageants and festivals he saw. The months came and went, and ever as he traveled some new wonder put the last out of mind. The first object of his search had almost been forgotten when one day a stranger accosted him in the streets of a city.

"You have traveled far."

"I do not recollect you," Ernest said.

"A year ago you were building a bridge over a dangerous gorge in the mountains. You asked about the Silent Brothers then."

"True. And I left the mountains to seek them."

"Have you found them?"

"No. Tales fly about, but many are idle and some are false and all are fugitive. It is impossible to find the Brothers."

"It is not impossible," said the stranger, with a searching glance, "but vague desires bear no fruit unless they grow into will and blossom into action." He lingered a moment as though he would have added more, then turned and was lost in the crowd.

But his words had vividly recalled to Ernest the hopes and purposes with which he had left his home, and in a rush of passionate self-reproach he blamed himself for losing sight of that aim in the allurements of novelty. Faithless and vacillating, how could he hope to be trusted with the work of those who first of all were faithful and steadfast?

Someone touched him on the shoulder.

"Well, will you join us?"

"Who are you?" Ernest asked, drawing back in astonishment.

"Do you not know. We know you. We are men who work to overthrow the power of the king. Will you join us?"

"Are you then the Brothers of Silence?" Ernest demanded eagerly.

"Who knows anything of them? Have you found them?"

"No."

"Yet you have been seeking a whole year! You are a fool if you trust such shadows. There must be a revolution. It will be a thousand years before the Brothers bring it about with their cautious measures. We know a shorter way. We shall bring it to pass ourselves, and then we shall govern instead. Come, are you with us?"

"Yes," cried Ernest. "Why should I wait?"

He plunged at once into a labyrinth of plots and conspiracies which grew day by day more inextricable. There were secret meetings and goings to and fro and mysterious ambassadors on mysterious errands, all of which at first seemed the signs of a most ardent activity in the cause he had at heart. But gradually, as he became more familiar with the details, an uncomfortable doubt came into his mind and lodged there. It was a revolution they contemplated,—true; and the government was evil. But was the object of the conspirators to establish a better rule? Little by little he came to see with fatal clearness that they only sought to overthrow the established order to place themselves in power. Not for the sake of their country, not for the sake of better laws or for the good of the oppressed people were they banded together, but only that they might drain their country of wealth for themselves and make laws that would protect them in their rapine and oppress the people still more bitterly. It grew upon him like a horror, and as he came to feel himself bound with them, entangled in their plots and smirched with their baseness, he loathed himself and hated all who had had part in leading him into these underground ways. A year had gone by when one day the stranger whom he had met twice before sought him out.

"You have allowed yourself to be deluded," the stranger said with grave directness. "You must free yourself once and forever from these entanglements if you hope to ever share in the work pursued by the Brothers of the Silence."

"The Brothers of the Silence!" Ernest exclaimed bitterly. "It is because I sought them that I am where I am now."

"No, it is because you sought them in the wrong way."

"Tell me, then, do they exist?"

"Yes. I am one of them."

"Then why did you not set me right?"

"Because each member must earn his own entrance."

"I may be misled again."

"Why? The test is a very simple one. The Brothers do not work for self-interest, but for the good of humanity. That is the beginning and the end of their mission. Yet each one has a task of his own to perform, and each must find it by searching his own heart. Use your clearest judgment, your highest ideals, and the best of your faculties, for the work deserves all. In a year I will seek you again."

The year went by. Ernest had cut himself free from his old associations and joined the army that was fighting on the frontier. He had fought bravely, for the words of his unknown guide remained with him, and the thought that in serving his country he was surely doing the work of the Brothers gave him courage. He had a hope too that his probation might at last be done, for had he not won distinction as a soldier and more than once saved the

field from disaster? All the land was ringing with his praise. He waited impatiently for the day when his friend had promised to return. It came.

"Have I won entrance yet?" Ernest demanded confidently. He could hardly credit the gravely spoken answer.

"No."

"How then? Is not the work I have done good work?"

"It is good work and deserves a reward. You will have it. But you have not won entrance to the Brotherhood. That does not come to those who seek it for themselves, even though they seek it by the path of service. There may be selfish ambition even in self-sacrifice, and the Brothers, remember always, are not concerned with the advancement of themselves, but with the good of the whole. Yet,—courage for another trial!"

The reward came, for the king was graciously pleased to recognize Ernest's heroism on the battlefield by making him governor over a small province. He entered upon his duties with high hopes. Here at last was a fitting opportunity! He would govern his people so well that poverty and ignorance and wrong-doing should be banished from his province, and the Brothers should know that in one corner of the country at least there was no need for their oversight. But he found that the task was harder than he had thought. There had been bad governors before him, and the abuses could not all be corrected at once. The people were ignorant and cunning, and thwarted his efforts for their own welfare. He was inexperienced, and measures which he designed for good sometimes proved so ill-advised that their effect was worse than the old. When the end of the year came and he looked back at the great things he had planned and the small things he had accomplished, it seemed to him that his work had been all a failure. He stood with downcast eyes when the stranger who had grown his watchful friend found him again.

"What of the year past?" the Brother asked, and his voice was kinder than before.

"You know," said Ernest moodily. "At least you know what I have done. You cannot know what I meant to do."

"Why have you failed?"

Ernest paused.

"Because of my own ignorance, largely," he said at last. "I did not know how to deal with the conditions I had to meet. I see it now."

"Then do you see, too, why you have not yet gained entrance to the Brotherhood?" he asked gently. "In their work a mistake may be fatal. Well-intentioned effort is not enough. It must be wisely directed."

"Yes, I see," Ernest said patiently. "Well, I will study and wait."

His friend smiled as though well-content.

Ernest gave up the governorship of his province to plunge into study. With a mind disciplined and strengthened by the work of the last ardent years, he applied himself to assimilating the knowledge that is stored in the wise books of the world. He studied with humility, for his errors had revealed to him his own lack of wisdom, and he worked with ardor, for he felt that a greater undertaking awaited him when he should be fit. In the outside world the old throbbing life beat on, and ever and anon calls came to him to join in it as before. Some upbraided him with indifference in thus shutting himself apart, but he knew the scope of the task before him and followed it without pause or faltering. Then one morning, when the first rays of the sun put out the light of his lamp, he lifted his eyes from his books and remembered that the year of study he had set for himself had gone by. What had he gained? New ideas of life in many ways; new ideals and firmer judgment and deeper reverence for the men who in the past had thought their way into the deep places of nature. Strange that so few should come to share it! Strange that the world should go on and men live and die as though this legacy of wisdom from the greatest of earth's sons had been forgotten of all!

"Knowledge stored away and unused is like grain sealed in a granary," said his friend, who, unseen, had come to stand beside him. "The millions on the plain outside may starve for lack of it, and the grain itself will mildew—if it be not unsealed."

"I understand," said Ernest with a smile. "That, then, shall be my further task."

He shut up his books, left his room and returned to the world, this time as a teacher. Here a disappointment awaited him at the outset, for the people, busy with their own interests and quite content with their own ideas, were not as eager to listen as he to teach. Some laughed and some doubted, and of all that heard few heeded, but the burden of speech was laid upon him and he dared not keep silence. Sometimes the children listened, and in their earnest eyes he read a reassurance that the coming years might see the fruit from the seed he planted. And sometimes a youth who reminded him of what he had been in earlier years came and listened and went away with a new purpose. And sometimes old eyes, ready to close wearily upon a world that had yielded many cares and little content, brightened with a gleam of comprehension as he spoke. "Ah, that then was the meaning of the riddle!" Yet when the year had gone by the results seemed meager.

"I had hoped to bring to all men the truths I had found," he said to the friend who came as before, "but they do not heed them."

"They will in time, and your efforts will bring the time nearer," was the serene answer. "One who works for humanity must never lose faith in the ultimate triumph of good. Yet he may not cease to work as though the salvation of all rested with him alone."

"Am I fitted yet to do the work of the Brothers?" Ernest asked after a pause.

The other gave him a kindly look.

"One task remains. I leave you to find it."

Six years had gone by since, an eager boy, he left his home in the mountains, and a yearning came into his man's heart to rest again in the high, pure solitudes where he had dreamed as a child. All places are alike to him who holds himself ready for service, so he turned toward the mountains. Steadfast and tranquil as of old, the white peaks lifted themselves above the purple mists as he had always seen them in memory. The dawn softened but could not melt them; the sunset illumined but could not stain them. Down the gorge as of old the mountain torrent tumbled in foamy wrath, and the little village beside it was no older than on the day he had turned his back upon it to seek the world. He went to the pass above where the bridge was to have been. The hewn timbers lay heaped on either bank as he had left them, only that a creeping vine with gay blossoms had twined about the beams which were gray with the weather and green with moss. His unfinished work reproached him, and with a blush for the impatient boy he had been he set himself to complete it. The villagers were busy as of old, therefore he worked alone. Through fair weather and foul he kept to the task, planting the foundations deep and making each part strong and true. The summer went by while the work was yet unfinished. The winter fettered the wild stream and on the ice he crossed from shore to shore, still carrying the work forward. The spring came and it was done, and when the freshets came down from the ice-fields above, the bridge stood firm and unshaken above the whirlpool. In the absorption of his work he had forgotten what day it was till all at once he saw the stranger of that old spring morning, the guide and friend of all the years between, standing on the bank.

"You found the task."

"This?"

"It was yours. No other could do it."

They stood in silence a moment gazing at it, and then the Brother spoke again.

"Do you see now how the way has led through all the years? First steadfastness, for without that no effort can avail. Then clearness of vision, to prove all things and hold to the good. Then the conquering of passion, and the devotion of all faculties to the service of man and the training of self to the end that others may be enlightened. Lastly, to crown all, the simple duty that lay at your hand at the beginning."

"Is it done?" asked Ernest doubtfully. "Am I worthy to become one of you?"

The smile of the other was an illumination.

"You *are* one of us."

LILY A. LONG.

THE BLESSINGS OF PUBLICITY*

A WELL-KNOWN public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

“It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life.* . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past,” etc.

This is a very mistaken view in one aspect. “Secrets of the purer and profounder life” not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.¹ But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of “Brotherly Love” that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most

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¹ Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*," that expert is reported to have said—"are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machines." The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death*, nearly

instantaneously, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitroglycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.

THE SACRED VEDIC VERSE*

VEDA JANANI—THE MOTHER OF THE VEDAS.

"Aum,—the light of the Universe, the omniscient and omnipresent; the all containing, in whose womb move all the orbs of heaven; the self-effulgent, from whom the sun and stars borrow their light; whose knowledge is perfect and immutable, whose glory is superlative; who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort; the all intelligent, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience."

*This article was first printed by Wm. Q. Judge in *The Path* for August, 1890.

A HINDU CHELA'S DIARY*¹

IN the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahratta, which, as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction, I know not. If he had been only any ordinary religiously disposed Hindu we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have risen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They being real disciples, never like to say that they are, a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

* * * “Twice before have I seen these silent temples standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be, for the I changeth not, but only the veil wrapped about, is either torn away or more closely and thickly folded round to the disguising of the reality. * * * It is now seven months since I began to use the privilege of listening to Kunâla. Each time before, that I came to see him, implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would have not indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew into a belief within a short time so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindu Adept who had assumed that illusionary form. But there this difficulty arose, for I knew that

* This article was first printed by Wm. Q. Judge in *The Path* for June, 1886.

¹ The original MS. of this Diary as far as it goes is in our possession. The few introductory lines are by the friend who communicated the matter to us.—[Ed.]

he received letters from various relatives in different parts, and this would compel him to practise the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me.

* * * I was right in my original conception of Kunâla that he is some great Indian Adept. Of this subject I constantly talked with him since———although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunâla I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But then he usually asked me what I would do *there* alone? He said that instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me; that I was foolish enough to think that by going into the jungles I could fall in with an adept; and that if I really wanted to gain my object I should have to work in the reform in and through which I had met so many good men and himself also, and when the Higher Ones, whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me: 'One of our Brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindus you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do.' These were orders, and I knew I must wait, and still I knew that through Kunâla only would I have my object fulfilled. * * *

"I then asked one or two of my own countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be '*Raj Yogs*.' He also said he had heard of a man who had appeared several times in Benares, but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunâla been to them.

* * * In consequence of a letter from Vishnurama, who said that a certain X* lived in Benares, and that Swamiji K knew him. However, for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied: "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only airy castles. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant: "As directed by you I have neither let him

* I find it impossible to decipher this name.

know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc." * * *

The other day Nilakant came suddenly here and I met Sw. K. and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, arrived at the place an English officer who had done Kunâla a service in some past time. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would never permit him to more than half accept the doctrine of Karma, so interwoven backward and forwards in our lives, both those now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day came X to see us. He never speaks of himself, but as 'this body.' He told me that he had first been in the body of a Fakir, who, upon having his hand disabled by a shot he received while he passed the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this Fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a Fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old. * * *

In the night I heard him talking with Kunâla, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40.* He will in a few centuries enter the body of a *Kshatriya*,¹ and do some great deeds for India, but the time had not yet come."

(To be Continued)

*There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only.—[Ed.]

¹ The warrior caste of India.—[Ed.]

ON THE LOOKOUT

Those who read the letter from a Turkish Effendi that was reprinted in a recent issue of *Theosophy* would do well now to read an article in the December *Forum* by Sheykh Achmed Abdullah entitled "Through Mohammedan Spectacles." The Sheykh does not write with quite the philosophic calm of the Turkish Effendi but his utterances are no less ominous. He complains that Christendom does not understand Mohammedanism, not because it cannot, but because it will not. India to Christian eyes is the land of plague and cholera and famine and wretched sanitation and cruelties unspeakable. The Christian finds it impossible to believe that he has reformed nothing when he institutes railroads and telephones and automobiles, and that the Hindu looks with silent contempt upon all these things. The Hindu thinks that the cholera is a far lesser evil than the noisy and meddling officialism that would remedy it, and that economic improvements are a curse instead of a blessing because they promote greed and the restless discontent that ever seeks for something new to the neglect of the things that are old and good. "But," says the writer, "I discovered that it is a titanic, heart-breaking task to prove the absurdity of anything which the Christians have made up their minds to accept as true." Material progress has been accepted by Christendom as the one and only gauge of values, the sole guaranty of permanence, "but there is not even the shadow of an excuse for such an assumption, unless it be the fact that the Christian mind is diseased with racial and religious megalomania. There is not a single historical parallel which justifies your pleasant superstition that your present leadership, which after all is of very recent birth, will show greater stability than any of those many alien, ancient civilizations which long ago came from the womb of eternity, to go back whence they sprang." Actually, says the author, there is no such thing as an original racial superiority. The pendulum swings to and fro. To-day to me, to-morrow to thee.

For was it not from the east that we obtained everything we have that is worth the possession, even the seeds of our material greatness? Says the Sheykh, "We taught you to read, to write, and to think. We gave you your religion and your few ideals. We have done more for you than you can ever do for us. We freed you from your ancient bondage of superstitions and idolatry. We gave you the first sparks of science and literature. We paved the way for your material progress. Without our help you would still be tattooed and inarticulate barbarians. But you have been getting out of hand, and are sinking back into the old slough of ignorance and crass intolerance. And so perhaps some day, after we Mohammedans have finished converting Asia and Africa to the Faith of Islam (and we are doing steady work in that direction), we may send another Tamarlane into Europe, reinforced by an army of a few million Asians who laugh in the face of death, and finish the job."

If the rule by sword and flame is actually the Christian ideal, and it seems so, then so let it be. Mohammedans, being warriors, can understand and appreciate. But do not mingle militarism and piety. Drop the mask of consummate beatitude in the contemplation of spiritual joys and sanitary plumbing. Stop being liars and hypocrites, and "you will cease being what you are to-day, the most hated and the most despised men in the length and breadth of Asia and North Africa."

The Sheykh reminds us in conclusion that altruism and the virtues are not Christian monopolies. "In reality the teachings of Jesus are not a particle more apt to lead his followers in the golden path than are the sayings of the Lord Buddha, the laws of Moses, the wisdom of Confucius, or the words of the Koran. True tolerance, true altruism

teaches us that what is right in Peking may be wrong on the shores of Lake Tchaad, and what is wrong in a Damascus bazaar may be right at a Kansas ice-cream social. Such true tolerance is far broader than the limits of professing Christianity, than the limits of any established, cut-and-dried creed. It is as broad as the Seven Holy Rivers of Hindustan and as vast as time. The creed of mutual sympathy is a very old creed: even among the troglodytes chosen spirits must have known it, the red-haired barbarians of Gaul must have heard of it, and amongst the lizard-eating Arabs of pre-Islamic days it must have found adherents. It is a human truth, a human principle which is the common property of mankind East and West; but Christian hegemony in worldly affairs has killed it, has blighted it with the curse of the cross."

Mr. Daniel Conrad Phillips in *The Rediscovered Universe* (Sherman French & Company) makes an effort to rescue Christianity from the creeds that have ruined it. It is an ambitious task, but he may at least be congratulated on some few steps in the right direction. For example he gives us a chapter on "Occultism" that is unmarked either by profound thought or by real knowledge but that none the less contains some recognition of the truth. For example he tells his readers that if they would understand the wisdom of Jesus they must know that "In each of these lesser worlds, or divisions, especially in central and western Asia, remote from Judaism and Paganism, remote from all worship and idolatry...there were found still existing little bands of men, brotherhoods who knew no selfishness, cherished no ambition, recognized no fact, sought no wisdom, knew no knowledge as the world knows them; they are occultists who seek only understanding of fact—the hidden secrets of Truth's commanding power. Before what height they attain, what purposes they accomplish, in view of what abundance they draw from the realm of universal plenty, what multitudes they feed from meager supply of loaves and fishes, mere intellect must stand in wild astonishment. They are the men, the truth seekers, to whom we so often allude and reverently call the ancient sages. These are the men we are proud to acclaim as our ancestors, these are the men to whom we are indebted for many helpful, restful, beautiful precepts and maxims that they succeeded in introducing into the Bible as it was unfolded down the ages."

These men, says the author, were the Essenes, and the youth who would be taught by them "must come to them with spotless mind and prove by a trial year that he can keep his vows of absolute chastity and penniless poverty unsullied by thought of evil before he will be admitted as a novice or receive his first lesson of a six-year term". It was from the Essenes that Jesus received his wisdom, and the same wisdom is available to-day to all those who will comply with the conditions. But there must be devotion and there must be faith. "We have eyes to see, but we do not see; we have ears to hear, but we do not hear because we have allowed ourselves to be lured away from the center of being, and we can only retrace our steps by struggle."

Mr. Phillips tells us that his book is the result of sixty years of effort and meditation. They have been years well spent. Perhaps he has not yet "rediscovered" the universe but he has certainly laid his hand upon some of the threads that lead to the goal.

Heated discussion as to whether the United States shall turn herself into an armed camp is occupying some of our Publicists. Two logical positions are available in the premises: Either we shall arm so completely that no other nation dare look upon us with aggression; or every pretense at armament whatever shall be abandoned forthwith. Any middle course is begging the question, nor as a matter of fact can

it possibly prove effective. The results of militarism have been spread in very large type indeed in the book of life since August last, but the eyes of agitators are notably weak when directed toward the chilling facts of experience. Place a pistol under your pillow nightly and you will inevitably get your burglar in the course of time. Prepare for war as a nation and war is what your nation will inevitably acquire. Cause brings effect. Like breeds like. Armament rouses the military spirit in any people and the true name of this spirit, an entity clothed in red, is "War." What will follow lack of preparation, under like reasoning? That which flows from Peace—could anything else follow? For action and re-action are equal, and in opposite directions, "Statesmen" and Publicists to the contrary notwithstanding.

Another element in the situation which our aggressive friends have overlooked is this: the *Manifest Destiny of these United States*. Our War of the Revolution was not won by the people of the "Old Thirteen" Colonies, but *in spite of them*. England was otherwise engaged with a war closer at hand, and possession of the poverty-stricken Colonies was not of sufficient value to withdraw her complete attention from the more important issue at home. Was this a *chance* situation—in a Universe of Law? Nor in 1812, wonderful as was the initiative and swiftness of our struggling little nation, was England free to devote herself to our issue. A gentleman named Napoleon was otherwise engaging her attention. Again, was this *chance* or coincidence? Not at all. *The Manifest Destiny* of the coming great nation determined in fact the outcome of events.

So today let our Country listen to the half inaudible, half heard warning of a nation's soul. Move forward peacefully, as citizens of all the world. Set the example of confidence, of serenity, of the conscious power of Soul itself. "Men follow whatever example they set", said Krishna in the old *Bhagavad-Gita* five thousand years ago. They will follow it today, if the leaders are not arrogant, not Pharisaical; even if by them alone our *Manifest Destiny* is seen and felt.

When we consider the recent utterances of Sir Oliver Lodge and of Mr. Maeterlinck we seem to detect a certain reversal of the roles ordinarily played by the scientist and the philosopher. From the scientist we expect caution and conservatism, while to the philosopher we are willing to concede a speculative and even a poetic liberty that is both decorative and necessary. But in the present discussion on the possibility of communicating with the dead these parts have been exchanged. It is Sir Oliver Lodge the scientist who advances with a certain headlong impetuosity toward conclusions that are unjustified by evidence, and it is Mr. Maeterlinck the philosopher who recommends a heedful caution and implores us to avoid a "narrow and pitiful interpretation." And it is safe to predict that the stars on their courses will fight for the philosopher rather than for his distinguished contemporary.

But the discussion is an important one if only as indicating the long road that we have travelled since the time when materialism and theology were the only gladiators in the arena. Imagine the fate that would have befallen the popular newspaper of forty years ago hardly enough to say that a scientist spoke with more than "forty parson-power" and that he would "command an attention which the entire faculty of a theological seminary could not inspire." That is what the *New York World* says of Sir Oliver Lodge, and on a topic that for two thousand years has been the exclusive and unchallenged domain of the church. We may wonder how the parsons like it, and by what tremendous methods they have attained to a prudent silence. On the other hand we may also regret that Sir Oliver Lodge should thus lay himself open to the inevitable rejoinders of time, and that he should allow his

enthusiasm to outweigh both logic and evidence. For when he says that he has "positive proof" of the possibility of communicating with the dead he is employing a language that he would certainly not allow himself to use in his class rooms and that he would sternly reprove in his pupils.

We could wish that the *World* had given us a similar estimate of the "parson-power" of Mr. Maeterlinck whose new book "The Unknown Guest" may be said to be the last word of psychic research. Mr. Maeterlinck has no doubts at all about immortality, but he is inclined to look a little superciliously upon the efforts to prove it in the seance room. For immortality proves itself. If we are driven to the conclusion that there is a vast area of consciousness that is not yet incarnated in human brains we must necessarily assume that consciousness in general is continuous, and that the evolution of a human being must be measured by vast cycles rather than by years. Mr. Maeterlinck would have us think largely about ourselves, and as creatures of eternity and not of time. And if he wishes to describe these great areas of abnormal consciousness by the surprising terms favored by the researcher we must be as patient as we can under the infliction. And we must also be patient when we see an impudent raiding of the Theosophical philosophy and the proud display of the plunder as the product of modern science and modern intellect.

Take, for example, Mr. Maeterlinck's description of the subliminal self. He pictures it somewhat as an immense and divine consciousness of which some inferior ray has found access to the human brain and has there become the human mind. Evolution means the gradual incarnation of this consciousness which "alone knows the long past that preceded our birth and the endless future that will follow our departure from this earth." It has neither beginning nor end, and nothing touches it, nothing moves it, which does not concern that which it represents. "It has been likened to an immense block of which our personality is but a diminutive facet; to an iceberg, of which we see a few glistening prisms that represent our life, while nine-tenths of the enormous mass remain buried in the darkness of the sea. According to Sir Oliver Lodge, it is that part of our being that has not become carnate... William James saw in it a diffuse cosmic consciousness and the chance intrusion into our scientifically organized world of remnants and vestiges of the primordial chaos. Here are a number of images striving to give us an idea of a reality so vast that we are unable to grasp it. It is certain that what we see from our terrestrial life is nothing compared with what we do not see."

Now here we have a quite obvious, but pitifully adulterated, version of the Higher Self of the Theosophical philosophy. It will be hard to persuade the student that it was not deliberately filched from its source and woefully damaged in the process of modernization, and it may be said that the student will not be lacking in admiration for the imposing grandeur of impudence that attributes to Sir Oliver Lodge the philosophy of the Bhagavad Gita and the Mahabharata. Presumably we shall presently be told that "according to Sir Oliver Lodge" the pure in heart shall see God, and then Sir Oliver Lodge may be expected to return the compliment by attributing the Golden Rule to Mr. Maeterlinck.

But why does the researcher so resolutely use the terms of inferiority in describing a subliminal self to which he now attributes most of the attributes of deity. Why is the prefix *sub* so persistently used, and why must we regard it as "buried in the darkness of the sea"? And what shall we say to such a term as "superior subconsciousness" and "superior psychism"? We may pass over the theory attributed to William James of a "chance intrusion" of consciousness into the world, since William James never said anything so silly.



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

MARCH, 1915

No. 5

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

—H. P. BLAVATSKY: *Key to Theosophy.*

CONTENTS

The Orthodoxy of Masters — Or That of Men?	-	225
Authorship of Secret Doctrine	- - -	227
A Word of the "Secret Doctrine"	- - -	229
Masters and Their Message	- - -	231
About Killing Animals	- - -	243
Reflections	- - -	244
Points of Agreement in All Religions	- - -	245
The Function of Attention In Personal Development	- - -	251
The Five Great Bestowments of Charity	- - -	255
Astral Intoxication	- - -	256
Hypnotism	- - -	258
Notice to Enquirers	- - -	264
A Hindu Chela's Diary	- - -	265
On the Lookout	- - -	269

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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

Nay! but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well beloved!
Listen! I tell thee for thy comfort this.
Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!

And let go those
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer!

—Bhagavad-Gita, ch. 18.

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.

THE ORTHODOXY OF MASTERS— OR THAT OF MEN?

The tendency among men to accept words and names as realities is unfortunately all too common. This fact is brought home to us by a recent article in "*The Messenger*", a publication issued by one of the theosophical organizations, which propounds the question "Theosophy or Orthodoxy; Which?", evidently presenting to its readers the necessity for a choice between them.

A moment's thought should have shown that Orthodoxy has no existence of itself, but can only be considered in relation to some formulated system of thought, and that the title in question presents an impossible situation.

This would be a small matter and could have been passed over without notice if the same unfortunate tendency had not been applied to a field of thought where correctness of understanding is vital. For, if Theosophy is taken to be something of an abstraction, or a simple point of beginning from which a system is to be developed by individual research, the whole idea of Masters as the custodians of the accumulated wisdom of the ages and Their Message to the world of men, has to be abandoned. This is practically the position taken in the article in question; for, while there are occasional references to both Mes-

senger and Message, these seem to be used as words and names and not as realities.

The question therefore which every student should put before himself for solution is neither orthodoxy nor heterodoxy, but—"Did anyone present to the world a formulated system of philosophy, religion and science? Did that personage give a name to the system? Who was that personage?" The answer cannot be obtained by consulting the opinions of any person or persons whatever; they are questions of fact and facts alone can answer.

Every student worthy of the name knows that H. P. Blavatsky gave a body of knowledge to the world; that She named what She gave "Theosophy" and that She explicitly declared it to be from the Masters of Wisdom.

In justice to the Message, to the Messenger who brought it and to the ideal of Masters, nothing should be named Theosophy but this Message. Whoever takes any other position violates the first laws of occultism by belittling both Message and Messenger, and cannot expect to benefit by them.

Those who accept the Message and belittle the Messenger, are equally unfortunate, for in belittling one, they belittle all. To these it should be said that it is folly to imagine that the Masters of Wisdom did not know enough to select a Messenger who would deliver Their Message correctly and in its entirety. The Masters' wisdom being questioned, the whole edifice falls to the ground.

The materials of which that building was composed may of course be put to use by those who desire to erect structures according to their own ideas, and sad to say, this is exactly what has occurred among the various theosophical organizations; each has taken more or less of the material supplied by the Message of Theosophy, has built an edifice according to ideas of its own, and has labeled its structure "theosophical". Each building so constructed differs from every other.

Yet—there was a building known as "Theosophy", complete in design and structure; each separate component part accurately adjusted to every other part and to the whole.

The mystery of it all is that these constructors should recognize the beauty and symmetry of the portions selected by them, and fail to perceive that there was a perfect building, an Architect and a plan.

It is the old story over again. "They have divided his raiment among them and for his vesture have cast lots." The failure to accept the teaching as given and to revere the one whose sacrifice made that presentation possible is at the root of every past failure. The responsibility for every failure rests with those who interposed themselves between the Message and those who

would learn. The woe of the world has been intensified by such as these, and surely a fearful responsibility is theirs. It is no small thing to obstruct the work of the Lodge of Masters, hence every student, be he prominent among his fellow-men or not, should take heed lest he fall and in falling drag down thousands with him.

There is but one safe course. Theosophy must be understood to be a gift to mankind by more progressed beings than ourselves. We must learn and apply the fundamental principles which underlie that grand philosophy and understand the operation of law as disclosed therein. Then, and then only can we begin to make Theosophy a living power in our lives. We should preserve a willingness to give and receive instruction, but we should in either case be sure that such instruction is in exact accord with the principles and laws set forth in the Theosophic philosophy.

If each student did this, all would have one aim, one purpose, one teaching, and a sure basis for united effort. Such differences of individual opinion as might arise, would be solved by a careful adjustment of these to the philosophy. Thus all would be united; all preserve the utmost freedom of thought; all progress most rapidly by self-induced and self-devised efforts. No one, then, would make the fatal blunder of imagining that Theosophy is something which can be developed, but each would devote his thought and effort to growth along the lines that Theosophy indicates, so that he may become the better able to help and to teach others.

If there are Masters, and They have delivered a Message to us, that Message is Their Orthodoxy—or right understanding; this should be preferred to that of all others, however highly such may esteem themselves or be esteemed by their fellow-men.

AUTHORSHIP OF SECRET DOCTRINE*

A GOOD deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H. P. B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the

* This article was first printed by Wm. Q. Judge in *The Path* for April, 1893.

fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed". Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and———most humble servant," [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to———, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother———."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], _____, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from _____, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF.

A WORD ON THE "SECRET DOCTRINE"*

AN OLD LETTER PUBLISHED.

THERE is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists", issued by H. P. B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H. P. B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1893.

her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H. P. B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have not "abandoned her". She is not "given over to chelas". She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

[Extract correctly copied—H. S. Olcott.]

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

CHELASHIP AND LAY-CHELAS.

TO offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake....In this matter it is most true that there is no royal road by which favourites may travel....

Since the advent of the Theosophical Society....many members...pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past....As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*!

....Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter....At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good....A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things....In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas are the*

servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruit, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For it is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood....Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement....For the strife...is between the Chela's Will and his carnal nature, and Karma forbids that any...Guru should interfere until the result is known....It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests....And so we might go on and on. All these were apparently sincere searchers for truth, and passed in the world for respectable persons.

....There have been partial successes too, and these are passing gradually through the first stages of their probation....If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved.

—(H. P. BLAVATSKY) Supplement to *Theosophist*, July, 1883.

The "Knowers" are always *cautious* as to what they say, and when, and to whom. Their habitual reticence gradually lessens only towards the active, or regular Chelas, as they develop their higher selves and become fit to be instructed. No one could reasonably expect that they should be unreserved with those who are tied by no vow or promise, and are free not only to break connection at any moment with their teachers, but even to traduce and charge

them with every iniquity before the world. With such, their relationship becomes more and more confidential *only* as time proves the correspondent's sincerity and loyal good faith: it may grow into close confidence or into estrangement, according to deserts... (By order.)

—TSONG-KA UN-GHIEN, *Theosophist*, January, 1883.

...All the lower four principles are, in fact, to him (a Mahatma) like a piece of wearing apparel which he puts on and off at will... When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* (appearance, form, illusion) before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled.... In short, the higher individuality of man... should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

—(H. P. BLAVATSKY) *Theosophist*, July, 1884.

There is no guarantee held out for any mystic that any experience, researches or knowledge that may come within his reach... is accurate, except in the mysteries of initiation....

The mystic must get at all truths through but one source, or path, viz.: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

....The so-called Seer who swims, cuts capers, in the astral light... indulges both his astral and physical senses to excess.

...The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into trance or to aspire for clairvoyance....

The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also in many cases, reflections for other people's minds....

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol

on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

—MURDHNA JOTI (W. Q. JUDGE) *The Path*, April, 1886.

Our MASTERS are not “a jealous god;” they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward*, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other “Masters” and professors often of the Left-Hand Science, that they should have full confidence and show trust and patience, besides several other conditions to fulfill... Once that a theosophist would become a candidate for either *Chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred*. It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master*, or Masters, (in the case of *lay* candidates,) and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into——thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma*.....

Thus, the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*; not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again*; and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee.....

For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit... To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges?... Have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duties in thought or deed,—let him, I say, rise and *protest*. He can do so fearlessly; there is no penalty

attached to it, and he will not even receive a reproach.... I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success.

.....As soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS.... Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

—H. P. BLAVATSKY, *The Path*, December, 1886.

There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years' trial. These "trials" do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them.... We *become* chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the *guerdon* at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as *a bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favor or mere outward appearances. It is a real thing with living Spirit-men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever....

...A man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, for he must stand alone, and he might as well know this at the beginning as at the end....

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations of Guru and Chela, or Master and Disciple. We want to know what it really is to be a pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material...

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil... It was... a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought: The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case....

This chain of influence is called the *Guruparampara chain*.

—Z. (W. Q. JUDGE), *The Path*, October, 1889.

The Coulomb conspiracy of 1884, with its aftermath, the Report of the Society for Psychical Research, marked the close of the first decade of the Theosophical Society. Henceforth the Society stood condemned, its creator H. P. Blavatsky a charlatan, its followers dupes or co-conspirators, its philosophy a myth, in the eyes of thousands of otherwise intelligent persons who form their opinions at second hand from the pronouncements of pseudo-scientific "authority."

In the Society itself many of those who had been loudest in their asseverations of belief faded into quiet desertion; others became open enemies; still others, believing they had nothing more to gain and much to lose by affiliation, dropped out of sight. Those prominent in the public eye, who were already so far committed that they could neither desert the cause nor ignore the clamor, contented themselves with energetic defense of whatever of phenomena or otherwise they had made themselves sponsors for. None made a bold, an unequivocal, an unqualified defense of H. P. B.

How far did any of the students really grasp the Objects of the Theosophical Society, understand the nature of the Masters, apply the spirit of Theosophy in this first testing out of the membership as a whole?

The First Object of the Society was to found a nucleus of Universal Brotherhood. All had been willing to accept truth at Madame Blavatsky's hands. Where were those who were eager to "defend it, even looking popular prejudice straight in the face?" Hundreds had clamored for entrance into the "Second Section." Where were those who were "ready to defend the life or honour of a brother Theosophist even at the risk of their own lives?"

The nature of the Masters and their view is indicated in their second letter to Mr. Sinnett, as given in the *Occult World*. This letter, written some years earlier, about 1880, in discussing their relation to H. P. B. and her services, speaks of her as "our visible agent" and "the best available at present," brands as "selfish" the motives which inspired a proposal for communications independent of H. P. B., a society apart from her, and remarks, "Ingratitude is not among our vices." Years later, in 1888, the same Master, writing to Colonel Olcott, in reply to complaints, criticisms, and accusations against H. P. B., repeats to him the same phrase, and reaffirms that H. P. B. is their "direct agent" and that "with occult matters she has everything to do."

The whole spirit of the philosophy and the direct application of the Third Fundamental Proposition of the *Secret Doctrine* shows the unbroken links of being from the lowest to the highest—the *guruparampara* chain. The life work and writing of H. P. B. and W. Q. J. show an unbroken loyalty to the spirit of the philosophy they taught, to the Masters they served, and, as well, to every student, however humble and however fallible. Their writings show numberless instances of prompt, bold and uncompromising defense of the students when assailed, of measureless charity, forgiveness, compassion, and renewed help to the Peters and Judases around them: for which very exhibitions of divine qualities they were criticised, as being exhibitions of their lack of judgment and discrimination! The "mistakes" of H. P. B., so frequently spoken of by some of her professed followers, were the "mistakes" that have been made by the Divine in all ages. From one standpoint, that of cold, calculating selfishness, the greatest, grandest "mistake" made by H. P. B. and W. Q. J. was in imparting Theosophy at all to a humanity given over to the two Molochs of superstition and materialism: a mistake which all those who truly love their fellow men will humbly try to emulate.

Thus it was not H. P. B. and the Masters who deserted the Theosophical Society, but the Society as a whole which deserted H. P. B. and in deserting her, deserted Masters, and in a few years became a "dead failure" in all those points which ranked foremost in the foundation.

It is significant that H. P. B. left India, never to return, and that faithful Damodar K. Mavalankar disappeared at about the same time—going to the Masters, as was believed by many. Thenceforth remained in India but the shell, the *Kamarupa* of the Theosophical Society.

The second decade of the Theosophical Movement started the new spiral cycle, paralleling the first upon a higher plane of possibility, whether of a greater success or a more profound failure. It was the cycle of the "Second Section," as the first was of the "Third Section." All those who had not irretrievably failed in the first cycle, and all those who might be now awakened, were the natural election which constituted the Esoteric Section of the T. S., publicly announced in the Fall of 1888, and organized early in 1889, with membership pledged upon their sacred word of honor to endeavour to make Theosophy a living power in their lives and to support before the world the Theosophical Movement and its Founders. The Esoteric Section was not subject to the Theosophical Society's organization, and had for its sole head H. P. B., who, as stated, from the very first placed W. Q. Judge in his true light before the membership as her "sole representative" in America.

Just as there were the ante-natal and formative stages of the Theosophical Society from 1874 to say 1883, so in the Esoteric Section from about 1883 to 1892. During the earlier part of this period were placed on record in public print various articles in regard to the esoteric side of the Theosophical Movement, and the conditions and qualifications requisite. It is from some of these articles that the extracts which accompany the present chapter are taken. The Theosophical student will be interested in noting the close accord in the extracts quoted from the writings of H. P. Blavatsky and W. Q. Judge. Other preparations were the founding of *The Path*, of *Lucifer*, and the publication therein of many articles designed to awaken the intuitions of those who were "seeking the friends who could show where the designs for the work had been hidden." Finally, and not less important, was H. P. B.'s Letter to the American Convention of 1888, sounding like a clear bugle-call the keynote of the work in hand.

It must be noted that many of those who had become prominent in the public eye in connection with theosophical phenomena and the Theosophical Society never became members of the Esoteric Section. Chief of these were Col. Olcott and Mr. A. P. Sinnett. It may also be as well to note here that two others a little later became bitter enemies of H. P. B. and publicly assailed her. These were Prof. Elliott Coues of Washington, D. C., former member of the American Board of Control, and Mabel Collins (Mrs. Cook) formerly co-editor of *Lucifer*, and scribe of *Light on the Path*.

At once, also, numerous bogus "esoteric" and "occult" societies sprang into existence in England and America, but chiefly in America, where the Section was strongest; and an influx of Oriental missionaries for one and another of the Eastern religious sects and schools of philosophy took place. At the same time originated various "new thought" and "metaphysical" schools and societies. All found a fertile soil in the field plowed first by the Theosophical Society and later by the Esoteric Section. The opening mind of the mystically inclined but ignorant of the occult turned naturally to those who offered the largest results for the least effort, duplicating in its own way the earlier cycle of spiritualistic seances and

"communications." Not a few Theosophists turned into these by-ways and *cul-de-sacs* for the curious, the greedy and the selfish aspirants for occult preferment. Others, members of the Esoteric Section, went their ways after a little and set up followings of their own. One who is familiar with the instructions, history and membership of the early days of the Section, sighs or smiles as the case may be, in encountering the "teachings" and claims of the leaders and exponents of many present day growths, for he knows that the "teachings" are husks from theosophical and esoteric writings and the "teachers" but one time students in the Esoteric Section who became, like Aruna's grandson, "conceited, vain of their learning, and proud, dear." The four Letters of H. P. B. to the several American Conventions of 1888, 1889, 1890 and 1891, are in themselves among the most wonderful examples of genuine *practical Occultism* on record both for what they give out and for what they hide within the words of what is revealed. Pondered *now*, after the lapse of twenty-five years, their successive layers of prophecy and prevision are as clearly marked and defined as the strata of the successive geologic periods where time and flood and erosion have made visible that which before was hidden, though present. The faults, fissures and anti-clines, the slow deposits of successive lives, the buried treasures of forgotten days, in the life of the race, the individuals, the Society and its members—*She knew them all* and placed on record the past, the then present, and the future, some part of which is now history and therefore testimony and verification of what She was and what She taught. Here, as in others of her writings, may be found by the real student of Life, genuine phenomena of the highest order, which whosoever will may study to his profit, and whose verification no man can gainsay who reads theosophical history.

For some—for many—the blotted pages of what might and should have been fair copy after a great example, may seem to spell the failure once more of the periodic effort of the Great Lodge of Masters. The mistakes and failures, the treasons and desertions, in the Society and among so many of the most promising aspirants, may seem to prove that the theosophical Movement of the Nineteenth century has perished and been but a vain sacrifice like so many of its predecessors. *It is not so.* The words of the *Voice of the Silence* are universal in their scope and apply as well to the greatest as to the least: "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow *unseen* in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth." And the foot-note adds, "a reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well-fertilized soil in which 'holy germs' or seeds of transcendental virtues may germinate."

Efforts for *good* are cumulative, no less than efforts for evil, and the Law of Acceleration must apply as well to the efforts of

the Masters from above as to the struggles of the humblest true disciples below. So, though She writes in the first of the Letters mentioned, that that *Brotherhood* which is "the most holy and important mission of *Theosophy*"—not the theosophical *Society*, mark well—is still to be accomplished, and "for the realization of which Humanity is vainly waiting for the last 18 centuries," these are words of encouragement and of admonition, not of failure or despair. One may turn to the last chapter of the *Key to Theosophy*, written at almost the same time, and read similar brave and hopeful cautions, culminating in the final sentence of the book: "Tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now." And one may repeat here Her last words to her students: KEEP THE LINK UNBROKEN; DO NOT LET MY LAST INCARNATION BE A FAILURE, and interpret them in the shining light of the words of Mr. Judge, I WILL SAVE EVERY SOUL IN THE E. S. If each new member of the Great Lodge is a "Saviour of the world," and a "new soldier in the army of those who work for the liberation or salvation of mankind," as the *Voice of the Silence* affirms, then the mission of the two Messengers was not without its fruition before the close of the Cycle of Adeptship in the century just ended, as was more than once hinted by H. P. B.

Because the *nucleus* of that Universal Brotherhood which it is the most holy and important mission of Theosophy to establish, could begin its accretions in no other way. And though even "one only" of all the hundreds "achieved a full success," the potency of numberless others would lie in that one. And we have no reason to suppose that there was no more than one, for even as early as 1886 H. P. B. speaks of three others "who have not hitherto failed."

We, who look from below upward, may, in prolonged gloom, think that the sun has failed, but it is not so. We see only the errors and mistakes, the failures on the part of those who "wandered from the discipline," and who failed to "follow in the footsteps of the predecessors." We do not see those who "crossed to the other shore" of the stream, and forgetting that we can hardly discern Them when they show Themselves publicly, forget also that it is only the *public* effort of the Lodge which ceases with the close of the century. Their work is continuous and in the intervals when They are not working with men in the mass, They work with individuals who have merited Their help, and these are seldom or never in the public eye. But these true Chelas can always be discerned by those who have in the least developed the "inner sight" through study and application of the written record that the Messengers leave. For the works and words of men are visible and audible, and those who are following the "lines laid down" of a surety have not broken the point of contact with the Masters. Discrimination, which is the other name for the true "inner vision," will always be exercised in regard to persons and associations by observation of the principles followed and the work done. Many are the claims in the past as well as in the present of "communication with Masters." Such a claim in itself on the part of any one is no better than

a similar claim on the part of any other; no better than the claim of the Pope to be the vicerent of God on earth. As a matter of fact, no one who is really in communication with Masters would make such a claim in order to obtain place or power for himself. When such a claim is made it establishes the fact of delusion or worse; it affixes a dogma and establishes Authority, the very things that the theosophical Movement was intended to destroy. When a person takes the word of another for such a claim as being guided by Masters, he surrenders his judgment to that other, and in so doing he does not gain the "inner sight," he merely loses whatever of discrimination he may have had. All those one time candidates and aspirants for chelaship who now make claims of communication with Masters, have in fact long since belittled and repudiated the Messengers, and the Masters have said that "Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who started on the path through her must not try to belittle her work and her aim.... Loyalty is required.... Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it." Stern words of warning these, from the mouth of those who more than once repeated, "ingratitude is not among our vices."

If, then, the true Theosophical Movement, and the true Chelas of the School of the Masters are not to be found among those who have lost the point of contact with the Masters, while yet loudly proclaiming themselves Initiates and Outer and Inner Heads of this, that, and the other theosophical society and esoteric section, where may they be discerned? We think the question is answered in many ways and in many places, but one quotation may be given from H. P. B.'s article, *The Cycle Moveth*, which can be found in full in *Lucifer* for March, 1890:

Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought,...devoting their lives to the worship of loftier and purer ideals than any intellectual speculation can give them.

The *merit* so often spoken of in the warnings and admonitions regarding chelaship would naturally consist of such a growth of intuition as would enable the individual to understand the nature, basis, genius and spirit of the Theosophical Movement, as well as of the Message of Theosophy, and of Those who brought the Message and delivered it. To this must be added a sincere attempt to follow the lines laid down by the Messenger, H. P. B. These can-

not be separated. They are integral; parts of one whole. If the Message is accepted and the Messenger in any way belittled, the point of contact between the Message and the Masters is lost—not by Masters' but by Nature's laws. This unfortunately was done by many persons. This unfortunately has been done by more than one society calling itself "theosophical." By the positions taken by these persons and these societies the "bridge" between them and the Masters was destroyed.

And again, it is clear that the same lack of discrimination in regard to the Messenger, and its opposite, self-confidence, led many students and aspirants for chelaship to disregard or take lightly the solemn warnings, advice and instructions so often laid before them by H. P. B., in regard to the obstacles and dangers that must inevitably bar and beset the candidates. The Instructions given the E. S. by H. P. B., and the Aids given by W. Q. J., repeat over and over the necessity for charity, for tolerance, for brotherly communion and harmony, for solidarity, for self-inspection and self-correction; for study of the philosophy, for constant application of the principles imparted and lessons given, in daily thought and in daily life. It was over and over pointed out that neither the Society nor the Esoteric Section were intended as a "hall of occultism;" that the *whole nature* of the students must be changed, and that this could only come about through self-induced and self-devised efforts on the strict lines laid down; that the observances and practices must be mental and moral, not physical or psychical. The dangers of mediumship, psychism and Black Magic were shown and shown to be the results of selfish seeking, and the only too real powers and forces that lie in wait on the dark side of human nature. An example of public record is the article, Occultism Versus the Occult Arts, in *Lucifer* for May, 1888, from which we quote:

Let those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

Sincere students would do well to consider most gravely the article mentioned, as well as the cognate articles, Practical Occultism, in *Lucifer* for April, and Lodges of Magic in *Lucifer* for October of the same year. All three articles have been reprinted in former numbers of "THEOSOPHY."

We have now to consider the steps and stages of the conspiracy against William Q. Judge, corresponding in the cycle of the Esoteric Section to the Coulomb conspiracy in the cycle of the Society.

ABOUT KILLING ANIMALS*

A correspondent asks: "Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?"

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculae*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustenance is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

* This article was first printed by Wm. Q. Judge in *The Path* for March, 1892.

But the real man is a spirit-mind, not destructible nor destroy-
ing; and the kingdom of heaven is not of meat nor of drink: it
cometh not from eating nor refraining—it cometh of itself.

ED.

REFLECTIONS*

WHEN I am annoyed by an ungovernable animal, I am reminded that the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being. When I am in harmony with all things, men *cannot* and brutes *will not* oppose me. In underrating instinct, the brute is more true than is the man, to the unwritten Law.

The "idle word" condemned by Jesus is inactivity of Being. It is the cessation of the homogeneous resonance, the Logos or Word. The Word in its highest activity is pure spirit; in stagnation it is hell. To each man it is given in trust for all men; if he misinterprets it he is tortured. If he sequesters it, he is condemned to eternal death that it may be free; for it is eternally free. Through misuse, he may learn its use. If he denies it, he is lost; for by it alone he lives.

It is better for a man to sin deliberately against the Law than to chafe under the mandates of conscience. The first is a renegade who chooses another King; the second is coward and slave who rebels but dares not disobey. The energy of direct sin may, by reaction, compel return, but the lethargy of fear bears no fruit.

If you wish to receive, *give*. If you wish to ascend, *descend*. If you wish to live, *die*. If you wish to understand these words, read them by the lamp of the spirit, and reject that of the understanding.

Apparent evil is a necessary result of manifestation or duality. The good alone is *in Time* inactive. Evil is the balance of good: the Equilibrating power reigns above and is alone eternal.

When the silent Eternal gives birth to the activity of Spirit in Space the worlds are evolved, and, seeking equilibrium, return again to the eternal silence. So with the soul of man.

More saving grace may be found in the society of thieves than in that of fine persons who never reverberate to a true thought. In the first there is rebound; the latter is the negation of life.

Expiation is the kernel of sin. "Evil" containing its own punishment continually defeats itself, and sows the seed of "good" in its own regeneration.

He who would see Perfection must become It. How? By beginning the attempt. Its first step is the full realization of imperfection in himself.

* This article was first printed by Wm. Q. Judge in *The Path* for February, 1889.

POINTS OF AGREEMENT IN ALL RELIGIONS*¹

MR. CHAIRMAN, LADIES AND GENTLEMEN: Let me read you a few verses from some of the ancient Scriptures of the world, from the old Indian books held sacred by the Brahmans of Hindustan.

"What room for doubt and what room for sorrow is there in him who knows that all spiritual beings are the same in kind and only differ from each other in degree?"

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him; by His light all this is lighted.

Lead me from the unreal to the real!

Lead me from darkness to light!

Lead me from death to immortality!

Seeking for refuge, I go to that God who is the light of His own thoughts; He who first creates Brahman and delivers the Vedas to him; who is without parts, without actions, tranquil, without fault, the highest bridge to immortality, like a fire that has consumed its fuel."—*Mundaka Upanishad*.

Such are some of the verses, out of many thousands, which are enshrined in the ancient Hindu Vedas beloved by those we have called "heathen;" those are the sentiments of the people we have called idolaters only.

As the representative of the Theosophical movement I am glad to be here, and to be assigned to speak on what are the points of agreement in all religions. I am glad because Theosophy is to be found in all religions and all sciences. We, as members of the Theosophical Society, endorse to the fullest extent those remarks of your chairman in opening, when he said, in effect, that a theology which stayed in one spot without advancing was not a true theology, but that we had advanced to where theology should include a study of man. Such a study must embrace his various religions, both dead and living. And pushing that study into those regions we must conclude that man is greatly his own revealer, has revealed religion

*This article was first printed by Wm. Q. Judge in *The Path* for July, 1894.

¹ An address delivered April 17th, 1894, before the Parliament of Religions at San Francisco, Calif., by William Q. Judge.

The Midwinter Fair at San Francisco had annexed to it a Religious Parliament modeled after the first great one of 1893 at Chicago. Dr. J. D. Buck and William Q. Judge, the latter as General Secretary American Section, were officially invited to address the Parliament at one of its sessions as representatives of the Theosophical movement. Time was so short that all speakers were limited to thirty minutes each; for that reason the address is not as full as it would be had more time been granted. But the occasion once more showed the strength of the T. S. movement.

to himself, and therefore that all religions must include and contain truth; that no one religion is entitled to a patent or exclusive claim upon truth or revelation, or is the only one that God has given to man, or the only road along which man can walk to salvation. If this be not true, then your Religious Parliament is no Parliament, but only a body of men admiring themselves and their religion. But the very existence of this Parliament proclaims the truth of what I have said and shows the need which the Theosophical Society has for nineteen years been asserting, of a dutiful, careful, and brotherly inquiry into all the religions of the world, for the purpose of discovering what the central truths are upon which each and every religion rests, and what the original fountain from which they have come. This careful and tolerant inquiry is what we are here for today; for that the Theosophical Society stands and has stood; for toleration, for unity, for the final and irrevocable death of all dogmatism.

But if you say that religion must have been revealed, then surely God did not wait for several millions of years before giving it to those poor beings called men. He did not, surely, wait until He found one poor Semitic tribe to whom He might give it late in the life of the race? Hence He must have given it in the very beginning, and therefore all present religions must arise from one fount.

What are the great religions of the world and from whence have they come? They are Christianity, Brahmanism, Buddhism, Confucianism, Judaism, Zoroastrianism, and Mohammedanism. The first named is the youngest, with all its warring sects, with Mormonism as an offshoot and with Roman Catholicism boldly claiming sole precedence and truth.

Brahmanism is the old and hoary religion of India, a grown-up, fully-developed system long before either Buddhism or Christianity was born. It extends back to the night of time, and throws the history of religion far, far beyond any place where modern investigators were once willing to place even the beginning of religious thought. Almost the ancient of ancients, it stands in far-off India, holding its holy Vedas in its hands, calmly waiting until the newer West shall find time out of the pursuit of material wealth to examine the treasures it contains.

Buddhism, the religion of Ceylon, of parts of China, of Burmah and Japan and Tibet, comes after its parent Brahmanism. It is historically older than Christianity and contains the same ethics as the latter, the same laws and the same examples, similar saints and identical fables and tales relating to Lord Buddha, the Saviour of Men. It embraces today, after some twenty-five hundred years of life, more people than any other religion, for two-thirds of the human family profess it.

Zoroastrianism also fades into the darkness of the past. It too teaches ethics such as we know. Much of its ritual and philosophy is not understood, but the law of brotherly love is not absent from it; it teaches justice and truth, charity and faith in God, together with immortality. In these it agrees with all, but it differs from Christianity in not admitting a vicarious salvation, which it says is not possible.

Christianity of today is modern Judaism, but the Christianity of Jesus is something different. He taught forgiveness, Moses taught retaliation, and that is the law today in Christian State and Church. "An eye for an eye, and a tooth for a tooth" is still the recognized rule, but Jesus taught the opposite. He fully agreed with Buddha, who, preaching 500 years before the birth of the Jewish reformer, said we must love one another and forgive our enemies. So modern Christianity is not the religion of Jesus, but Buddhism and the religion of Jesus accord with one another in calling for charity, complete tolerance, perfect non-resistance, absolute self-abnegation.

If we compare Christianity, Buddhism, and Hinduism together on the points of ritual, dogmas, and doctrines, we find not only agreement but a marvellous similarity as well, which looks like an imitation on the part of the younger Christianity. Did the more modern copy the ancient? It would seem probable. And some of the early Christian Fathers were in the habit of saying, as we find in their writings, that Christianity brought nothing new into the world, that it existed from all time.

If we turn to ritual, so fully exemplified in the Roman Catholic Church, we find the same practices and even similar clothing and altar arrangements in Buddhism, while many of the prescribed rules for the altar and approaching or leaving it are mentioned very plainly in far more ancient directions governing the Brahman when acting as priest. This similarity was so wonderful in the truthful account given by the Catholic priest Abbe Huc that the alarmed Church first explained that the devil, knowing that Christianity was coming, went ahead and invented the whole thing for the Buddhists by a species of *ante facto* copying, so as to confound innocent Catholics therewith; and then they burned poor Abbe Huc's book. As to stations of the cross, now well known to us, or the rosary, confession, convents, and the like, all these are in the older religion. The rosary was long and anciently used in Japan, where they had over one hundred and seventy-two sorts. And an examination of the mummies of old Egypt reveals rosaries placed with them in the grave, many varieties being used. Some of these I have seen. Could we call up the shades of Babylon's priests, we should doubtless find the same rituals there.

Turning to doctrines, that of salvation by faith is well known in Christianity. It was the cause of a stormy controversy in the

time of St. James. But very strangely, perhaps, for many Christians, the doctrine is a very old Brahmanical one. They call it "The Bridge Doctrine," as it is the great Bridge. But with them it does not mean a faith in some particular emanation of God, but God is its aim, God is the means and the way, and God the end of the faith; by complete faith in God, without an intermediary, God will save you. They also have a doctrine of salvation by faith in those great sons of God, Krishna, Rama, and others; complete faith in either of those is for them a way to heaven, a bridge for the crossing over all sins. Even those who were killed by Krishna, in the great war detailed in the *Ramayana*, went straight to heaven because they looked at him, as the thief on the cross looking at Jesus went to Paradise. In Buddhism is the same doctrine of faith. The twelve great sects of Buddhism in Japan have one called the Sect of the Pure Land. This teaches that Amitabha vowed that any one who calls three times on his name would be born into his pure Land of Bliss. He held that some men may be strong enough to prevail against the enemy, but that most men are not, and need some help from another. This help is found in the power of the vow of Amita Buddha, who will help all those who call on his name. The doctrine is a modified form of vicarious atonement, but it does not exclude the salvation by works which the Christian St. James gives out.

Heaven and Hell are also common to Christianity, Buddhism, and Brahmanism. The Brahman calls it Swarga; the Buddhist, Devachan; and we, Heaven. Its opposite is Naraka and Avitchi. But names apart, the descriptions are the same. Indeed, the hells of the Buddhists are very terrible, long in duration and awful in effect. The difference is that the heaven and hell of the Christian are eternal, while the others are not. The others come to an end when the forces which cause them are exhausted. In teaching of more than one heaven there is the same likeness, for St. Paul spoke of more than a single heaven to one of which he was rapt away, and the Buddhist tells of many, each being a grade above or below some other. Brahman and Buddhist agree in saying that when heaven or hell is ended for the soul, it descends again to rebirth. And that was taught by the Jews. They held that the soul was originally pure, but sinned and had to wander through rebirth until purified and fit to return to its source.

In priesthood and priestcraft there is a perfect agreement among all religions, save that the Brahman instead of being ordained a priest is so by birth. Buddha's priesthood began with those who were his friends and disciples. After his death they met in council, and subsequently many councils were held, all being attended by priests. Similar questions arose among them as with the Christians, and identical splits occurred, so that now there are Northern and Southern Buddhism and the twelve sects of Japan. During the life of Buddha the old query of admitting women arose

and caused much discussion. The power of the Brahman and Buddhist priests is considerable, and they demand as great privileges and rights as the Christian ones.

Hence we are bound to conclude that dogmatically and theologically these religions all agree. Christianity stands out, however, as peculiarly intolerant—and in using the word “intolerant” I but quote from some priestly utterances regarding the World’s Fair Parliament—for it claims to be the only true religion that God has seen fit to reveal to man.

The great doctrine of a Saviour who is the son of God—God himself—is not an original one with Christianity. It is the same as the extremely ancient one of the Hindus called the doctrine of the Avatar. An Avatar is one who comes down to earth to save man. He is God incarnate. Such was Krishna, and such even the Hindus admit was Buddha, for he is one of the great ten Avatars. The similarity between Krishna or Cristna and Christ has been very often remarked. He came 5,000 years ago to save and benefit man, and his birth was in India, his teaching being Brahmanical. He, like Jesus, was hated by the ruler, Kansa, who desired to destroy him in advance, and who destroyed many sons of families in order to accomplish his end, but failed. Krishna warred with the powers of darkness in his battles with Ravana, whom he finally killed. The belief about him was that he was the incarnation of God. This is in accord with the ancient doctrine that periodically the Great Being assumes the form of man for the preservation of the just, the establishment of virtue and order, and the punishment of the wicked. Millions of men and women read every day of Krishna in the *Ramayana* of Tulsi Das. His praises are sung each day and reiterated at their festivals. Certainly it seems rather narrow and bigoted to assume that but one tribe and one people are favored by the appearance among them of an incarnation in greater measure of God.

Jesus taught a secret doctrine to his disciples. He said to them that he taught the common people in stories of a simple sort, but that the disciples could learn of the mysteries. And in the early age of Christianity that secret teaching was known. In Buddhism is the same thing, for Buddha began with one vehicle or doctrine, proceeded after to two, and then to a third. He also taught a secret doctrine that doubtless agreed with the Brahmans who had taught him at his father’s court. He gave up the world, and later gave up eternal peace in Nirvana, so that he might save men. In this the story agrees with that of Jesus. And Buddha also resisted Mara, or the Devil, in the wilderness. Jesus teaches that we must be as perfect as the Father, and that the kingdom of heaven is within each. To be perfect as the Father we must be equal with him, and hence here we have the ancient doctrine taught of old by the Brahmans that each man is God and a part of God. This supports the unity of humanity as a spiritual whole, one of the greatest doc-

trines of the time prior to Christianity, and now also believed in Brahmanism.

That the universe is spiritual in essence, that man is a spirit and immortal, and that man may rise to perfection, are universal doctrines. Even particular doctrines are common to all the religions. Reincarnation is not alone in Hinduism or Buddhism. It was believed by the Jews, and not only believed by Jesus but he also taught it. For he said that John the Baptist was the reincarnation of Elias "who was for to come". Being a Jew he must have had the doctrines of the Jews, and this was one of them. And in Revelations we find the writer says: "Him that overcometh I will make a pillar in the house of my God, and he shall go out no more."

The words "no more" infer a prior time of going out.

The perfectibility of man destroys the doctrine of original sin, and it was taught by Jesus, as I said. Reincarnation is a necessity for the evolution of this perfection, and through it at last are produced those Saviors of the race of whom Jesus was one. He did not deny similar privileges to others, but said to his disciples that they could do even greater works than he did. So we find these great Sages and Saviors in all religions. There are Moses and Abraham and Solomon, all Sages. And we are bound to accept the Jewish idea that Moses and the rest were the reincarnations of former persons. Moses was in their opinion Abel the son of Adam; and their Messiah was to be a reincarnation of Adam himself who had already come the second time in the person of David. We take the Messiah and trace him up to David, but refuse, improperly, to accept the remainder of their theory.

Descending to every-day-life doctrines, we find that of Karma or that we must account and receive for every act. This is the great explainer of human life. It was taught by Jesus and Matthew and St. Paul. The latter explicitly said:

"Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap."

This is Karma of the Brahman and Buddhist, which teaches that each life is the outcome of a former life or lives, and that every man in his rebirths will have to account for every thought and receive measure for the measure given by him before.

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and today from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religion, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, and our immortality.

THE FUNCTION OF ATTENTION IN PERSONAL DEVELOPMENT*

TRUE study of any branch of knowledge consists in giving the matter of that branch such repetitions of *attentive* consideration that it at length becomes an integral part of the domain of the consciousness, and can at any time, under any correlated stimulus, be made use of by automatic mental action.

True Study of an Art consists, primarily, in the *attentive* repetitions of the action of the physiological organs, involved in the productions of that Art, until that action becomes automatic, and is as well and so naturally performed as any original reflex physiological function.

In these definitions the word qualifying the necessary processes is the adjective *attentive*, denoting the presence of *attention* in the operation. Without this word the definitions would not merely be imperfect, they would be essentially incorrect and misleading.

Only in the quality of being *attentive* can the reiterated consideration and the reiterated action, respectively, result in the *possession*, on the one hand, of a new realm of knowledge, or, on the other hand, of a new area of power.

What is the *nature and manner of expression* of this supreme quality Attention?

An appreciative intellectual grasp of the answer to this question and a realisation of the function of its subject in the processes of human personal evolution, should be recognised as fundamental elements in the knowledge and understanding of the true educationist, be he teacher or not.

The word Attention is used largely, but loosely, in educational employments, yet we have no other word with which, habitually, to express that *attitude of the consciousness* which, in any study or acquisition of power, is absolutely and continuously demanded, in order to ensure intrinsic results. The term *concentration* is more literally correct in this relation, but concentration has, with most persons, too limited and too special an application to render it available for ordinary use instead of Attention.

Yet the Attention we are discussing, the attention of all knowledge-acquiring processes, may perhaps be better understood and realized if it is regarded as *Concentrated Attention*.

Attention is that condition or attitude of consciousness in which its rays are *steadily and unintermittently centred* upon the thing being done or the subject of study. This may be presented to the consciousness by one or more of the special senses, or it may already be a content of the mind; the special element in the attitude being *the intentness with which the consciousness operates*. This intentness of gaze must proceed to such a degree that all other sensible or mental objects, except *the one*, become excluded from its range.

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In the effort to do this—to *maintain* concentrated attention, the Will of the individual is brought into play, and its function in the process may be compared to that played by a burning-glass held between the sun and the surface of an object. If it is intended that the sun's rays shall produce, through the burning-glass, a definite and observable effect, the glass must be held in such a relation to the object that the rays of light converge upon *one spot*. This spot, or focus, then receives the whole force of the rays that pass through the glass; it alone, of all the surrounding surface, is brought out into relief and operated upon. In like manner the Will, in sustaining attention, focuses the rays of the consciousness, with all their inherent dynamic forces, upon one circumscribed area, physiological, mental, or moral, as the case may be, wherein lies the work to be done.

Thus we see that Attention is intentness of Mental Vision, concentrated and maintained by action of the Will. It is not a separate function or property of the mind, like perception, imagination, reason, &c., as some psychologists might lead us to suppose, but *a mode of action*,—the true mode of the Will's action. In other words it is the *definite, efficient expression of the Volition or Will-force* of the individual.

The functions perception, conception, imagination, &c., are *instruments* of the Ego for operating upon the phenomenal world and upon mental appropriations of that world; when one or more of these thus operates with all its force, undiverted from its employment by any surrounding object, then Attention is exhibited.

Will is the manifestation or action of the *real human Ego*; Attention designates the mode in which that manifestation is functionally exhibited, and by which alone permanent results are produced.

In relation to the psychological realm in which Attention is a feature, we may formulate the following scheme. This scheme may serve to make the general bearings of the subject clearer and to more definitely indicate the part played by Attention in all psychological phenomena.

- The *source* of mental movement
arises in Emotion—the desire to know.
- The *direction* of the movement
lies with Reason—how and what to know.
- The *machinery* of the movement
is provided by The mental—the means by which
 activities the knowledge is
 (Perception, etc.) gained.
- The *maintaining force* of the
movement resides in the Will—the mode by
 (the Energy which continuity of
 of the Ego.) operation is ensured.

The efficient relation of the two last groups of factors to each other, and their joint relation to the object under study, are expressed by our term Attention. The Will holds the mental activities employed *rigidly and persistently* to their work.

The Ego, through Volition, can only establish relations with objects external to itself *through the mental activities*, Perception, Conception, Judgment, Imagination, &c., and to effect this, the latter must be maintained in operation in a direct line between the Ego, represented by Volition, and the object to be studied; just as the gun of the sportsman must be held with exact precision longitudinally between his eye and the object he desires to hit. If the gun be allowed to deviate in the least degree from the exact line of vision, the sportman misses his object, so, also, if Perception, or Conception, or Judgment, or Imagination, whichever of these activities or faculties is in use, is permitted to lose its *direct* bearing upon the work in hand absolute failure of purpose ensues. In this illustration the steady maintenance of the gun in precise position is a parallel to the psychological action of Attention.

When we grasp the full bearing of the truths here pointed out, we cannot fail to perceive the significant relation which the mental attitude of Attention holds to *all* educational processes and employments, nor can we assign it too prominent a position in laying down true and efficient methods of culture. Let Volition, the Mental Activities, the Light of Reason, the Physiological System of nerves and muscles, and vast mines of possible knowledge, all be provided; what intrinsic and permanent result can be accomplished amongst them if the manner in which they are used does not include Attention?

Modern Education fails, as evident to all thoughtful observers of human life, very largely because of its neglect to maintain this essential factor of personal evolution in its due place. The desultoriness, aimlessness and mental commonplaceness of the general adult life around us, spring from this omission.

Modern Education, in its multitude of subjects, in its haste in passing from one subject to another, and in its lack of precise aim, exhibits *desultoriness* in employment of time and faculty.

Desultoriness is the antithesis of Systematic Attention.

Modern Education rules over an area from which nothing new arises as the fruit of *its* fostering care, it brings no new thing into being from out its world of chaos.

This results from its desultoriness of method and action.

The Human Will is, however, a natural *creator* when it operates through *Concentrated Attention*, but education fails in its true mission as a stimulus and guide to individual creative force, because of this unreasonable neglect of a fundamental principle.

Every area of acquired skill is a new creation; it has a real, patent existence and is an object of possession and use in the world of human life, which did not exist previous to its evolution by the personal Will operating through the mental activities upon a physiological chaos.

To prevent possible confusion of thought in tracing out the subject, it may be remarked here that there is a mental attitude to which the term, Attention is commonly applied. This may be termed Passive Attention.

Passive Attention rules the consciousness when one listens to an eloquent speech or interesting lecture.

In such instances the Will is in abeyance, the consciousness being probably held entranced by forces which the Occultist might term *Mantramic*.

Passive attention also rules when the mind follows an absorbing train of thought. But this form is not that demanded for personal growth; educationally it is of slight value and without necessary relation to our subject.

Attention plays its necessary part in each one of the realms or planes of life to which the human individual belongs:—

1. On the physical plane;—in the physiological realm of the special senses and the nervous and muscular systems. Conscious action under its rule in this realm results in *skill*, the basis not only of all art and artistic performance, but of every nicely adapted movement of the human limbs and frame for practical purpose or for the display of agility and gracefulness.

2. On the mental plane;—in the psychological realm of concepts, comparisons, judgments, deductions, speculations and ideals. On this plane intellectual energy under the control of Attention, creates logical systematic and consecutive forms of thought, true panoramic fields of vision out of detached intellectual details, and new emotional forms of power and beauty.

3. On the moral plane;—in the spiritual realm of supreme truths, vital principles, gropings after the Infinite, the laws of human relationships, and the application of all these to the entire conduct of the personal life. In this supreme area the moral sentiments and spiritual aspirations after perfection of life, concentrate their attention upon *definite details* of personal thought and behaviour, the production of grace of spirit, reliability of disposition, agreement of conduct with principle, altruism in all its effective forms, and the development of a personal influence ever tending towards the evolution of a vitalizing social harmony.

In the evolution of personal life, when the object of its action is an area or detail of any one of these realms, Attention may be termed *specific*, and when the control of the adopted *purpose of*

existence as a whole is maintained through its means, establishing an efficient and well-ordered unity amongst the many divisions and details of that purpose, then we may designate Attention as *supreme*.

"Genius" has been defined as "an infinite capacity for *taking pains*." The expression "taking pains" is merely a synonym for "close attention to *minute details*." "Close attention to details" takes each brick of which the "mansion for all lovely forms,"—the structure of personal knowledge, capacity and ability, is to be built, and carefully places it in *its due position, cementing it there at once*. The structure so put together is substantial, capacious, beautiful, and efficient.

This structure, the result of infinite pains long continued, is that which the world wonders at and worships and calls Genius. Nearly all men, if first guided and supported along the toilsome track and afterwards urged along it by pressure of their own Wills, might develop some form of power and skill which would elevate them considerably towards that height from which Genius looks down, and thus render the ordinary world much less commonplace, monotonous and unskilful than it is at present. To sum up:—

Concentrated Attention is the expression of the Will, and Will is the central, animating force proceeding from the Ego. Will, operating under the condition of Attention upon the chaos of its attendant world, and co-ordinating the energies, forces and movements of that world, converts it into a realm of form, power, and purpose, centreing around the Ego.

This constitutes Personal Evolution resulting at length in a perfected Individuality, the *creation of its own Will*.

I.

THE FIVE GREAT BESTOWMENTS OF CHARITY*

ONCE upon a time, Buddha was residing in the garden Anata-pindada at Jetavana in Sravasti, with a great number of Bikshus. He thus addressed them:—There are five kinds of charity, of which now I will tell you. The first is abstaining from the taking of life. Bikshus, this is a great charity. But let us see, Bikshus, by what reason it is called a great charity. If there was no destroyer of life, all sentient beings then would be favored with the enjoyment of fearless living; and when their mind was free from all fear, such evil as enmity, hatred, and injury would cease to make its appearance. Then all peace on earth and in heaven! This is the reason why abstinence from the taking of life is a great charity. So also of the other four great bestowments of charity, which consists of abstaining from theft, adultery, falsehood, and intoxication.

* This article was first printed by Wm. Q. Judge in *The Path* for January, 1894.

ASTRAL INTOXICATION*

THERE is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives—or enemies—as it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self—pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böehme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumu-

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1887.

lating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house—our hearts—the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

“The way lies through the heart”;
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

HYPNOTISM*

AND ITS RELATIONS TO OTHER MODES OF FASCINATION.

WE are asked by "H. C." and other Fellows, to answer the several queries hereafter propounded. We do so, but with a reservation: our replies must be made from the standpoint of Occultism alone, no consideration being given to such hypotheses of modern (another name for 'materialistic') Science, as may clash with esoteric teachings.

Q. *What is Hypnotism: how does it differ from Animal Magnetism (or Mesmerism)?*

ANS. Hypnotism is the new scientific name for the old ignorant 'superstition' variously called 'fascination' and 'enchantment.' It is an antiquated *lie* transformed into a modern *truth*. The fact is there, but the scientific explanation of it is still wanting. By some it is believed that *Hypnotism* is the result of an irritation artificially produced on the periphery of the nerves; that this irritation reacting upon, passes into the cells of the brain-substance, causing by exhaustion a condition which is but another mode of sleep (*hypnosis*, or *hupnos*); by others that it is simply a self-induced stupor, produced chiefly by imagination, &c., &c. It differs from animal magnetism where the hypnotic condition is produced by the Braid method, which is a purely mechanical one, *i. e.*, the fixing of the eyes on some bright spot, a metal or a crystal. It becomes 'animal magnetism' (or mesmerism), when it is achieved by 'mesmeric' passes on the patient, and for these reasons. When the first method is used, no electro-psychic, or even electro-physical currents are at work, but simply the mechanical, molecular vibrations of the metal or crystal gazed at by the subject. It is the *eye*—the most occult organ of all, on the superficies of our body—which, by serving as a medium between that bit of metal or crystal and the brain, *attunes* the molecular vibrations of the nervous centres of the latter into *unison* (*i. e.*, equality in the number of their respective oscillations) with the vibrations of the bright object held. And, it is this unison which produces the hypnotic state. But in the second case, the right name for hypnotism would certainly be 'animal magnetism' or that so much derided term 'mesmerism'. For, in the hypnotization by preliminary passes, it is the human will—whether conscious or otherwise—of the operator himself, that acts upon the nervous system of the patient. And it is again through the vibrations—only *atomic*, not *molecular*—produced by that act of energy called WILL in the ether of space (therefore, on quite a different plane) that the *super-hypnotic* state (*i. e.*, 'suggestion,' &c.) is induced. For those which we call 'will-vibrations' and their aura, are absolutely distinct

* Th's article was first printed by H. P. Blavatsky in *Lucifer* for December, 1890.

from the vibrations produced by the simply mechanical molecular motion, the two acting on two separate degrees of the cosmo-terrestrial planes. Here, of course, a clear realization of that which is meant by *will* in Occult Sciences, is necessary.

Q. In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the 'something' transmitted in both cases?

Ans. That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, 'enchantment,' 'fascination,' 'glamour' and 'spell,' and especially the verb 'to bewitch,' expressed far more suggestively the real action that took place during the process of such a *transmission*, than the modern and meaningless terms, 'psychologize' and 'biologize.' Occultism calls the force transmitted, the '*auric fluid*,' to distinguish it from the '*auric light*;' the '*fluid*' being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the '*auric light*,' or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject—the human being's aura being the strongest of all.

Q. What is the rationale of 'Vampirism'?

Ans. If by this word is meant the involuntary transmission of a portion of one's vitality, or life-essence, by a kind of occult *osmosis* from one person to another—the latter being endowed, or *afflicted* rather, with such *vampirizing* faculty, then, the act can become comprehensible only when we study well the nature and essence of the semi-substantial '*auric fluid*' spoken of just now. Like every other occult form in Nature, this *end*—and *exosmotic* process may be made beneficent or maleficent, either unconsciously or at will. When a healthy operator mesmerizes a patient with a determined desire to relieve and cure him, the exhaustion felt by the former is proportionate to the relief given: a process of *endosmose* has taken place, the healer having parted with a portion of his vital aura to benefit the sick man. Vampirism, on the other hand, is a blind and mechanical process, generally produced without the knowledge of either the *absorber*, or the vampirized party. It is conscious or unconscious *black magic*, as the case may be. For in the case of trained adepts and sorcerers, the process is produced consciously and with the guidance of the Will. In both cases the agent of transmission is a magnetic and attractive faculty, terrestrial and physiological in its results, yet generated and produced on the four-dimensional plane—the realm of atoms.

Q. Under what circumstances is hypnotism 'black magic'?

ANS. Under those just discussed, but to cover the subject fully, even by giving a few instances, demands more space than we can spare for these answers. Sufficient to say that whenever the motive which actuates the operator is selfish, or detrimental to any living being or beings, all such acts are classed by us as black magic. The healthy vital fluid imparted by the physician who mesmerizes his patient, can and does cure; but too much of it will kill.

[This statement receives its explanation in our answer to Question 6, when showing that the vibratory experiment shatters a tumbler to pieces.]

Q. Is there any difference between hypnosis produced by mechanical means, such as revolving mirrors, and that produced by the direct gaze of the operator (fascination)?

ANS. This difference is, we believe, already pointed out in the answer to Question 1. The gaze of the operator is more potent, hence more dangerous, than the simple mechanical passes of the Hypnotizer, who, in nine cases out of ten, does not know how, and therefore *cannot* will. The students of Esoteric Science must be aware by the very laws of the occult correspondences that the former action is performed on the first plane of matter (the lowest), while the latter, which necessitates a well-concentrated will, has to be enacted, if the operator is a profane novice, on the *fourth*, and if he is anything of an occultist on the *fifth* plane.

Q. Why should a bit of crystal or a bright button, throw one person into the hypnotic state and affect in no way another person? An Answer to this would, we think, solve more than one perplexity.

ANS. Science has offered several varied hypotheses upon the subject, but has not, so far, accepted any one of these as definite. This is because all such speculations revolve in the vicious circle of materio-physical phenomena with their blind forces and mechanical theories. The 'auric fluid' is *not* recognised by the men of Science, and therefore, they reject it. But have they not believed for years in the efficacy of *metallotherapy*, the influence of these metals being due to the action of their electric *fluids* or currents on the nervous system? And this, simply because an analogy was found to exist between the activity of this system and electricity. The theory failed, because it clashed with the most careful observation and experiments. First of all, it was contradicted by a fundamental fact exhibited in the said *metallotherapy*, whose characteristic peculiarity showed (*a*) that by no means every metal acted on every nervous disease, one patient being sensitive to some one metal, while all others produced no effect upon him; and (*b*) that the patients affected by certain metals were few and exceptional. This showed that 'electric fluids' operating on and curing diseases existed only in the imagination of the theorists. Had they had any actual existence, then *all* metals would affect in a greater or lesser degree, *all* patients, and every metal, taken separately, would affect

every case of nervous disease, the conditions for generating such fluids being, in the given cases, precisely the same. Thus Dr. Charcot having vindicated Dr. Burke, the *once* discredited discoverer of metallothérapie, Shiff and others discredited all those who believed in electric fluids, and these seem now to be given up in favour of 'molecular motion,' which now reigns supreme in physiology—for the time being, of course. But now arises a question: "Are the real nature, behaviour and conditions of 'motion' known any better than the nature, behaviour and conditions of the 'fluids'?" It is to be doubted. Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic energy*,* to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano—or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object, whether in hypnotism, electricity, metallothérapie or 'fascination,' is the same in essence, varying only in degree, and modified according to the sub-plane of matter it is acting on; of which sub-planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

Q. Is Science entirely wrong in its definition of the hypnotic phenomena?

Ans. It has no definition, so far. Now if there is one thing upon which Occultism agrees (to a certain degree) with the latest discoveries of physical Science, it is that all the bodies endowed with the property of inducing and calling forth metallothérapeutic and other analogous phenomena, have, their great variety notwithstanding, one feature in common. They are all the fountain heads and the generators of rapid molecular oscillations, which, whether through transmitting agents or direct contact, communicate themselves to the nervous system, changing thereby the rhythm of nervous vibrations—on the sole condition, however, of being what is called, in *unison*. Now 'unison' does not always imply the sameness of nature, or of essence, but simply the sameness of degree, a similarity with regard to gravity and acuteness, and equal potentialities for intensity of sound or motion: a bell may be in unison with a violin, and a flute with an animal or a human organ. Moreover, the rate of the number of vibrations—especially in an organic animal cell or organ, changes in accordance with the state of health, and general condition. Hence the cerebral nervous centres of a

* In Occultism the word *atom* has a special significance, different from the one given to it by Science.

hypnotic subject, while in perfect *unison*, in potential degree and essential original activity, with the object he gazes at, may yet, owing to some organic disturbance, be at the given moment at logger-heads with it, in respect to the number of their respective vibrations. In such case no hypnotic condition ensues; or no unison at all may exist between his nervous cells and the cells of the crystal or metal he is made to gaze at, in which case that particular object can never have any effect upon him. This amounts to saying that to ensure success in a hypnotic experiment, two conditions are requisite; (a) as every organic or 'inorganic' body in nature is distinguished by its fixed molecular oscillations, it is necessary to find out which are those bodies which *will* act in unison with one or another human nervous system; and (b) to remember that the molecular oscillations of the former can influence the nervous action of the latter, only when the rhythms of their respective vibrations coincide, *i. e.*, when the number of their oscillations is made identical; which, in the cases of hypnotism induced by mechanical means, is achieved through the medium of the eye.

Therefore, though the difference between hypnosis produced by mechanical means, and that induced by the direct gaze of the operator, *plus* his will, depends on the plane on which the same phenomenon is produced, still the 'fascinating' or subduing agent is created by the same force at work. In the physical world and its material planes, it is called MOTION; in the worlds of mentality and metaphysics it is known as WILL—the many-faced magician throughout all nature.

As the rate of vibrations (molecular motion) in metals, woods, crystals, etc., alters under the effect of heat, cold, etc., so do the cerebral molecules change their rate, in the same way: *i. e.*, their rate is raised or lowered. And this is what really takes place in the phenomenon of hypnotism. In the case of gazing, it is the eye—the chief agent of the Will of the active operator, but a slave and traitor when this Will is dormant—that, unconsciously to the patient or *subject*, attunes the oscillations of his cerebral nervous centres to the rate of the vibrations of the object gazed at by catching the rhythm of the latter and passing it on to the brain. But in the case of direct passes, it is the Will of the operator radiating through his eye that produces the required unison between his will and the will of the person operated upon. For, out of two objects attuned in unison—as two chords, for instance—one will always be weaker than the other, and thus have mastery over the other and even the potentiality of destroying its weaker 'co-respondent.' So true is this, that we can call upon physical Science to corroborate this fact. Take the 'sensitive flame' as a case in hand. Science tells us that if a note be struck in unison with the ratio of the vibrations of the heat molecules, the flames will respond immediately to the sound (or note struck), that it will dance and sing in rhythm with the sounds. But Occult Science adds, that the flame *may also be extinguished* if the sound is intensified (*Vide* 'Isis Unveiled,'

Vol. II., pp. 606 and 607). Another proof. Take a wine-glass or tumbler of very fine and clear glass; produce, by striking it gently with a silver spoon, a well-determined note; after which reproduce the same note by rubbing its rim with a damp finger, and, if you are successful, the glass will immediately crack and be shattered. Indifferent to every other sound, the glass will not resist the great intensity of its own fundamental note, for that particular vibration will cause such a commotion in its particles, that the whole fabric will fall in pieces.

Q. *What becomes of diseases cured by hypnotism; are they really cured or are they postponed, or do they appear in another form? Are diseases Karma; and, if so, is it right to attempt to cure them?*

ANS. Hypnotic suggestion may cure for ever, and it may not. All depends on the degree of magnetic relations between the operator and the patient. If Karmic, they will be only postponed, and return in some other form, not necessarily of disease, but as a punitive evil of another sort. It is always "right" to try and alleviate suffering whenever we can, and to do our best for it. Because a man suffers justly imprisonment, and catches cold in his damp cell, is it a reason why the prison-doctor should not try to cure him of it?

Q. *Is it necessary that the hypnotic 'suggestions' of the operator should be spoken? Is it not enough for him to think them, and may not even HE be ignorant or unconscious of the bent he is impressing on his subject?*

ANS. Certainly not, if the *rapport* between the two is once for all firmly established. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But, on the other hand, unless the 'suggestion' made is for the good only of the subject, and entirely free from any selfish motive, a suggestion by thought is an act of *black magic* still more pregnant with evil consequences than a *spoken* suggestion. It is always wrong and unlawful to deprive a man of his free-will, *unless for his own or Society's good*; and even the former has to be done with great discrimination. Occultism regards all such promiscuous attempts as black magic and sorcery, whether conscious or otherwise.

Q. *Do the motive and character of the operator affect the result, immediate or remote?*

ANS. In so far as the hypnotizing process becomes under his operation either white or black magic, as the last answer shows.

Q. *Is it wise to hypnotize a patient not only out of a disease, but out of a habit, such as drinking or lying?*

ANS. It is an act of charity and kindness, and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good Karma (which it would, had his efforts to reform been personal, of his own free will, and necessitating a great mental and physical struggle), still a successful 'suggestion' prevents him from generating more bad Karma, and adding constantly to the previous record of his transgressions.

Q. *What is it that a faith-healer, when successful, practises upon himself; what tricks is he playing with his principles and with his Karma?*

Ans. Imagination is a potent help in every event of our lives. Imagination acts on Faith, and both are the draughtsmen who prepare the sketches for *Will* to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn. Says Paracelsus: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is the beginning of all magical operations. . . . It is because men do not perfectly imagine and believe the result, that the arts (of magic) are uncertain, while they might be perfectly certain." This is all the secret. Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest. There is nothing sinful or injurious in the methods *per se*. They turn to harm only when belief in his power becomes too arrogant and marked in the faith-healer, and when he thinks he can *will* away such diseases as need, if they are not to be fatal, the immediate help of expert surgeons and physicians.

H. P. B.

NOTICE TO ENQUIRERS

WITHIN the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle, owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner, but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view, we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks "the small old path"—a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan or Christian. Where permissible, a certain portion will be published in THEOSOPHY. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, care THEOSOPHY, 504 Metropolitan Building, Los Angeles, Cal.

A HINDU CHELA'S DIARY*

(Continued from February)

YESTERDAY I went with Kunâla to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunâla to point out meanings I never saw, and that which I had when I saw them upon my first pilgrimage, made so many years ago with my father."* * * * *

A large portion of the Ms. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort, but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters are here jotted down relating to secret things, or at least, to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidences.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found, under the instruction of Kunâla, that every really ancient building in the whole collection had been constructed with the view to putting into imperishable stone, the symbols of a very ancient religion. Kunâla, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilization, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth.¹ And they knew that the time would come when the heavy influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines other than the doctrine based on the material rights of *mine* and *thine*, had ever been held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them here and there being really themselves Maha Rajahs,² caused the temples to be built in forms, and

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1886.

¹ In the ancient Aztec civilization in Mexico, the Sacerdotal order was very numerous. At the head of the whole establishment were two high priests, elected from the order, solely for their qualifications, as shown by their previous conduct in a subordinate station. They were equal in dignity and inferior only to the sovereign, who rarely acted without their advice in weighty matters of private concern. (Salagun *Hist. de Nueva Espana*, lib. 2; lib. 3 cap. 9—Torq. *Mon. Ind.* lib. 8 cap. 20; lib. 9, cap. 3, 50; cited by Prescott in vol. 1, *Conq. Mex.* p. 60).—[Ed. Path.]

² King or Ruler.

with such symbolic ornaments, that future races might decipher doctrines from them. In this, great wisdom, he says, is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what might be the language, and symbols are clear immortally, because they are founded in nature itself. In respect to this part of the matter, he writes down that Kunâla informed him that the language used then was not Sanscrit, but a far older one now altogether unknown in the world.

From a detached sentence in the Ms., it is shadowed out that Kunâla referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and unintelligent one. This building was the product of the brain of a Chandala,¹ who had been enriched through a curious freak. The Rajah had been told upon some event occurring, by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an unusually early season, the Rajah arose, looked out of the window, and beheld this Chandala. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the Chandala built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate; from poor low caste to high rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunâla. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion, is contained in the altered and cryptic parts of the Ms. He then goes on:

* * * "Yesterday, just after sunset, while Kunâla and X were talking, Kunâla suddenly seemed to go into an unusual condition, and about ten minutes afterwards a large quantity of malwa flowers fell upon us from the ceiling.

"I must now go to ——— and do that piece of business which he ordered done. My duty is clear enough, but how am I to know if I shall perform it properly. * * * When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could find from me the proper road to Karli. I directed him, and he then

¹ A low caste man, *eg.* a sweeper. Such a building can now be seen at Bijapur, India.—[Ed. *Path.*]

put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunâla had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: 'you do not know me but we may see each other.' * * * I got back last night and saw only X, to whom I related the incident with the fakir, and he said that, 'it was none other than Kunâla himself using that fakir's body who had said those things, and if you were to see that fakir again he would not remember you and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose, by Kunâla, who often performs such things.' I then asked him if in that case Kunâla had really entered the fakir's body, as I have a strange reluctance toward asking Kunâla such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person, the answer was no, but that if I meant to ask if Kunâla had overcome that fakir's senses, substituting his own, the answer was, yes; leaving me to make my own conclusions. * * * I was fortunate enough yesterday to be shown the process pursued in either entering an empty body, or in using one which has its own occupant. I found that in both cases it was the same, and the information was also conveyed that a Bhut¹ goes through just the same road in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the Bhut also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. With any person but Kunâla I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or gandharba,² to come in after him. We went to———and he * * * The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked * * * the body of myself, opened its eyes and arose. It was then superior to me, for Kunâla's informing power moved and directed it. It seemed to even speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain! They seemed to be pressed away by the air or surroundings of Kunâla. Turning to look at him, and expecting

¹ An obsessing astral shell. The Hindus consider them to be the reliques of deceased persons.—[Ed. Path.]

² Nature spirit or elemental.—[Ed. Path.]

to see him in a state of samadhi, he was smiling as if nothing, or at the very most, but a part, of his power had been taken away * * * another instant and I was again myself, the mat felt cool to my touch, the bhuts were gone, and Kunâla bade me rise.

He has told me to go to the mountains of———where———and———usually live, and that even if I were not to see any body the first time, the magnetized air in which they live would do me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those adepts have gradually been retiring more and more toward the north, to the Himâlaya mountains. * * * Of what a great consequence is it for me to be always with Kunâla. And now X tells me this same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey therefore to up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built. * * * As I was walking past the end of Ramalinga's compound holding a small lamp of European make, and while there was no wind, the light three several times fell low. I could not account for it. Both Kunâla and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunâla, who I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it—thus it is always that when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I dare to look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, viz: 1st, that he did it himself, or 2d, that some one else did it for him. He replied, that even if it were done by somebody else, *no Yogee will do a thing unless he sees the desire in another Yogee's mind.*¹ The significance of this drove out of my mind all wish to know *who* did it, whether himself, or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

[To be continued.]

¹ This sentence is of great importance. The Occidental mind delights much more in effects, personalities and authority, than in seeking for causes, just as many Theosophists have with persistency sought to know when and where Madame Blavatsky did some feat in magic, rather than in looking for causes or laws governing the production of phenomena. In this italicized sentence is the clue to many things, for those who can see.—[Eo. Path.]

ON THE LOOKOUT

The rapidity with which Science is approaching Occultism is one of the most significant facts of modern thought. Science, it is true, is not aware of that fact, and would indignantly repudiate it if it should become aware of it, but fact has so far been invincible against even the heaviest siege guns of the most orthodox theory. Not soon shall we forget the delightful humor with which H. P. Blavatsky arraigns Haeckel himself as a dabbler in magic, but what she would say to the modern atomic theory we can only guess. Science indeed has only one more step to take to reach the broad fields of true Occult investigation. Let it but recognize that the atom, as the atom is known to it, is but the physical vehicle of a super-physical reality, or the body which clothes a soul, and it will be fully embarked on a new philosophy of the monad. In the meantime we may note with amazement the speculation of Sir Oliver Lodge that every atom is a solar system in miniature, and that the space separating the electrons one from another is proportionately the same as the space separating the planets. As above, so below, in very truth, but who would have suspected to see this occult axiom quite so close to the domain of scientific orthodoxy. We are in danger of being spoiled by respectability.

And now the casual eye is arrested by an article from the pen of Professor Garrett P. Serviss which appears in a recent issue of the *San Francisco Call*. Professor Serviss had been asked to say something about light and heat, and he explains that light and heat do not exist as such until they reach the atmosphere of the earth. Until then they are etheric vibrations, and upon the rapidity of those vibrations depends the form of their manifestation as what we call light and heat. If the etheric wave length is more than a 40,000th of an inch and less than a 60,000th of an inch they appeal to us as light. But if they are less or more than these lengths they do not appeal to us at all, since we have no sense organs attuned to receive them. They belong to a world to which we have no access, "but we are beginning to find out that some of them have other effects for the recognition of which we seem to possess no special senses." Quite so. In other words our five senses are five rather clumsy pieces of mechanism for the interception and interpretation of five sets of etheric vibration, and these five sets of vibration are a quite insignificant portion of the total vibratory scale. What then is this vast world to which our senses can give us no access? With what kind of life may it be filled, and what are the vast forces that play therein? The etheric world to which our senses give us the passport contain such miracles as light and heat, color and electricity. Are there other and greater miracles of which we now know nothing? It would seem probable on the basis of analogy, and already we have one daring speculator who suggests that the powers of clairvoyance and clairaudience are due to the development of inner senses attuned to the vibrations to which ordinary eyes and ears are closed. And now since Professor Serviss is apparently face to face with the fact that there are these great dark areas in what may be called the etheric spectrum, will he not use his imagination—the forerunner of discovery—and tell us what they may possibly contain. And in the meantime we may turn to what H. P. Blavatsky has to say as to the existence of an elemental world that is to be found somewhere in the "correlations between sound and color." At least we now know that there must be such correlations.

The *New York Sun* prints a communication received mediumistically from the late W. T. Stead. It is nearly three columns in length, and it is so prosy in style as to suggest that its distinguished if shadowy

author finds that time hangs somewhat heavily on his hands. Moreover the document shows a distinct lapse in literary style but perhaps these journalistic conventionalities are not insisted upon in the "spirit world." But there is one point upon which a protest should be uttered in the name of an outraged feminism. Mr. Stead says that "woman was the one who sinned and woman is the one who suffers." Now we had hoped better things of Mr. Stead than this. We were not aware that he was still in thrall to an outworn scriptural myth, nor do we like to believe that he would thus shelter himself from deserved reproof in the inaccessibilities of the spirit world. Moreover we have a strong technical objection to such a sentence as "Wireless telegraphy cannot remain under water; it will send up wires of more volume than any yet in use." Mr. Stead himself would have incontinently "fired" any reporter capable of this. Nor would he have allowed a reporter to say "I cannot close this article without..." It is one of the things that are not done by the modern journalist.

A report from Europe says that many of the prisoners of war are found to be in possession of charms against misfortune. One such document begins thus:—"A powerful prayer whereby one is protected and guarded against shot and sword, against visible and invisible foes, as well as against all manner of evil. May God preserve me against all manner of arms and weapons, shot and cannon, long or short swords, knives or daggers, or carbines, halberds, and anything that cuts or points, against thrusts, rapiers, long and short rifles, or guns and such like, which have been forged since the birth of Christ; against all kinds of metal, be it from iron or steel, brass or lead, ore or wood." Curiously enough this charm omits the only misfortune which actually befell the owner—that of being made a prisoner of war. Which shows us how careful we ought to be to make our charms inclusive, although it may be that to be made prisoner is not a misfortune.

Some eastern educational authorities are much exercised in their minds by the increase in juvenile criminality. And well they may be. A year ago there were reports from France and Germany of a somewhat similar portent. France complained of nervous debility and idiocy in her children. Germany furnished statistics showing the horrible prevalence of child suicide. In America these abnormalities take the form of crime, and so there are commissions and investigations in order to determine how far they are due to adenoids, malnutrition, the drug habits, and all those other pascal lambs of civilization upon which we are accustomed to load the responsibility for our own misdeeds.

It is indeed a strange inconsistency that we have to face. Upon every side we are being told, and upon high authority, of the influence of the mind upon the body. There are endless volumes on the ill effects of worry and the therapeutic values of tranquillity and confidence. The mind as the creator of physical ailments seems at last to be getting something of what is "coming to it," but it occurs to no one that these childish decadences and depravities, these malformations, adenoids, obstructions, and drug habits may also have some kind of a mental basis, that they may be results instead of causes. Now for some half a century at least we have seen the unchecked sway of materialism. It has saturated every department of life. It has ruled the nursery as well as the university. For materialism is something far more than a system of scientific thought. It is also a system of conduct. It means the establishment of a new rule of life, the rule of self-preservation, with a crass and brutal selfishness as its guiding star. No child is too young to be taught, at least to be allowed, to assert itself at the cost of others. Foreseeing that it must "make its own way in the world" it is elaborately instructed to sharpen its teeth and its claws to that end. The principle of "taking care of No. 1" and the axiom that "the devil takes the hind-

most" have been exalted into domestic virtues, and very often the only domestic virtues. The child's training in practical criminality begins at its mother's knees and ends on Commencement Day. Its only restraint is the need to avoid the law. All the forces of education, tacit and expressed, have taught the child that it is no more than a body which will cease to exist in a few decades, and that it must crowd all the pleasure that is possible into that brief span. Now what shall prevent that child from becoming an actual criminal as well as a potential one? Obviously, nothing but fear. For it there will be no right and wrong save self-interest, and so we find everywhere a civilization that is the direct and logical development from such a childhood as this. And so with that astonishing perversity that causes us always to put the cart before the horse we attribute the mental depravities to the physical decadences, wholly oblivious of the fact that both may largely be avoided by teaching the alpha and omega of the spiritual philosophy which is unselfishness and which the child can learn so much more easily than the adult.

Dr. Eliot of Harvard, speaking before the Massachusetts Unitarians, asserted that modern civilization is due to science and not to religion. It may be so, but we should not have supposed that there would be any keen competition for so dubious an honor.

The religious proprieties of the East are sadly perplexed over the extravagances—one might say the raving brutalities—of "Billy" Sunday, who has already converted Philadelphia and who is now preparing to render a similar service to New York. It seems that this rather nauseating revivalist is causing some qualms to the liberalized churches by his frequent and lurid references to hell fire, and to the cruder aspects of an old theology that is now being generally ignored. Dogmas of this kind, we are told by one ecclesiastical authority, belong properly to the museum, and they ought not to be revived by itinerant showmen who thus bring religion into contempt and discredit.

We may confess to a certain sympathy in this matter with Mr. Sunday. Hell fire and the whole dervish outfit of the old theology may have been relegated to the museum after a long and successful career in the service of Satan but they are still to be found in the established creeds, and so long as they are to be found in the creeds it is hard to see how the revivalist can be blamed for assuming that they are a part of orthodox Christianity. Not only are they still to be found in the creeds, but there has been practically no effort to expunge them. One such tentative effort in the Presbyterian body was actually resisted and defeated, that particular church clinging with a pathetic if somewhat horrible eagerness to the dogma that the unbaptized baby was consigned to eternal flames. The doctrine is to be found in the recognized and authoritative documents of nearly all Christian churches, and there it seems likely to remain. Now if the churches wish to repudiate such teachings it is not enough merely to ignore them, or to warn sinners—as one critic says—that they must repent "somewhat", and be converted "as it were", or go to hell, "so to speak". They should be removed from the creeds and publicly denounced and until this is done it is merely cowardly to evade them by silence. And until this is done the churches and Mr. Sunday are in the same boat, with the advantage of courage and honesty on the side of Mr. Sunday.

The responsibility for the war continues to call forth heated diatribes, although for the most part the churches seem to be overwhelmed by a consciousness of guilt and by an attack that appears to come nearly as much from within their own ranks as from without. The latest

assault comes from no less a person than Dr. Charles W. Eliot, president emeritus of Harvard University, who says that the church has been impotent because it has always preached subservience instead of liberty. "It is impotent because its teachings are unethical and are based not on the simple rules set down by Christ but upon a fabrication of dogma and mysticism expressed in rites, sacraments and ceremonies." The current conception of God has been a military God, a God of battles and of hosts, a God delighting in blood, an avenger and a destroyer, and this monstrous figment has been expressed not only in the creeds of the churches but in its hymns. "In nineteen hundred years," continued Dr. Eliot, "the organized churches have been unable to prevent war. They have often been an incentive to war, and they have made hotter the fires of hatred which blaze up in militant breasts." At the present time we have the appalling spectacle of some ten different nations calling upon the same God for success in wholesale murder, while one ruler actually speaks of the "brilliant" military aid given by the Deity to his own particular arms. But the change in religious sentiment that must certainly be the result of the war will not be of the kind that Dr. Eliot supposes. It will not be in the direction of an utilitarian materialism, but rather toward a spirituality that will not be a matter of piety nor of creed but of an actual knowledge of the sublimities of human nature that will supply fresh standards of value for the activities of men. Of that we need have no doubt at all. The volume of spiritual thinking is growing greater day by day and it is none the less significant because it is sometimes unlabeled.

Among the distinctive signs of the times is an article by Mr. S. G. Dunn on "Some Considerations on the Self" which appears in the December issue of *The Nineteenth Century*. The article is practically a defence of Buddhism. The author asks why there has been so slight a response from Buddhists to the efforts of Christian missionaries, and his answer is to the effect that Christianity seems to the Buddhist to have inferior ethical values. Into Mr. Dunn's main argument there is no need here to enter. It is familiar to all students of orientalism, but it may be said that the author points out a fundamental difference between the views of the Self that are held in the East and the West. Christianity offers the reward of self-gratification. Buddhism points to the ultimate extinction of self-ishness as the only goal of spiritual aspiration. To the Buddhist it seems that the Christian is in a sense bargaining with the Gods. He demands a state of beatitude in heaven in return for the toils and obligations of the pious life on earth. But the Buddhist looks forward to the obliteration of that lower Self from which proceed all pleasures and all pains, and with that obliteration of the personal Self comes absorption into the supreme Self. But that absorption is not annihilation. The man has done no more than rid himself of Maya, or illusion. He now sees all things in their true value, and is filled with love and goodwill toward the whole world.

The Buddhist asks how it should be possible to attain to heaven without purification, and how can purification be attained except at the cost of long-continued effort to destroy all the desires that come from sensible existence? To suggest to him that purification can be obtained through the merits of another or by the acceptance of a creed seems to him too absurd for refutation. Such a religion, he maintains, must deteriorate the nature and must be a direct stimulus to all those evils which it should be the mission of religion to destroy.

Mr. Dunn's article is not only a sympathetic treatise of exoteric Buddhism but he is perhaps the only writer of his kind who has essayed a true interpretation of the Nirvanic state as opposed to those sinister explanations that have been invented and fostered by the malicious prejudices of the West.

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No. 6

Brotherhood is not sentiment. It is not emotion. Nor yet is it so-called love. It is putting one's self mentally in the very place of another and realizing his difficulties, while showing him that true compassion for which we would hope in like case.

—WILLIAM Q. JUDGE

CONTENTS

Masters and Their Message	273
Advantages and Disadvantages in Life	283
Black Magic in Science	285
Comets	295
Hermes as Universal Source	297
Was Cagliostro a "Charlatan?"	298
A Hindu Chela's Diary	305
Letters on Magic and Alchemy	308
Respecting Reincarnation	314
Cautions in Paragraphs	315
On the Lookout	317

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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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And thus it has been said: Through the serenity or calmness of thought he brings to an end the effects of all actions, good or bad; his self, serene, abiding in the supreme, obtains imperishable bliss.

The word is Om. Using that word and meditating upon it, he arrives at that which is beyond and cannot by means of intellect be either grasped or expressed. This is the way, this is the immortal, and this is bliss.—*Upanishads*.

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE CONSPIRACY AGAINST W. Q. JUDGE.

OCCULT truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty. . . . Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. . . .

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of

vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE.

—H. P. BLAVATSKY: *Lucifer*, October, 1888.

A member of the E. S. who receives instructions emanating from the Masters of the Occult Philosophy, and doubts at the same time the genuineness of the source, or the honesty of the humble transmitter of the old esoteric doctrines—*lies to his own soul, and is untrue to his pledge.*

—H. P. BLAVATSKY: *Lucifer*, February, 1891.

William Q. Judge died on the 21st March, 1896. He whom H. P. B. had declared to have "been part of myself for aeons past," and of whom she wrote that "he of all chelas does the most and asks or even expects the least," is to-day almost unknown even by name to the vast majority of students of Theosophy. To most others his mention is synonymous with the forgery, treason and secession of which he was accused by Col. Olcott, Mrs. Annie Besant, A. P. Sinnett, and others. The few who still hold Him in some hidden reverence and respect have long since forgotten the adjuration of H. P. B. in the Third Instruction: "I call on all those who would be true to their pledges to defend Wm. Q. Judge *when the time comes.*"

Some now living know of their own knowledge that H. P. Blavatsky and William Q. Judge were none other than the *personae* of those very Masters of Wisdom who founded the Theosophical Society, who conceived the Esoteric School within the womb and shell of that Body, who gave to the world the mighty message of Theosophy, and to the students who sought the small old path, the Instruction and Example that might lead them to the *ashram* of the Lodge. Enough is of printed record to form an overwhelming body of evidence and inference for all those who will search the testimony, collate the facts, and make the unavoidable deductions. These will clear the way to the true perception of the Nature and Mission of the Messengers of the Theosophical Movement of the Nineteenth century. That done, there will be re-established the one and only sure basis that will enable us to carry on the Work on the lines laid down from the beginning.

For, "was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment."

She knew what was in store. In 1888 she wrote to Mr. Judge: "Night before last I was shown a bird's-eye view of the Theosophical *Societies* (there was only *one* then). I saw a few earnest

reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers 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 again, in London, she said to Mr. Judge, "We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

There is, then, a great and unavoidable work to be done in clearing away the rubbish of slander, calumny, misrepresentation and ignorance through which the name and fame of H. P. B. and W. Q. J. have been obscured, and their priceless teachings and example replaced by the speculations and claims of a succession of false and faithless usurpers. Our purpose is to nothing extenuate; nor set down aught in malice, but to write with charity for all, with firmness in the right, pointing to records accessible to all who may wish to verify the statements made. We may repeat the statement of H. P. B. near the close of the Introductory of the *Secret Doctrine*:

"I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."

"Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more."

Immediately the formation of the Esoteric Section was undertaken, H. P. B. gave into the keeping of Mr. Judge the following document:

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U.S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

(SEAL)

H. P. BLAVATSKY, . .

The death of H. P. B. occurred May 8, 1891, just after the annual Convention of the American Section of the Theosophical Society, to which Mrs. Annie Besant had been sent by H. P. B. with her last Letter to the Convention. She had also sent by Mrs. Besant a special and separate Letter to the Convention repeating in other words the recognition of Mr. Judge shown in the opening paragraphs of her first Letter to the Convention of 1888. In this last Letter, dated April 15, 1891, she speaks of Mr. Judge as "my oldest friend and fellow-worker," and that he has "proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society." She says that "mutual admiration should play no part in a Theosophical Convention, but honour should be given where honour is due," and that she gladly takes this opportunity of stating in public her deep appreciation of the work of Mr. Judge, "and of publicly tendering him my most sincere thanks and deeply-felt gratitude, in the name of Theosophy, for the noble work he is doing and has done."

On October 23, 1889, following upon the assault of Dr. Elliott Coues and Mabel Collins on H. P. B., and similar efforts to unseat Mr. Judge in the confidence of the members of the E. S., H. P. B. sent Mr. Judge a letter, from which the following extract is given:

...The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* between the two *Manas(es)*, the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi.* H. P. B. . .

P. S. W. Q. J. had better show, and impress *this* on the minds of all those it may concern. H. P. B.

In a communication to the members dated August 9, 1890, H. P. B., in correcting certain remarks on the teachings made by Mr. Bertram Keightley, and which some members construed as instructions from H. P. B., says:

3. The only "orders" in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

As soon as possible after the death of H. P. B. the Council of the E. S. held a meeting at London, England. The report of that Council to the membership, dated the day of the meeting, commences as follows:

To All Members of the E. S. T.

A full meeting of the Council, as appointed by H. P. B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Bro. William Q. Judge, with full power, and Bro. Judge attended as the representative of H. P. B. under a general power given as below.

Then follows the document dated December 14th, 1888, as printed above. The status of Mrs. Annie Besant was established under H. P. B.'s order of April 1, 1891, as follows:

I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.

H. P. B., . . .

Mr. Judge also produced to the Council H. P. B.'s letter to him of March 27, 1891, regarding Annie Besant, which the Council state "we now here have read," and in accordance with the several documents and letter mentioned, it was "resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge," and that "in full accord with the known wishes of H. P. B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and *with the matter left in writing or dictated by her before her departure.*"*

An Address, signed by Annie Besant and William Q. Judge, is included in the report of the meeting. Regarding this the Council say: "That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it."

Finally, the report concludes as follows:

That this Council records its decision that its appointment was solely for the purpose of assisting H. P. B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.

To this there are appended the signatures of Annie Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance

*Italics ours.—E.S.

Wachtmeister, W. Wynn Westcott, Claude F. Wright, and William Q. Judge, for the entire American Council E. S. T., and individually.

The address spoken of contained the statement that the future of the School depends on the way the test of steadfastness and loyalty is endured by the members collectively and individually; that it would ill become the pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break their solemn pledge. The statement is made: "We believe in H. P. B. and in the Masters, and it is enough for us that they say, 'Go and carry on our work along the lines on which you have been instructed.'" It is repeated that, "For the use of all of us, there are written teachings left by H. P. B. in our hands that will give food for study and thought for many a year to come."

The extracts given and the references cited establish indisputably on strict historical lines the exact understanding and unbroken unanimity of relation existing between Madame Blavatsky and Mr. Judge from the beginning of the Theosophical Movement of the nineteenth century until the death of H. P. B. Their several writings on Theosophical subjects and philosophy present a flawless consistency in comprehension and in teaching. The various printed records over the signatures of the different students show that during the period of their joint emission of Theosophy, and work for its dissemination, not only did no misunderstanding exist between the two Messengers, but that no question was ever raised by any student either as to their place in the work or their entire accord. Necessarily the quotations and citations given, overwhelming as they are, form but a small portion of the facts and documents of record. All that can be accomplished is to point the way, as clearly and as succinctly as may be. The earnest student has to follow up the history of the Movement on his own account to see face to face the forces at work and the causes hidden beneath the surface of events.

From what is given the thoughtful mind can discern what unvarying prescience was shown by H. P. B. and W. Q. J. during the period of their presence among the students. Since 1891 many, many scenes have been staged by the various actors in the drama of Theosophy—scenes all undreamt of by the students in the period from 1875 to 1891. We are showing and shall show that *not one of these undreamt of scenes but was foreknown, foreshadowed, forewarned against, and prepared for by H. P. B. and W. Q. J.*

The claims and statements of Bertram Keightley, Annie Besant, H. S. Olcott, Countess Wachtmeister, and others in 1894 and -5 of H. P. B.'s "orders", instructions, statements verbal to them, were in fact all foreseen and provided for in H. P. B.'s circular of August 9, 1890, wherein she says, "Any report or statement by *any one* of orders or instructions *alleged to be by me*" in any other form than "through William Q. Judge or those which I myself sign my name to with my physical hand" are and "*shall be false.*"

The accusations and assertions to be made against Mr. Judge, and the claims that H. P. B. doubted or mistrusted him, were provided against in the Preliminary to the Third Instruction, issued in 1890, in the Letter to the American Convention of 1888, and the Letter to the American Convention of 1891.

The actual position and relation of Mr. Judge to the Lodge of Masters, to herself and to the students, were set forth in the document of December 14, 1888, read and attested by the entire E. S. Council on May 27, 1891, signed by the very ones who a few years later were forced by the exigencies of their own plots and treasons to belie their own solemn pledges and signatures; attested further by the document of October 23, 1889, which was published to the members of the E. S. by Annie Besant in her *Answers to Correspondence* for June, 1893. Eighteen months later, on December 19, 1894, Mrs. Besant, in a circular issued from Colombo, Ceylon, stultified her own signature to, and attestation of, the two documents just mentioned.

Mrs. Besant's desperate invention at the same time of the myth of her appointment by H. P. B. as her "successor," and the fabricated "testimony" to that successorship, were foreseen and guarded against by the production at the E. S. Council meeting of May 27, 1891, first, of the actual "appointment," which was that of April 1, 1891, as "Chief Secretary" of the Inner Group and "Recorder" of the Teachings; and second, by the production at the same meeting of H. P. B.'s letter to Mr. Judge of March 27, 1891, which the Council records, "we now here have read." Thus, on May 27, 1891, Annie Besant and Countess Wachtmeister, with the rest of the Council of the E. S., placed on record their solemn attestation of the status of Mr. Judge as the "representative of H. P. B.," and of Annie Besant as chief secretary and recorder of the Teachings. As H. P. B. died nineteen days *before* this meeting, and thirty-seven days *after* the appointment of Annie Besant as "recorder of the Teachings," it is clear beyond any possibility of cavil or denial that H. P. B. had defined and the Council understood the actual situation *at the time*. Not till nearly four years later did Mrs. Besant make her assertion of "successorship," and then only after Mr. Judge, in fulfillment of H. P. B.'s circular of August 9, 1890—"and any member acting on any other sort of order (*i. e.*, than 'through William Q. Judge or those which I myself sign my name to with my physical hand'), will be expelled from the Section"—had, under Master's direction, declared Mrs. Besant's headship in the E. S. T. at an end. Early in 1895 the Countess Wachtmeister issued a circular entitled, "H. P. B. and the Present Crisis in the Theosophical Society," in which she attempted to bolster Annie Besant's claim of "successorship" just mentioned. In that circular the Countess' only attempt at verification of her assertions was a garbled quotation from H.

P. B.'s letter to Mr. Judge of March 27, 1891. As we have seen, this very letter was presented in full by Mr. Judge to the meeting of the E. S. Council on May 27, 1891, and which the Council affirm, "we now here have read." Not till the necessities of a treasonable conspiracy compelled was there any memory of a "successor" to H. P. B., and then that "memory" stood exposed by the prevision of H. P. B., and the recorded evidence of the conspirators' own signatures four years previously.

An equally remarkable instance of the prevision of the Messengers may be noted in this connection. The opening Editorial in *The Path* for April, 1890 (Vol. V, p. 1), is entitled, "The Path's Fifth Year." Mr. Judge says that as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. The article then goes on to make the following statement:

Let us press forward with *new energy* in the work of the next four years, *for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.*

This article was published eighteen months after the formation of the Esoteric Section, one year after the Letter of H. P. B. to the American Convention of 1889 and one month before her Letter to the Convention of 1890. It was written in the wake of the desertion of Dr. Elliott Coues and Mabel Collins, and the accession to the ranks of theosophical workers of Mrs. Besant and Herbert Burrows, and should be studied in connection with the two Letters just mentioned. The succeeding four years witnessed a tremendous acceleration of theosophical effort—*new energy* indeed. The end of the four years was marked by the public charges against Mr. Judge by Mrs. Besant, aided and abetted by Col. Olcott and many others. The "second fifth" was reached in 1895 and the "important era" was marked by the publication of Mrs. Besant's pamphlet, "The case against W. Q. Judge," and the declaration of autonomy by the American Section of the Theosophical Society, both in April, 1895, when "the result of again being weighed in the balance of events" was indeed immensely more serious for theosophists and the world than either the Coulomb conspiracy and Psychical Research Society Report of 1884-5, or the Collins-Coues conspiracy of 1889. The many magazine articles written by Madame Blavatsky and Mr. Judge on the applications of the philosophy to the work of the Movement and of the Society, were sown with hints and prophecies of coming events. Few grasped even the immediate application to the then present. Scarce one of the students recognized their import

and guidance in relation to the coming years. Now, with a quarter of a century of verification in events, it is hoped and believed many students of the present generation may be inspired to closer study and reflection. If this is attempted, there will infallibly result a better knowledge, a growth in intuition, a consequent appreciation of the true nature of the Messengers, and a resumption of effort on the lines originally laid down and consistently followed by H. P. B. and W. Q. J. The events which we discuss were known to thousands, participated in by many. *Their meaning* was and is missed by most students, and unless the meaning of events is grasped, no phenomena of life or history are of any value.

Theosophy was recognized by all the thousands of students as a philosophy which covers the *whole of life*. Few attempted to reorganize their own ideas in the light of the philosophy, but on the contrary began at once the hopeless attempt to *reconcile* Theosophy with their acquired individual and racial ideas in philosophy, science, religion and ethics. The inevitable result was a mixture and confusion of mind and idea, which nevertheless constituted *their conception* of Theosophy, and on which they acted.

The central teaching of Theosophy is the *fact of Masters* as the necessary sequence of orderly evolution, or reincarnation and Karma. This idea was accepted by all as the abstract fulfilment of the spiritual aspirations of mankind. Yet it either remained in the minds of the students as a mere cold abstraction, possible of achievement only in the collective progress of an immensely distant future, or as a something that could be bestowed as a favor, or gained by fierce individual striving. Those who grasped the fact—that is to say, the most earnest and sincere students—formed their own mixed and confused ideas as to what constitutes a MASTER, and the *Path* to be followed in arriving at that ardently desired goal.

Thus neither was there a sustained attempt to assimilate Theosophy as it was given, nor a sustained effort at *chekship* on the lines over and over pointed out as the only possible way to be followed.

Misinterpreting Theosophy in the false light of human theories and speculations, and Masters in the equally false light of human hopes and desires, it is not to be wondered at that these ardent and sincere students should equally err in their understanding of the real nature of the Messengers. All they could *see* was a human being named H. P. Blavatsky, who was in all things like to themselves, but who had apparently been favored as they in their turn hoped to be favored, and who was not an Agent of the Lodge, but a recipient of favors from the Lodge. All they could see in William Q. Judge was a fellow-student a little more zealous perhaps than themselves, and consequently a little more favored by H. P. B.

Yet the students had before their eyes the philosophy presented and the work done by these Two. They had the declaration of the Masters that She was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all that she did. That work not only includes the philosophy that she gave, but her work with and relation to others in the Movement, and she herself over and over particularly defined the relation in which Mr. Judge stood, to herself, to the Movement, to the Masters.

The work of these Two cannot be separated if the Movement is to be understood, if Theosophy is to be understood, if Masters are to be understood, if the benefits to be derived from Their wisdom and Their help are to be received by the students and by humanity at large.

The way is through Them. They were and *are* the Bridge. We cannot ignore the messenger, take the message, and laugh at or give scorn to the ones who brought it to us. Woe is set apart—not by Masters' but by Nature's laws—for those who, having started in the path with their aid, shall in any way try to belittle them or their work. To belittle them,—to imagine vain explanations with which to do away with what is not liked in that which is said, is to violate the ideal—is “to spit back in the face of the teacher” through whom the knowledge and the opportunity came—to befoul the river which brought you sweet waters.

Those who will mount to that point of view where they are willing to accept truth wherever it may be found, and to defend it, even looking popular and their own prejudice straight in the face, will not find it difficult to perceive that those who represented the Masters of the Great Lodge were not casual students attracted to a philosophy, nor mere tyros in occultism, but Initiates—masquerading in the mortal garments known as H. P. Blavatsky and William Q. Judge. This is a matter of knowledge to living persons to-day. To help all who will to the personal realization of that knowledge is but a carrying on of Their work on the lines They laid down. To understand Them, and to place one's self where help may be given, necessitates a study and assimilation of the teachings They have recorded for the benefit of humanity—a following of the Path They showed.

It is certain that Their viewpoint adopted, Their writings studied, Their work carried on, the student will little by little assimilate Their nature, and a great light will dawn where before there was darkness and confusion.

ADVANTAGES AND DISADVANTAGES IN LIFE*

THAT VIEW of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1895.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies—*skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses; this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM Q. JUDGE.

BLACK MAGIC IN SCIENCE*

" Commence research where modern conjecture closes its faithless wings" (Bulwer's *Zanoni*).

"The flat denial of yesterday has become the scientific axiom of to-day" (*Common Sense Aphorisms*).

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the "magicians and exorcists of sickness", healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of "incubation," magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic, accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, "psychology," and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, "authorities" so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian "mesmerism." As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The "breath of Cybele"—Akâsa tattwa, in India—is the one chief agent, and it underlay the so-called "miracles" and "supernatural" phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumer-

* This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1890.

able. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal magnetism*. This brought to Mesmer a mass of followers and disciples. The *new* force was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naïve boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum*? Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris

divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet*, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled," vol. i, pp. 171—176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is a *fact*, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious*, for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand," they say; and "self-respect and the dignity of the profession," as Magendie remarks in his *Physiologie Humaine*, "demand that the well informed physician should remember how readily mystery glides into charlatanism." Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism," he should not throw overboard Biology and Physiology as the greatest pieces of charlatanry in modern Science. Never-

theless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied" And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss." That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anaesthetized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique."* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties;" that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness;" in hypnotism, on the contrary, "the subject becomes a *simple mirror*." It is Suggestion which is the true motor of every action in the hypnotic; and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject." Again "In hypnotism instinct, *i. e.*, the *animal*, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma*

* See the review of his work in the *Journal du Magnétisme*, Mai, Juin, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

also. Intended to kill the "Mesmeric" *craze*, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

"Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatised in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism', 'suggestion', 'Therapeutic Magnetism,' 'psychopathic Massage,' and all the rest of it. Well, 'What's in a name?'

"I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puységur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects," turn immortal men into soulless, irresponsible automata, and vivisection *their souls* with as much unconcern as they vivisection the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers," and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between

Mesmerism and Hypnotism] "without pledging himself to any theory," he adds:—

"I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure—and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus*, 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)* and his 'deep secret of Magnetism'; of Van Helmont (1644)¹ and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by the experiments of Mesmer, and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words."

"'You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

"Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.² Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter

* This date is an error. Paracelsus was born at Zurich in 1493.

¹ This is the date of Van Helmont's death; he was born in 1577.

² Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deplores the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled "*par les charlatans du jour*". Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.

controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . .

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile," goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientele*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say *Palmarum qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said, 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.'"

We have accused science of gliding full sail down to the Maelström of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on

facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (*a*) that hypnotism is *not* mesmerism, and (*b*) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i. e.*, the occult sciences in its spirit) and to subject it to trials; finally, *to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation.*" He who uttered this great truth was "the voice speaking in the desert." But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who

develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychic will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego," has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.

COMETS*

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

“Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organ-

* This article was first printed by Wm. Q. Judge in *The Path* for April, 1895.

ism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i. e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of Space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be

the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

HERMES AS UNIVERSAL SOURCE*

The opening chapter of Iamblichus on *The Mysteries*, translated by Taylor from the Greek in 1821, is devoted chiefly to showing that true inspiration has but one source, however various the channels.

"Hermes, the God who presides over language, was formerly very properly considered as common to all priests; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes. If, therefore, we participate in a portion of this God, adapted and commensurate to our powers, you do well to propose your theological doubts to the priests as friends, and to make those doubts known to them. I also very properly conceiving that the epistle sent to my disciple Ambo was written to me, shall give you a true answer to your inquiries. For it would not be becoming that Pythagoras and Plato, Democritus and Endoxus, and many others of the ancient Greeks, should have obtained approximate instruction from the sacred scribes of their time, but that you who are our contemporary and think conformably to those ancients, should be frustrated of your wish by those who are now living and who are called common preceptors. I therefore thus betake myself to the present discussion; and do you, if you please, conceive that the same person to whom you sent the letter returns you an answer. Or, if it should seem fit to you, admit it to be me who discourses with you in writing, or some other prophet of the Egyptians, for this is of no consequence.

"Or, which I think is still better, dismiss the consideration whether the speaker is an inferior or superior character, but direct your attention to what is said, so as readily to excite your mind to survey whether what is asserted is true or false."

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WAS CAGLIOSTRO A "CHARLATAN?"*

To send the injured unredressed away,
How great soe'er the offender, and the
wrong'd
Howe'er obscure, is wicked, weak and vile—
Degrades, defiles, and should dethrone a
king.

—SMOLLETT.

THE mention of Cagliostro's name produces a two-fold effect. With the one party, a whole sequence of marvellous events emerges from the shadowy past; with others the modern progeny of a too realistic age, the name of Alexander, Count Cagliostro, provokes wonder, if not contempt. People are unable to understand that this "enchanter and magician" (read "Charlatan") could ever legitimately produce such an impression as he did on his contemporaries. This gives the key to the posthumous reputation of the Sicilian known as Joseph Balsamo, that reputation which made a believer in him a brother Mason say, that (like Prince Bismarck and some Theosophists) "Cagliostro might well be said to be the best abused and most hated man in Europe." Nevertheless, and notwithstanding the fashion of loading him with opprobrious names, none should forget that Schiller and Goethe were among his great admirers, and remained so to their deaths. Goethe while travelling in Sicily devoted much labour and time to collecting information about "Guiseppe Balsamo" in his supposed native land; and it was from these copious notes that the author of *Faust* wrote his play "The Great Kophta."

Why this wonderful man is receiving so little honour in England, is due to Carlyle. The most fearlessly truthful historian of his age—he, who abominated falsehood under whatever appearance—has stamped with the *imprimatur* of his honest and famous name, and thus sanctified the most iniquitous of historical injustices ever perpetrated by prejudice and bigotry. This owing to false reports which almost to the last emanated from a class he disliked no less than he hated untruth, namely the Jesuits, or—lie incarnate.

The very name of Guiseppe Balsamo, which, when rendered by cabalistic methods, means "He who was sent," or "The Given," also "Lord of the Sun," shows that such was not his real patronymic. As Kenneth R. H. Mackenzie, F. T. S., remarks, toward the end of the last century it became the fashion with certain theosophical professors of the time to transliterate into Oriental form every name provided by Occult Fraternities for disciples destined to work in the world. Whosoever then, may have been Cagliostro's parents, their name was not "Balsamo." So much is certain, at any rate. Moreover, as all know that in his youth he lived with, and was instructed by, a man named, as is supposed, Althotas, "a great Hermetic East-

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1890.

ern Sage" or in other words an Adept, it is not difficult to accept the tradition that it was the latter who gave him his symbolical name. But that which is known with still more certainty is the extreme esteem in which he was held by some of the most scientific and honoured men of his day. In France we find Cagliostro,—having before served as a confidential friend and assistant chemist in the laboratory of Pinto, the Grand Master of the Knights of Malta—becoming the friend and *protege* of the Prince Cardinal de Rohan. A high born Sicilian Prince honoured him with his support and friendship, as did many other noblemen. "Is it possible, then," pertinently asks Mackenzie, "that a man of such engaging manners could have been the lying impostor his enemies endeavoured to prove him?"

The chief cause of his life-troubles was his marriage with Lorenza Feliciani, a tool of the Jesuits; and two minor causes his extreme good-nature, and the blind confidence he placed in his friends—some of whom became traitors and his bitterest enemies. Neither of the crimes of which he is unjustly accused could lead to the destruction of his honour and *posthumous* reputation; but all was due to his weakness for an unworthy woman, and the possession of certain secrets of nature, which he would not divulge to the Church. Being a native of Sicily, Cagliostro was naturally born in a family of Roman Catholics, no matter what their name, and was brought up by monks of the "Good Brotherhood of Castiglione," as his biographers tell us; thus, for the sake of dear life he had to outwardly profess belief in and respect for a Church, whose traditional policy has ever been, "he who is not *with us* is *against us*," and forthwith to crush the enemy in the bud. And yet, just for this, is Cagliostro even to-day accused of having served the Jesuits as their spy; and this by Masons who ought to be the last to bring such a charge against a learned Brother who was persecuted by the Vatican even more as a Mason than as an Occultist. Had it been so, would these same Jesuits even to this day vilify his name? Had he served them, would he not have proved himself useful to their ends, as a man of such undeniable intellectual gifts could not have blundered or disregarded *the orders of those whom he served*. But instead of this, what do we see? Cagliostro charged with being the most cunning and successful impostor and charlatan of his age; accused of belonging to the Jesuit Chapter of Clermont in France; of appearing (as a proof of his affiliation to the Jesuits) in clerical dress at Rome. Yet, this "cunning impostor" is tried and condemned—by the exertions of those same Jesuits—to an ignominious death, which was changed only subsequently to life-long imprisonment, owing to a mysterious interference or influence brought to bear on the Pope!

Would it not be more charitable and consistent with truth to say that it was his connection with Eastern Occult Science, his knowledge of many secrets—deadly to the Church of Rome—that brought upon Cagliostro first the persecution of the Jesuits, and

finally the rigour of the Church? It was his own honesty, which blinded him to the defects of those whom he cared for, and led him to trust two such rascals as the Marquis Agliato and Ottavio Nicastro, that is at the bottom of all the accusations of fraud and imposture now lavished upon him. And it is the sins of these two worthies—subsequently executed for gigantic swindles and murder—which are now made to fall on Cagliostro. Nevertheless it is known that he and his wife (in 1770) were both left destitute by the flight of Agliato with all their funds, so that they had to beg their way through Piedmont and Geneva. Kenneth Mackenzie has well proven that Cagliostro had never mixed himself up with political intrigue—the very soul of the activities of the Jesuits. “He was most certainly unknown in that capacity to those who have jealously guarded the preparatory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact.” He was simply an Occultist and a Mason, and as such he was allowed to suffer at the hands of those who, adding insult to injury, first tried to kill him by life long imprisonment and then spread the rumour that he had been their ignoble agent. This cunning device was in its infernal craft well worthy of its primal originators.

There are many landmarks in Cagliostro's biographies to show that he taught the Eastern doctrine of the “principles” in man, of “God” dwelling in man—as a potentiality *in actu* (the “Higher Self”)—and in every living thing and even atom—as a potentiality *in posse*, and that he served the Masters of a Fraternity he *would not* name because on account of his pledge *he could not*. His letter to the new mystical but rather motley Brotherhood the (Lodge of) Philalethes, is a proof in point. The Philalethes, as all Masons know, was a rite founded in Paris in 1773 in the *Loge des Amis Reunis*, based on the principles of Martinism,* and whose members made a special study of the Occult Sciences. The Mother Lodge was a philosophical and *theosophical* Lodge, and therefore Cagliostro was right in desiring to purify its progeny, the Lodge of Philalethes. This is what the *Royal Masonic Cyclopaedia* says on the subject:—

“On the 15 February 1785 the Lodge of Philalethes in solemn Section, with Lavalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service; opened a Fraternal Convention, at Paris. . . . Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of Magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-general, and notably two London names,—Boosie, a merchant, and Brooks of London—compose this Convention, to whom may be added M. le Count de Cagliostro, and Mesmer ‘the inventor’ as Thory describes him (*Acta Latomorum*, vol. ii. p. 95), ‘of the doctrine of magnetism!’ Surely such an able set of men to set the world to rights, as France never saw before or since!”

* The Martinists were Mystics and Theosophists who claimed to have the secret of communicating with (Elemental and Planetary) Spirits of the ultramundane Spheres. Some of them were practical Occultists.

The grievance of the Lodge was that Cagliostro, who had first promised to take charge of it, withdrew his offers, as the "Convention" would not adopt the Constitutions of the Egyptian Rite, nor would the *Philalethes* consent to have its archives consigned to the flames, which were his conditions *sine qua non*. It is strange that his answer to that Lodge should be regarded by Brother K. R. H. Mackenzie and other Masons as emanating "from a Jesuit source." The very style is Oriental, and no European Mason—least of all a Jesuit—would write in such a manner. This is how the answer runs:—

. . . "The unknown grand Master of true Masonry has cast his eyes upon the Philaletheans. . . . Touched by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the Unknown Great Master, *to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny.* . . . It is by deeds and facts, by the testimony of the senses, that they will know God, MAN and the intermediary spiritual beings (*principles*) existing between them; of which true Masonry gives the symbols and indicates the real road. Let them, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all let the Sanctuary be purified, let the Philalethes know that light can only descend into the Temple of Faith (based on knowledge), not into that of Scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."

In the Occult phraseology of certain Occultists "Father, Son and Angels" stood for the compound symbol of physical, and astro-Spiritual MAN.* John G. Gichtel (end of XVIIth cent.), the ardent lover of Boehme, the Seer of whom St. Martin relates that he was married "to the heavenly Sophia," the Divine Wisdom—made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their "senses," "God, man and the intermediary Spiritual beings," that exist between God (*Atma*), and Man (the *Ego*). Nor is it more difficult to understand his true meaning when he reproaches the Brethren in his parting letter which says: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it *in consequence of a love of forms.* . . . Can you elevate yourselves to (your) God and the *knowledge of yourselves* by the assistance of a Secretary and a Convocation?" etc.¹

Many are the absurd and entirely contradictory statements about Joseph Balsamo, Count de Cagliostro, so-called, several of

* See the *Three Principles* and the *Seven Forms of Nature* by Boehme and fathom their Occult significance, to assure yourself of this.

¹ The statement on the authority of Beswick that Cagliostro was connected with The *Loge des Amis Reunis* under the name of Count Grabionka is not proven. There was a Polish Count of that name at that time in France, a mystic mentioned in Madame de Krüdner's letters which are with the writer's family, and one who belonged, as Beswick says, together with Mesmer and Count St. Germain, to the Lodge of the Philalethes. Where are Lavalette de Langes' Manuscripts and documents left by him after his death to the Philosophic Scottish Rite? Lost?

which were incorporated by Alexander Dumas in his *Memoires d'un Medicin*, with those prolific variations of truth and fact which so characterize Dumas *père's* romances. But though the world is in possession of a most miscellaneous and varied mass of information concerning that remarkable and unfortunate man during most of his life, yet of the last ten years and of his death, nothing certain is known, save only the legend that he died in the prison of the Inquisition. True, some fragments published recently by the Italian *savant*, Giovanni Sforza, from the private correspondence of Lorenzo Prospero Bottini, the Roman ambassador of the Republic of Lucca at the end of the last century, have somewhat filled this wide gap. This correspondence with Pietro Calandrini, the Great Chancellor of the said Republic, begins from 1784, but the really interesting information commences only in 1789, in a letter dated June 6, of that year, and even then we do not learn much.

It speaks of the "celebrated Count di Cagliostro, who has recently arrived with his wife from Trent *via* Turin to Rome. People say he is a native of Sicily and extremely wealthy, but no one knows whence that wealth. He has a letter of introduction from the Bishop of Trent to Albani. . . . So far his daily walk in life as well as his private and public status are above reproach. Many are those seeking an interview with him, to hear from his own lips the corroboration of what is being said of him." From another letter we learn that Rome had proven an ungrateful soil for Cagliostro. He had the intention of settling at Naples, but the plan could not be realised. The Vatican authorities who had hitherto left the Count undisturbed, suddenly laid their heavy hand upon him. In a letter dated 2 January, 1790, just a year after Cagliostro's arrival, it is stated that: "last Sunday secret and extraordinary debates in council took place at the Vatican." It (the council) consisted of the State Secretary and Antonelli, Pillotta and Campanelli, Monsignor Figgerenti performing the duty of Secretary. The object of that Secret Council remains unknown, but public rumour asserts that it was called forth owing to the sudden arrest on the night between Saturday and Sunday, of the Count di Cagliostro, his wife, and a Capuchin, Fra Giuseppe Maurijio. The Count is incarcerated in Fort St. Angelo, the Countess in the Convent of St. Apollonia, and the monk in the prison of Araceli. That monk, who calls himself 'Father Swizzero,' is regarded as a confederate of the famous magician. In the number of the crimes he is accused of is included that of the circulation of a book by an unknown author, condemned to public burning and entitled, 'The Three Sisters.' The object of this work is 'to pulverize certain three high-born individuals.' "

The real meaning of this most extraordinary misinterpretation is easy to guess. It was a work on Alchemy; the "three sisters" standing symbolically for the three "Principles" in their duplex symbolism. On the plane of occult chemistry they "pulverize" the triple ingredient used in the process of the transmutation of metals;

on the plane of Spirituality they reduce to a state of pulverization the three "lower" *personal* "principles" in man, an explanation that every Theosophist is bound to understand.

The trial of Cagliostro lasted for a long time. In a letter of March the 17th, Bottini writes to his Lucca correspondent that the famous "wizard" has finally appeared before the Holy Inquisition. The real cause of the slowness of the proceedings was that the Inquisition, with all its dexterity at fabricating proofs, could find no weighty evidence to prove the guilt of Cagliostro. Nevertheless, on April the 7th 1791 he was condemned to death. He was accused of various and many crimes, the chiefest of which were his being a Mason and an "Illuminate," an "Enchanter" occupied with unlawful studies; he was also accused of deriding the *holy* Faith, of doing harm to society, of possessing himself by *means unknown* of large sums of money, and of inciting others, sex, age and social standing notwithstanding, to do the same. In short, we find the unfortunate Occultist condemned to an ignominious death for deeds committed, the like of which are daily and publicly committed now-a-days, by more than one Grand Master of the Masons, as also by hundreds of thousands of Kabbalists and Masons, mystically inclined. After this verdict the "arch heretic's" documents, diplomas from foreign Courts and Societies, Masonic regalias and *family relics* were solemnly burned by the public hangmen in the *Piazza della Minerva*, before enormous crowds of people. First his books and instruments were consumed. Among these was the MS. on the *Maçonnerie Egyptienne*, which thus can no longer serve as a witness *in favour* of the reviled man. And now the condemned Occultist had to be passed over to the hands of the civil Tribunal, when a mysterious event happened.

A stranger, never seen by any one before or after in the Vatican, appeared and demanded a private audience of the Pope, sending him by the Cardinal Secretary a *word* instead of a name. He was immediately received, but only stopped with the Pope for a few minutes. No sooner was he gone than his Holiness gave orders to commute the death sentence of the Count to that of imprisonment for life, in the fortress called the Castle of St. Leo, and that the whole transaction should be conducted in great secrecy. The monk Swizzero was condemned to ten years' imprisonment; and the Countess Cagliostro was set at liberty, but only to be confined on a new charge of heresy in a convent.

But what was the Castle of St. Leo? It now stands on the frontiers of Tuscany and was then in the Papal States, in the Duchy of Urbino. It is built on the top of an enormous rock, almost perpendicular on all sides; to get into the "Castle" in those days, one had to enter a kind of open basket which was hoisted up by ropes and pulleys. As to the criminal, he was placed in a special box, after which the jailors pulled him up "with the rapidity of the wind." On April 23rd 1792 Giuseppe Balsamo—if so we must call him—ascended *heavenward* in the criminal's box, incarcerated

in that living tomb for life. Giuseppe Balsamo is mentioned for the last time in the Bottini correspondence in a letter dated March 10th 1792. The ambassador speaks of a marvel produced by Cagliostro in his prison during his leisure hours. A long rusty nail taken by the prisoner out of the floor was transformed by him without the help of any instrument into a sharp triangular *stiletto*, as smooth, brilliant and sharp as if it were made of the finest steel. It was recognized for an old nail only by its head, left by the prisoner to serve as a handle. The State Secretary gave orders to have it taken away from Cagliostro, and brought to Rome, and to double the watch over him.

And now comes the last kick of the jackass at the dying or dead lion. Luigi Angiolini, a Tuscan diplomat, writes as follows: "At last, that same Cagliostro, who made so many believe that he had been a contemporary of Julius Caesar, who reached such fame and so many friends, died from apoplexy, August 26, 1795. Semironi had him buried in a wood-barn below, whence peasants used to pilfer constantly the crown property. The crafty chaplain reckoned very justly that the man who had inspired the world with such superstitious fear while living, would inspire people with the same feelings after his death, and thus keep the thieves at bay. . . ."

But yet—a query! Was Cagliostro dead and buried indeed in 1792, at St. Leo? And if so, why should the custodians at the Castle of St. Angelo, of Rome show innocent tourists the little square hole in which Cagliostro is said to have been confined and "died"? Why such uncertainty or—imposition, and such disagreement in the legend? Then there are Masons who to this day tell strange stories in Italy. Some say that Cagliostro escaped in an unaccountable way from his aerial prison, and thus forced his jailors to spread the news of his death and burial. Others maintain that he not only escaped, but, thanks to the Elixir of Life, still lives on, though over twice three score and ten years old!

"Why" asks Bottini, "if he really possessed the powers he claimed, has he not indeed vanished from his jailors, and thus escaped the degrading punishment altogether?"

We have heard of another prisoner, greater in every respect than Cagliostro ever claimed to be. Of that prisoner too, it was said in mocking tones, "He saved others; himself he cannot save. . . . let him now come down from the cross, and we will believe. . . ."

How long shall charitable people build the biographies of the living and ruin the reputations of the dead, with such incomparable unconcern, by means of idle and often entirely false gossip of people, and these generally the slaves of prejudice!

So long, we are forced to think, as they remain ignorant of the Law of Karma and its iron justice.

H. P. B.

A HINDU CHELA'S DIARY*¹

(Continued from March)

“I HAVE always felt and still feel strongly that I have already once studied this sacred philosophy with Kunâla, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him, and nothing in the world can shake my confidence in him especially when several of my Brahmin acquaintances tell me the same things without previous consultation. * * *

“I went to the great festival of Durga yesterday, and spent nearly the whole day looking in the vast crowd of men, women, children and mendicants for some of Kunâla's friends, for he once told me to never be sure that they were not near me, but I found none who seemed to answer my ideas. As I stood by the ghaut at the river side thinking that perhaps I was left alone to try my patience, an old and apparently very decrepit Bairagee plucked my sleeve and said: ‘Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.’

“This amazed me, as I was expecting him to beg or to ask me for information. Before my wits returned, he had with a few steps mingled with a group of people, and in vain searched I for him: he had disappeared. But the lesson is not lost.

“To-morrow I return to I——.

“Very wearying indeed in a bodily sense was the work of last week and especially of last evening, and upon laying down on my mat last night after continuing work far into the night I fell quickly sound asleep. I had been sleeping some hour or two when with a start I awoke to find myself in perfect solitude and only the horrid howling of the jackals in the jungle to disturb me. The moon was brightly shining and I walked over to the window of this European modeled house threw it open and looked out. Finding that sleep had departed, I began again on those palm leaves. Just after I had begun, a tap arrested my attention and I opened the door. Overjoyed was I then to see Kunâla standing there, once more unexpected.

“‘Put on your turban and come with me,’ he said and turned away.

“Thrusting my feet into my sandals, and catching up my turban, I hurried after him, afraid that the master would get beyond me, and I remain unfortunate at losing some golden opportunity.

* This article was first printed by Mr. Judge in *The Path* for August, 1886.

¹ In reply to several inquiries as to the meaning of *Chela*, we answer that it here means an accepted disciple of an Adept. The word, in general, means, *Disciple*.

"He walked out into the jungle and turned into an unfrequented path. The jackals seemed to recede into the distance; now and then in the mango trees overhead, the flying foxes rustled here and there, while I could distinctly hear the singular creeping noise made by a startled snake as it drew itself hurriedly away over the leaves. Fear was not in my breast for master was in front. He at last came to a spot that seemed bare of trees, and bending down, seemed to press his hand into the grass. I then saw that a trap door or entrance to a stairway very curiously contrived, was there. Stairs went down into the earth. He went down and I could but follow. The door closed behind me, yet it was not dark. Plenty of light was there, but where it came from I cared not then nor can I now, tell. It reminded me of our old weird tales told us in youth of pilgrims going down to the land of the Devas where, although no sun was seen, there was plenty of light.

"At the bottom of the stairs was a passage. Here I saw people but they did not speak to me and appeared not to even see me although their eyes were directed at me. Kunâla said nothing but walked on to the end, where there was a room in which were many men looking as grand as he does but two more awful, one of whom sat at the extreme end.

* * * * *

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his own way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to any one but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read:

"'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you'. * * * *

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to ———. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never

get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be:

"Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences."¹

"The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as 'the witching hour,' and it is told me that among them 'witching' means to have magic power. * * * *

"We stopped at the Rest House in B—— yesterday evening, but found it occupied and so we remained in the porch for the night. But once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will I hope bless me too.

"When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island; on it was a building and on top of that a triangular light. From the sea shore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the seeker to find the way. On the island we had to go round about for some space before we came in front of the actual building. There is a little garden in front and there was sitting another friend of Kunâla with the same expression of the eyes as he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of covetousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All."

(To be continued)

¹ See Agroushada Parakshai, 2d book, 23d dialogue.—[Ed. Path.]

LETTERS ON MAGIC AND ALCHEMY*

INTRODUCTION

THE term "occult" is applied to certain things which are beyond the power of being perceived by the external physical senses and which can be known only in a higher than the ordinary state of consciousness. To those who are able to enter that superior consciousness in which the spiritual faculties are opened, these things will cease to be "occult;" but to those who are deficient in that power and especially to those who deny the possibility of any higher perceptive faculty than that of the external senses, the inner mysteries of Nature will be incomprehensible, and the reading of books on metaphysics and occultism will perhaps have no other effect than to disorder their imagination. The inner mysteries of the "Temple" cannot be unveiled; it is the observer himself who must remove the veil that hangs before his eyes; there is no other key to the understanding of Nature than the power of understanding itself.

Logical argumentation and inductive or deductive reasoning are good enough as far as they go, but they are only crutches for those who cannot walk on their own legs; they are means by which those who cannot see certain things may form a more or less correct opinion as to how these things would look if they were able to see them; they are the aids of speculative science, but they do not convey real knowledge, for real knowledge is the direct perception and understanding of a truth as it is and not merely as what it is said or imagined to be.

Real knowledge is therefore not obtained by mere theoretical speculation but it is the result of *experience*, and as a person without well-developed external senses can have only an incomplete experience in regard to external and sensual things; likewise he who is unconscious of the things of the spirit can have no real knowledge of spiritual truths; nor can he who is in possession of real self-knowledge communicate it to another who has no such experience; for however true a thing may be to him who knows, it will be only a matter of opinion or belief to those who have not had the same kind of experience.

It is therefore exceedingly difficult to speak in a comprehensive manner about things in regard to which the majority of mankind have only very vague opinions, and even the terms which must be employed to express thoughts on occult subjects differ widely in their meaning according to the intellectual or spiritual standpoint of the reader. No sooner is a new term applied to signify some spiritual power, it is immediately travestied and misap-

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plied to external things by those who have not the least conception that such powers exist. Thus the word "Faith," which originally meant "spiritual knowledge," is now universally misapplied for "belief" or "creed;" "attraction" is called "love," while, in fact, it is only the reaction of love; "begging," *i. e.* the requests for the gratification of selfish desires, is called "prayer," which in its true sense means the aspiration of the soul for the highest, implying entire forgetting of self; "magic," or the exercise of spiritual powers for a wise purpose, is misnamed "witchcraft," &c., &c.

Terms are misleading unless they are properly understood, and to avoid as much as possible such an unfortunate misunderstanding, it will be necessary to preface the following articles by giving an exact definition of some of the terms used therein:

God.—The infinite, unlimited, unconditioned, omnipresent and unmanifested *Absolute*; the intellectually incomprehensible, fundamental and universal *Cause* of all that exists, in which all exists and in which we all are, and live, and have our being.

Substance.—The universal invisible essence of which all visible and invisible forms are made; whether in its transcendental aspect as "Mind-substance" or the matter which gives shape to thought; or in its more gross, dense and material aspect, where its outward appearance becomes manifest to the external senses and in which state it is usually called "Matter."

Power.—A state of Substance in which it manifests activity. This activity may manifest itself in various forms and on various planes of existence. It may act without or with relative consciousness. As there is only one fundamental Substance, there is only one fundamental Power, and the two are only two aspects or modes of manifestation of the eternal unmanifested One called God.

Will.—The fundamental and original Power from which all other forces and activities in the universe spring. Every imaginable power or force, from relatively unconscious motion up to self-conscious spiritual love, is therefore nothing else but a certain mode of manifestation of Will, and all the different terms applied to these forces, such as "life," "light," "sound," "electricity," "heat," &c., merely signify the various aspects and modes of manifestation of that one fundamental power called the Will; in the same sense as all imaginable substances, from relatively unconscious granite rock up to self-conscious spirit forms, are only various shapes of one fundamental original substance which assumes various qualities in its various forms of manifestation, according to the nature of its internally acting Will.

Imagination.—The creative power of Deity, acting in Nature as a whole, or in individual beings, which governs the construction of form according to a certain pre-conceived plan or pre-existing idea. The Imagination like the Will, may act with or without relative consciousness, and be exercised with or without any voluntary

conscious effort. The growth of a tree is the result of the image of the future tree existing unconsciously within the imagination of the seed, and being gradually rendered objective by the internally acting and relatively unconscious will having been stimulated into action by influences coming from external surroundings. There are many things existing in man's imagination; but he is not conscious of all of them at one given moment of time.

Thought.—The exercise of the power by which the images in the mind come to the consciousness of the latter. Man creates no ideas; he merely grasps the ideas which are already existing and whose images are reflected in his mind as in a mirror, and by the act of thinking he combines or resolves them and puts them into new shapes. The lower animals perceive only the images which are reflected in their minds without any effort on their part; but man has the power to rise by his will into the higher region of ideas, and to select and grasp ideas according to his choice.

Spirit.—Will and Imagination united into one, and acting undividedly in the same direction and for the same purpose. The will, by identifying itself with a thought, invests the latter with a spiritual power; the imagination uniting itself with the will guides the latter, and thus a spiritual and self-conscious power may be made to act as far as thought can travel, or as far as the will can reach.

Consciousness.—Certain states, resulting from the action of the Will upon the Imagination. There can be no absolute unconsciousness in the universe, for all things are the products of an activity which is eternal and therefore self-existent and self-conscious, even if it is without any relative consciousness in regard to any existing form. External things may come to man's external consciousness by means of his external perceptions; but spiritual and "invisible" things come to his inner consciousness by means of the emotions and sensations produced within the sphere of his Mind.

Ether.—The universal but invisible element of "Matter" in its aspect as non-molecular substance.

It seems almost unnecessary to reiterate the statement that all the above explained terms are not intended to represent these things as being essentially different from each other; they only refer to different aspects or forms of manifestation of the eternal One for which there is no name and no definition. He who spiritually knows of the One will find the doctrines of Occultism easy enough to be understood; he who is incapable to spiritually recognize the Unity of the All, will get lost in the labyrinth of the multiplicity of external phenomena, and however experienced and learned he may be in the classification of such phenomena and in giving to them the names adopted by science, he will necessarily remain ignorant of the Cause of all things, without the knowledge of which nothing can truly be known. Therefore the ancient Rosicrucians said that he who knows

many things knows very little, while he who knows only One-- knows all.

The requirements of human language have made it necessary to give separate names to the various kinds of manifestations produced by the absolute One, and from this circumstance arises the illusion which makes it appear in the eyes of the ignorant as if these things were different from each other, not merely in their external appearance but in their essential nature. If we were permitted to speak correctly we would have to say in speaking of a *Man*, a *Horse*, a *Stone*: That of which we intellectually know nothing, and for which we have no appropriate name, having manifested itself to our external consciousness in the form of what we have chosen to call a "man," a "horse," a "stone," &c. Instead of speaking about Life, Light, Sound, &c., we would perhaps have to say: "Those vibrations of the universal Ether of Space, which are invisible and intangible to our senses, but which, by acting upon certain *media* and under certain conditions, produce within our external consciousness the phenomena which we call "life," "light," "sound," etc. Such a roundabout way of speaking would be more philosophical: but it is doubtful whether it would be more comprehensible and practicable for use. Language is, after all, only an aid and not a substitute for the exchange of thought. Minds who are in harmony with each other will have no great difficulty in understanding each others thoughts, even without the use of a great many words, while those who are in disharmony with each other will only increase their misunderstanding by using a great many words. External language like any other external thing, can only be relatively true; absolute truth is self-evident to those who can see it, and requires no human testimony or certificates. Every assertion requiring logical proof is therefore true or false according to the aspect under which the object is seen; a circle seen from the plane in which it exists, is only a straight line with two ends and a middle part; seen from above or below it is a circle without any end; looked at sideways, it is an ellipsoid and if one half of it is invisible it may appear to be a parabole. All external science, however true it may be in one way, is false in another, and all dogmatic assertions prove nothing but the vanity of him from whom they originate; for there is no one who knows absolute Truth except He who is Himself the Life, the Way and the Truth, the self-conscious divine Spirit in Man.

Under such circumstances it would perhaps be wisest to be silent and to say nothing at all, and if we nevertheless attempt to speak about things belonging to the interior realm of Nature, it is not for the purpose that our views should be regarded as being intended to give any new revelations; but merely as furnishing food for thought and as an aid by which the Truth which exists within the inner consciousness of the reader may come nearer to his intel-

lectual understanding. To those who have already found the truth, we have nothing to say.

I.

THE UNITY OF "MATTER."

A great deal has been written about the question: "What is Matter and what is Mind?" Scientific and philosophical dissertations have been written without very much elucidating the subject, the usual answer having resulted in: "Mind is no matter, and matter never mind." Nevertheless, the answer seems plain; for "Matter" and "Mind" are undoubtedly two terms signifying two different aspects or modes of motion of the eternal *One*. This truth is clear to the spiritual perception of those who can see with the eye of Reason, and they require no further proof; but even to those who are accustomed to reason only from the plane of external observation, the Unity of the All and the consequent identity of Matter and Mind is a fact which gradually forces itself upon their scientific attention.

The scientific and religious world seems to be gradually rising out of the profundity of its ignorance. Some 288 years ago Giordano Bruno was burned alive as a heretic for having proclaimed the fact that there is only one God and consequently only one Substance in the universe, and now the same truth is believed in by some of the greatest luminaries of science. Professor Suess, in his inaugural address as *rector magnificus* of the university of Vienna in 1888, publicly expressed his belief in the Unity of the All, even in the stronghold of Roman Catholicism, without being burned or even challenged by the followers of orthodoxy. Having called the attention of his hearers to the newest discoveries of science made by means of the spectroscope, by which the identity of material substances existing upon the various planets and stars is proved, and having mentioned the important discoveries of Mendelejeff, which go to show that there is a scale of harmony of chemical substances resembling that of colour and sound, he spoke the following memorable words: "As the dawn precedes the sunrise, likewise all great discoveries are preceded by a foreboding of their coming. To-day the Unity of all Substance is instinctively felt to be a truth, but the united labour of all nations will soon discover the way to prove it intellectually to be so."

This old and nevertheless ever new truth that the All is only One, and that the great variety of forms in Nature is merely a variety of forms and not of essential being, is the fundamental basis in the pursuit of occult study. It begins to be universally recognised, and yet its full importance is seen only by few. It is the most sublime idea which can be grasped by the human mind, and the consequences of its recognition reach far beyond the limits of time into Infinity. Cornelius Agrippa says: "The One completely pene-

trates every other number; it is the common measure, the foundation and origin of all numbers. It is unchangeable and excludes multiplicity. Multiplied with itself it is its own product; it cannot be divided into parts but every division produces a multiplication, *i. e.*, it produces units, of which none is larger or smaller than the original unit and of which every part is the whole. It is the beginning and end of all things, but it has itself neither a beginning nor an end. All things originate from the One, and all tends towards unity in the end; all that *exists* finds its true *being* in the One, and those who seek for salvation in the One must get rid of their multiplicity and return to the One."

There can only be one Love, one Life, one Power, one Wisdom, one Truth, one Substance, one God, although each of them may become manifest in an endless number of forms, and all these terms merely represent various aspects of the One, whose name consists of one letter.

The One is self existent and self sufficient, and therefore eternal and not subject to change. It will forever be intellectually incomprehensible, because the intellect is only one of the many forms of its manifestations and a part cannot comprehend the whole. A scientific examination can therefore have nothing to do with qualities of the absolute One, it can only deal with its manifestations. As soon as the One begins to manifest itself, it steps out of the sphere of pure being and a duality comes into existence. Formerly it was only Cause; now it is Cause and Effect and as every Action produces a Reaction, it becomes at once a Trinity of Cause, Action and Reaction the incomprehensible mathematical point; extending in three dimensions, assumes the aspect of a triangle constituted of *Matter* and *Motion* and *Space*.

Space represents Causality, it is unchangeable; Matter and Motion manifest themselves in a great many ways. There are forms of matter or Substance in the mineral, vegetable and animal Kingdoms; there are substantial forms in the realm of the Elementals and in the Kingdom of gods. There are forms of Motion, from unconscious motion up to conscious thought, and still higher up to the action of the self-conscious Spirit; but Space remains always the same, and there can be no other but a three-dimensional Space; for "Space" represents Form, and *Three* is the number of Form. A form with more or less than three dimensions is unthinkable, and can have no existence for us.

To recapitulate, we have therefore the *Unity* of the *Cause*; the *Duality* of the form of its manifestation, and the *Trinity* of the *Effect*. Within the eternal absolute One, Matter and Motion, Will and Ideation are one; but as soon as they manifest themselves they appear as a duality, producing a trinity, the child, in which the qualities of the Father and Mother find their united representation.

ZENO.

RESPECTING REINCARNATION*

OBJECTIONS frequently raised against "Reincarnation," and that appear to those who make them to be strong, are some growing out of the emotional part of our nature. They say, "We do not wish to be some one else in another life; how can we recognize our friends and loved ones if they and we thus change our personality? The absorbing attachments we form here are such that happiness would seem impossible without those we love."

It is useless to say in reply that, if Reincarnation be the law, it can and will make no difference what we would like or dislike. So long as one is governed by his likes and dislikes, logical arguments will not dissipate objections, and, if it is coldly asserted that the beloved objects of our affection pass at death forever beyond us, no relief is afforded to the mind nor is a strictly accurate statement made. In fact, one of the miseries of conditioned existence is the apparent liability of forever losing those upon whom we place our hearts. So to meet this difficulty raised by ever present death, the christian churches have invented their heaven in which reunion is possible under a condition, the acceptance of the dogma of the Redeemer. None of their believers seem to consider that, inasmuch as constantly many of those most closely bound to us by every tie do not and never will meet the prerequisite condition, happiness in that heaven cannot be possible when we constantly are aware that those unbelievers are suffering in hell, for, enough memory being left to permit us to recognize believing friends, we cannot forget the others. Greater than ever, then, that difficulty becomes.

What are these loves? must be asked. They are either (*a*) a love for the mere physical body, or (*b*) one for the soul within. Of course in the first case, the body being disintegrated at death, it is not possible for us, nor need we wish—unless we are grossly materialistic—to see that in the other life. And *personality* belongs only to the body. Hence, if the soul that we do love inhabits another physical frame, it is the law—a part of the law of Reincarnation not often stated or dwelt on—that we will again, when incarnated, meet that same soul in the new tenement. We cannot, however, always recognize it. But that, the recognition or memory of those whom we knew before, is one of the very objects of our study and practice. Not only is this the law as found in ancient books, but it has been positively stated, in the history of the Theosophical Society, in a letter from an Adept addressed not many years ago to some London theosophists. In it he asked them if they imagined that they were together as incarnated beings for the first time, stated that they were not, and laid down the rule that the real affinities of soul life drew them together on earth.

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To be associated against our will with those who lay upon us the claim of mother, father, brother, son, or wife from a previous life would neither be just nor necessary. Those relations, as such, grew out of physical ties alone, and souls that are alike, who really love each other, as well as those who harbor hate, are brought together in mortal bodies as now father and now son—, or otherwise.

So, then, with the doctrine of Devachan we have the answer. In that state we have with us, for all practical purposes and to suit our desire, every one whom we loved on earth: upon being reincarnated we are again with those whose souls we are naturally attracted to.

By living up to the highest and best of our convictions, for humanity and not for *self*, we make it possible that we shall at last recognize in some earth-life those persons whom we love, and to lose whom forever seems such a dreary and uninviting prospect.

CAUTIONS IN PARAGRAPHS*

Do not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1893.

for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human, and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood, any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

ON THE LOOKOUT

In the October number of the *Yale Review* we have an article by John Burroughs on "The World Process," an article that has been denounced by sundry religious exponents as materialism, presumably on the ground that it denies a personal deity who remains outside of his creation and at the same time performs the surprising feat of being universal. But actually there is no materialism in Mr. Burroughs' philosophy so far as it is his at all.

Mr. Burroughs postulates the existence of one universal substance and he sees nothing absurd in the idea that intelligence, thought, and love, in other words consciousness, may exist in the atoms. Certainly the atoms act as though they were conscious. They have their antipathies and their affinities. They rush about as though they knew where they were going and were actually on their way. Particles of quartz combine into crystals of a flawless accuracy. You may, if you like, says Mr. Burroughs, call this immutable law, but will you explain what is immutable law? Does it mean anything more than "I do not know".

Mr. Burroughs sees no need of an external Deity, but he does see the need of an immanent Deity. In the activity of the atoms he sees the Deity at work toward some far off end of self-expression, and human intelligence is but a step on the road that began in what we call "blind matter". A piece of flint and a human brain are therefore but the external indications of the progress made by the indwelling Deity toward self-expression, or, as the Theosophist would prefer to call it, self-consciousness. But this is not materialism. It is the reverse of materialism. It means that moral values are as much a part of the world as gravitation, that they belong to the very substance of things, that they are the eternal motive power alike behind the crystal and the brain of the saint.

If an attitude of cynical contempt were consistent with theosophical ideals, which of course it is not, the Theosophist might obtain much amusement from the twistings and writhings of the theologians in the presence of the war. When Mr. Schoonmaker said in the columns of the *Century* that the Church had now become nothing and that Apollo had triumphed over Christ he bit deeply into a complacency that was already marred and shaken. Also he aroused a cyclone of scolding that seems to increase rather than to diminish. The proper attitude of Christians toward war naturally resolved itself into an attempted definition of Christianity itself, and so we have a crop of definitions precisely equal in number to those who advance them. That no two are in the slightest agreement goes without saying.

Mr. Percival Chubb of the Ethical Culture Society must take the palm for originality. The religion of Jesus, we are told, came from the heart and not from the head. It was a religion of love. But a religion of love may be "unworthy and sentimental, blind to values". It lacks intellect, and therefore it may lack justice. Knowledge and right reason "are not strong notes in the teachings of Jesus". We find no guidance as to our duties to the state, the nation, other nations, humanity. There is nothing there about the "social organism". Now these deficiencies must be made good, and Mr. Chubb seems willing to undertake the task, perhaps with the aid of an elective democracy. Christianity must be supplemented with a "juristic system", and it was from the lack of a juristic system that the Church was unable to prevent the war. If the Church had possessed a "tribunal, police, parliament, on an international scale" all might have been well. Mr. Chubb does not say so directly but he seems to suggest that things might have been very different if Christ had been able to avail himself of modern intelligence with its co-educational systems, ballot boxes and "juristic systems".

Now with all due respect to Mr. Chubb it may be said that this is mere disagreeable self-conceit, and we may turn with some comparative satisfaction to the Jesuit priest quoted by Mr. Garet Garrett in *Everybody's*. Christianity, says the priest, does not consist of the teachings of Jesus, of which we know very little, but of the teachings of the Church, and the Church does not advocate the doctrine of non-resistance. War in a righteous cause is consistent with Christianity, and as we may be in some doubt as to the righteousness of any particular cause we may obtain all needed enlightenment from the Church itself. We are thus spared the necessity of thought upon this and all other questions, and for this we may be duly grateful. Henceforth we may enjoy the tranquil complacency of a cow in a meadow, an animal that we should then much resemble.

Another exposition of Christianity is to be found in Dr. Shailer Matthews who writes in *The Constructive Quarterly*. Christianity, he says, springs from no single source "but has gathered up within itself material from the various environments in which it has existed. Its elements are concrete—decisions of councils, theological treatises, rituals, orders, sacrifices, morals, customs, political adjustments." Christianity shapes itself to the needs of the day, it assumes a garment suited to climate and temperature. There are, it is true, certain fundamentals and essentials, and presumably the presentation of these must be left for the decision of Dr. Matthews himself, since he does actually present them in tabulated form, but their manifestation must always depend upon the needs of the moment.

Now there is no need to pursue the matter since apparently half the theologians of the country are trying to explain or defend the fact that a dozen Christian nations are all praying to the same God for divine aid in cutting the throats of their enemies. None the less it may be usefully pointed out that not one among these disputants is able to free his mind from the obsession that religious truth is something that depends upon the authority of a person, that it must be believed because someone has said it. That wisdom and knowledge can be distributed like soup tickets, that they can be obtained in no other way, seems to be a fundamental of the modern theologian. That questions of right and wrong can be settled by the citation of a text or by enquiry from some "authority" is still a sheet anchor of the Church.

But the challenge to science seems almost as emphatic as the challenge to religion. It is only the reader of the Sunday Supplement whose protoplasmic mind is now satisfied with the assurance that "science says" whatever the latest learned puerility may happen to be. Those who have advanced to the thinking stage of human evolution are beginning to glance downward toward the laboratories and the class rooms, and to ask how they know what they assert that they do know. But they are asking more than that. They are asking that scientific expositors at least express themselves in terms that are not an insult to logic. Thus we find an article by Mr. Charles A. Mercier in the February issue of *The Nineteenth Century*. Mr. Mercier writes on "Science and Logic" and he demands that learned professors no longer demand applause for their ability to violate all accepted rules of logic and reasoning, "and yet produce a perfectly valid argument". Grave professors who set themselves up as *censores scientiarum* will no longer make themselves ridiculous by proposing to abolish the "category" of cause and effect, or by speaking of a logic of thought distinct from the

logic of science. That these absurdities are daily perpetrated is made clear enough by the author who gives us a case in point not without interest to Theosophists. He says:—

I do not think that any society of engineers would accept, as a subject for discussion, the problem of the impact of an irresistible force upon an immoveable body, and I doubt whether any physical Society would permit a discussion upon immaterial matter. Even if the title were altered to unsubstantial matter most likely some member of the Council would be shrewd enough to see that a contradiction in terms is not any less a contradiction in terms for being half concealed behind a bivocation. In Psychical Societies we are more liberal—or less discerning. No qualms assailed the Council of the British Medical Association when it was proposed to discuss, at the annual meeting of 1914, the subject of unconscious consciousness. It is true that this was not the actual title of the paper. It was called "The Unconscious" merely, but no one supposed that it referred to stocks and stones, plants or ions, houses or furniture, attraction or repulsion, or other unconscious things. What was meant, what was understood, what was explicitly avowed in the course of the discussion, was the Unconscious Mind, or Unconscious Consciousness. One speaker defined the Unconscious as "Those mental processes not accompanied by awareness," and evidently thought he had successfully hidden the contradiction in terms of "conscious processes not accompanied by consciousness" behind the bivocation. Another triumphantly proposed that conscious consciousness and unconscious consciousness should be united under the name "psyche", and considered that the difficulty of conceiving unconscious consciousness would thus be surmounted. If either the writer of the paper, or the speakers to it, or any member of the Council of the Section, had had an elementary knowledge of a competent logic, such a paper could not have been permitted, could not have been discussed, could not have been read, could not have been written. As it is, the discussion took place, and is recorded at length in the unashamed pages of the *British Medical Journal*. The dodge of playing upon words and faking new discoveries by attaching new names to familiar things is a favorite one with the Germans, and for want of a little logic our alienists accept these pseudo-discoveries with enthusiasm.

Now it was time that someone should say just this thing and say it loudly. What is now known as psychic research has committed more crimes upon logic, more outrages upon the most anciently known facts, than any other of the fakes and impostures of the present day. For a solemn and owlish presentation of the universally known, for perversion of truths, for sheer stupidity in conjunction with arrogance and self-conceit, the average psychic researcher stands as an example and a warning to the ages.

Professor Münsterberg, writing in the *North American Review*, begs leave in the name of psychology to recant the materialisms of the past half a century. But he does so without any consciousness of guilt. He seems to regard it as purely a matter of academic interest. Having sturdily resisted the facts for fifty years, having overwhelmed with obloquy everyone who dared to present those facts, psychology has at last discovered that the facts are too many for it. Therefore it departs from its usual procedure of suppressing the facts and adopts the more painful one of changing its own theories.

Psychology, says Professor Münsterberg, must now accept the human soul, which will of course be very gratifying to the human soul. Henceforth what he calls causal psychology which regards the human mind as a brain

machine will be "as dead as a door nail" unless it be accompanied with another psychology which he calls purposive psychology and which postulates the human soul as the abiding reality to which the brain machine ministers. And like all converts Professor Münsterberg cannot now understand how anyone could ever have held a contrary opinion. He says:—

Surely if there is anything that is an actual fact in our mental experience it is that it has meaning for us who live through it and for those with whom we are in contact. To have a meaning and purpose and inner reference and aim is the most fundamental reality of our inner world. We do not propose it by fancy of our imagination, for it is the rockbed of our inner life. Every idea and volition and emotion means something, and points to some purpose, and if we leave this out we omit just the concrete fact. We may be doubtful if our mental life has causes, but we cannot possibly doubt that it has a meaning. Even if we were doubtful about it, this doubt of ours would be such an act with meaning and purpose.

But if this inner life, if the Soul, is now so evident, so obvious, so certain, we should like to know why it has been so arrogantly denied by science for so many years, why a belief in the Soul has been almost a passport to the lunatic asylum. It would seem that something more is required from Psychology than this placid change of front as though the denial or affirmation of the human Soul were merely matters of casual academic interest. But let us hear what Professor Münsterberg has to say about his new purposive psychology:—

As soon as this purposive psychology is acknowledged as a full-fledged science we cannot go very far without discovering that it leads us straight to the old idea of the soul. We understand the meaning of a thought or memory or will act by linking it with the aim toward which it points, and this inner forward movement is understood as the act of a self. What do we know of this self? One thing above all—it is perfectly free. We saw that in this whole world of meaning everything is completely understood as every act is linked with its purpose, hence we have no right at all to ask for causes. It has no subconscious causes, and it has no brain causes. The mere enquiry after its causes would falsify its status. It has not causes any more than it has weight or color. Its whole reality lies in its purposiveness, and this detachment from any possible causes, this completeness in itself, is the fundamental freedom of the self which stamps it as a soul.

Now that is good. With a little modification we might say that it is Theosophy now proudly displayed as the discovery of modern science. The Soul, continues Professor Münsterberg, expresses itself through the body, but it is not the body. It is not in time or space. It is the self, and we see it in action. It can be neither explained nor defined for such a task would be meaningless.

And now we will wait curiously to see if the learned professor has the strength of his new convictions. For it is obvious that if the Soul expresses itself through the body it must have expressed itself already through other bodies, it must have ascended through the lower kingdoms of nature. If we once lay our hands upon any fact that is eternally true we shall find that it will disclose all other facts if only we have the courage to hitch our wagons to that particular star and to go forth wherever it may lead.



A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

MAY, 1915

No. 7

What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation THE VERY ESSENCE—of a higher Being; one from a higher and divine plane?

—H. P. BLAVATSKY.

CONTENTS

Masters and Their Message	321
Rays from the East	329
The Secret Doctrine and Physiology	330
Memory in the Dying	332
Of Studying Theosophy	336
"It's the Cat!"	338
Of Occult Powers and Their Acquirement	343
Psychic and Noetic Action	345
Mechanical Theosophy	354
A Hindu Chela's Diary	356
The Great Quest	361
On the Lookout	365

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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.

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"The Universe is a combination of a thousand elements; a chaos to the sense, a cosmos to the reason."—*Hindu Sage.*

"I am the cause—I am the production and dissolution of the whole of nature."—*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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY

THE FOES WITHIN THE HOUSEHOLD

Pause and think well upon the threshold. For if the demand of the neophyte is made without the complete purification, it will not penetrate to the seclusion of the divine adept, but will evoke the terrible forces which attend upon the black side of our human nature.

—*Light on the Path.*

Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for*.... One of the first rules demands that those who start on their journey *Eastward*, as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed on the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science.

—H. P. Blavatsky, *The Path*, December, 1886.

The period which we have now reached in the cycle that will close between 1897-8 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and

thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now, I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work....

...Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction.

—H. P. Blavatsky. . .

—*Letter to the American Convention, 1891.*

That prevision, that *true clairvoyance*, which to human perception appears as prophecy, and of which, as we have said, the recorded writings of H. P. Blavatsky and William Q. Judge afford so many instances already verified in the history of the past twenty-five years, is strikingly shown in the extract given above from H. P. B.'s Letter to the American Convention of 1891. The Letter was signed on April 15, less than a month before her death. It was read before the Convention by Mrs. Annie Besant, who was also the bearer of H. P. B.'s special and separate letter of the same date to the Convention in regard to Mr. Judge, the essential sentences in which were given in a former Chapter.

The "great conflict and continued strain" of the cycle that closed "between 1897-8" was marked by the "sowing of dissensions," by "the instilling of doubt," by the "breathing suspicions," first against W. Q. Judge, then by necessity against H. P. B. herself, when it developed that the work and status of these two were inseparable, and that H. P. B. had left on record too clear testimony to be ignored or denied, of the relation of Mr. Judge to the Masters, to the Cause, and to herself. The "very devotion to the cause of Theosophy" led some "into disunion". Advantage was taken by our "ever-watchful enemies" of the "noblest qualities" of others to "betray and mislead" them. In 1893 the suspicions against Mr. Judge were first breathed, guardedly and indirectly. In 1894 public charges were made against

his truthfulness, his honesty and his loyalty. In 1895 savage and sustained efforts were made to drive him from the Society. In the same year the American Section at last rallied to his defense and cut off all official connection with the other Sections of the Society. Mr. Judge died in March, 1896. In the winter of 1897-8 the Psychism, the "personal wish to lead," and the "wounded vanity" that had afforded the vantage point within the original Society for those "terrible forces, subjective and invisible, yet withal living and potent," to destroy the Brotherhood, once more took advantage of "mistaken and false moves" to disrupt the Theosophical Society in America, and the Esoteric Section thenceforth existed only in name and form. Like the Society, it became a "soulless corpse, . . . no longer either a Brotherhood, nor a body over the face of which broods the Spirit from beyond the great Range," as one of the Masters wrote after the desertion of H. P. B. at the period of the Coulomb attack, by those who should have been foremost in her defense.

Mrs. Annie Besant joined the Theosophical Society in 1889 and became a pledged member of the Esoteric Section. At the time of her entrance she was perhaps the best known woman in England, with a wide reputation as an orator and writer. The defection of Mabel Collins (Mrs. Cook), occurring at almost the same time, H. P. B. made Mrs. Besant co-editor of *Lucifer*. Mrs. Besant threw herself into theosophical work and study with all the fiery impetuosity that had brought her fame as the associate of Charles Bradlaugh. It is probable that the accession of no single recruit to the cause of Theosophy created so great a sensation, or was fraught with such tremendous consequences. That the weaknesses as well as the strong qualities in her character were well understood by H. P. B. is indicated by two phrases of Madame Blavatsky's. The first, quoted by Mrs. Besant in her "*Autobiography*", published in 1893, shows as well that in her better intervals Mrs. Besant was not ignorant of her own dominant characteristic. "Child," said H. P. B., "your pride is terrible; you are as proud as Lucifer himself." The other sentence of H. P. B.'s is contained in her letter to Mr. Judge of March 27, 1891, to which reference has been made: "She is not psychic nor spiritual in the least—all intellect."

H. P. B. knew also the good and hopeful aspects of Mrs. Besant's nature, as is shown by other extracts from the same letter: where she speaks of Mrs. Besant as the "soul of honor," "uncompromisingly truthful," says that "unselfishness and altruism is Annie Besant's name," and continues, "she is a most wonderful woman, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you (Mr. Judge) are my sole hope in America." She says again, "It is only a few months she studies occultism with me in the innermost group of the E. S., and yet she has passed far beyond all others."

It is upon such statements written by H. P. B. privately to individuals, and alleged verbal statements to others that Mrs. Besant's claim to be the occult successor to H. P. B. is based. Had it been H. P. B.'s intention that Mrs. Besant should be recognized and accepted as the visible head of the Esoteric and Exoteric branches of the Movement, it is not conceivable that she would have left her hundreds of earnest, devoted students in any uncertainty in such an important matter. Such statements as have been written by H. P. B. with her physical hand in regard to Mrs. Besant have nevertheless to be considered; reputed verbal statements cannot be admitted because of the impossibility of verification.

Of all written statements in this direction, those contained in the letter to Mr. Judge above mentioned are the most important because they cover the whole ground. "She is not psychic nor spiritual in the least—all intellect." "It is only a few months she studies occultism with me in the innermost group of the E. S., and yet she has passed far beyond all others." This cannot mean anything more than *intellectually* in view of the first extract quoted.

In writing of Mrs. Besant as "the soul of honor"; "uncompromisingly truthful"; and that "unselfishness and altruism is Annie Besant's name", H. P. B. was making a direct appeal to the best side of Mrs. Besant's nature, for the letter was written to Mr. Judge, not for his information, but that through him these statements should be brought to Mrs. Besant's attention, and that the weight of his knowledge of them might be a holding power in Mrs. Besant's mind. All this was done.

The following extract will be the last to consider: "She is a most wonderful woman, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you (Mr. Judge) are my sole hope in America." There is no question in regard to Mrs. Besant's being a "most wonderful woman"; the intensity of purpose and unqualified devotion with which she followed her convictions, whatever they might for the time be, her eager and keen intellect, with its power of facile expression, made a very unusual combination. That she was H. P. B.'s right hand as writer and speaker under direction, is easily understood. As to "my successor when I will be forced to leave you", it is clear that more than one meaning can be deduced from this phrase, and that the true meaning can be obtained only by considering all the statements made, and all the facts of record. Granting that H. P. B. had prevision of the effects that must flow from the causes already in operation, and that the time for her own departure was but a few weeks away, she would know that Mrs. Besant's prominence and forceful nature could not fail to turn the eyes of English and European students in her direction; in this light the term "my successor" is comprehensible, and in no other way. For it is unthinkable that one who was not psychic nor spiritual in the least could be successor to H. P. B. except in an external and materialistic way. So, it would be

true for H. P. B. to say "my sole hope in England", whether for better or for worse.

Scarcely more than a fortnight after the above letter was written Mrs. Besant was on her way to America to attend the American Convention of 1891 as H. P. B.'s messenger, bearing Her last greeting. H. P. B. died before Mrs. Besant's return from the Convention. Mr. Judge came over at once and the meeting of the Council of the E. S. was held at the London headquarters on May 27, 1891, from the Statement of which extracts were given in the last Chapter.

Knowing full well what the future held in store of evil and of good potentialities, as did H. P. B., Mr. Judge at the Council meeting saw that all the essential facts were made matters of indisputable record, by the attestation of the entire Council. There, for the sake of the Cause, and for the help of the individuals whose hour of Karmic trial and testing out was approaching, Mr. Judge did as H. P. B. had done so many times and with so many, placed himself in pawn and fortified with responsibility those who all too soon were to "place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine SELF." Mrs. Besant was placed in joint charge of the E. S. with Mr. Judge, and later, to allay if possible the rising tide of ambition, the School was changed into the Eastern Division, with Mrs. Besant in charge, and the Western Division (American) in Mr. Judge's care, while nominally both Mrs. Besant and Mr. Judge remained in joint Headship.

It has been asked by many students more or less conversant with the facts, but unable to discern the play of forces behind the scenes, why, if H. P. B. had genuine occult knowledge, she should have taken Mrs. Besant and others into her confidence and given them so large and so public a place in the work; and why, if Mr. Judge possessed the same power to read the heart, he should have permitted and aided Mrs. Besant in her prominence in the Esoteric Section as well as in the Society, when, if they were genuine occultists both H. P. B. and Mr. Judge must have foreseen the subsequent desertions and treasons.

The same questions have been asked regarding Madame Coulomb, Prof. Coues, Mabel Collins, V. Solovyoff, A. P. Sinnett, Col. Olcott, and others. Doubtless the same questions have sorely puzzled the sincere Christian regarding Judas and Peter. The answer may be given, but it will never be understood till Theosophy is understood and applied, and the first Laws of Occultism made a *living power* in the hearts of the students as they are of the Masters. Those first principles of Occultism are *loyalty* and *gratitude*. Where these are not embodied there is first misunderstanding, then delusion, then betrayal. The explanation here, as in all other matters, may be found in the writings of H. P. B., for she went through all the experiences that can confront any student, and placed of record her example and her precept in every difficulty and in every prob-

lem. We quote from the "Preliminary Explanation" of the Third Instruction:

"Some of the Theosophists, yet quite recently almost adorers of the T. S., and especially of the Masters, have lost or are losing, *unconsciously to themselves**, their moral balance; some because of the venomous words spoken in their ears by traitors, while others are flinging aside to the four winds their good Karmic chances, and turning into bitter and unprincipled enemies. Of the rude public one would have expected this, but from friends, brothers, and associates!.....

"The old wondering query: 'How is it that "poor H. P. B.," notwithstanding the Masters at her back, and her own insight, is *so evidently unable* to know her friends from her foes?' ran once more the round of Theosophical circles....

"Brothers, if you *will* judge from appearances, and from the worldly standpoint, you are right; but if you take the trouble of *looking into the inner causes producing outward results**, you will find that you are decidedly in the wrong....

"Take for an instant for granted (you, who still may doubt at moments in your hearts) that I am doing the work of real living Masters. And if so, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Science, and Philosophy THEY teach. Come whatever may, I *have to* abide by these laws and rules even in the face of condemnation to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil-doing, deception, ingratitude, or revenge,... but that, on the other hand, for the time being, he is earnest and sincere in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn traitor? I will say more. Knowing, as I do, that *no earthly forces combined can destroy the T. S. and its Truths*, even if they can and *do*, in each case, hurt more or less my outward and miserable *personality*, that shell that I am solemnly pledged to use as a *buffer* to the cause I serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse to anyone the chance of profiting by the truths I can teach him, and of thereby becoming better?...

"...I have acted on this principle of trying to help everyone irrespective of what I may have to suffer personally for it."

The sixteenth chapter of the *Bhagavad-Gita* is entitled, "Devotion through discrimination between godlike and demoniacal natures. Therein are set forth these everlasting spiritual and moral qualities which form the true "marks of the Buddha." In the same chapter the opposite and irrepressible because dominating characteristics of the "demoniacal disposition" are as clearly stated. The one is the ever-recognisable portrait of the Mahatma, the Master, the Adept, however and whatever the mortal mask may be. The other is the equally unmistakeable silhouette of the "Brothers of the Shadow," the follower of the Left-Hand Path, however they may seek to disguise themselves. The difference lies ever in the spiritual, moral and mental qualities and attributes, and not in station, body, circumstance, or *siddhis* displayed in physical existence. Until it is seated

*Italics ours.

in power over its victim the force of Black Magic is never recognized as such, but is taken as the veritable garment of Light. The power of the adept in sorcery and selfishness lies in the ignorance of the seeker for the mysterious and the occult, in the weaknesses inherent in human nature, even the best and noblest of human nature, and in the simulation of those canons which human nature has erected as the signs of holiness. The pharisees and sadducees, the brahmins and priests, conform to these canons, practice austerities, are noted for their asceticism, lead the most strict lives, and are taken by humanity as the bridge to the Divine. Thence, over and over again, the spirit of the Messages of all the great Founders has been smothered, and the letter of the so-called "great religions" only remains, so that humanity plunges from sorrow to sorrow through the generations, remaining steeped in superstition or materialism. The point of divergence at each epoch may be discerned in the failure of the disciples of the Teachers to grasp the real nature of the Messenger and assimilate the Message.

Human nature is the battle ground of the contending forces of Good and Evil, and Humanity the stake. Each true Disciple adds one more warrior to the ranks of those who labor for the salvation of the race. Each failure drags down hundreds and thousands in his fall.

Not until students of the great Message of Theosophy set themselves seriously to study the underlying causes of the events of the last thirty years will they be able to realize that we have been repeating the mistakes and the failures of other lives, each of us in his own way. The pitfalls are the same for all, and they are, as we have said, inherent in our human nature. "So deeprooted in human nature is infidelity and selfishness; no one need therefore to be sure of his own spiritual nature. No amount of lip learning will avail us in the hour of need. We have to study the law in all its aspects and assimilate to our highest consciousness—our super sensuous consciousness—all the data which go to prove and convince us that the Power is spiritual." And Mr. Judge goes on to repeat, "The Chela is not only called to face all latent evil propensities of his nature, but in addition the whole volume of maleficent power accumulated in the community and nation to which he belongs... until the result is known."

If, therefore, we have undertaken some part of the weighty and solemn task of pointing to some of the lessons to be learned from a study of the efforts of the students of the Esoteric Section, and the failures made, it is not to be from any feeling of our own superiority, any certainty of our own immunity. Rather from the ever-growing conviction that for each one of us the foe to spiritual progress is within the household, is within ourselves. Brave and ardent, noble and self-sacrificing were those who failed. They did not fail by reason of their virtues or their good qualities, but because of the unsuspected latent evil propensities, the self-complacency and

self-assurance that is hidden deep in the hearts of us all. The very fury of our efforts wake all the demons at the threshold—our demons of vanity, pride, and infidelity. We study theosophical teachings and fail to practically apply our studies. "They teach unity and non-separateness. This must mean *all* that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. *If there is uncharitableness, if there is disloyalty*, if there are harshness and unbrotherliness in the race, they exist also in us if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are the opposites of those. 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. And especially in those who have deliberately called down the HIGHER SELF does that SELF require active practice and application of the philosophy which is studied."

These words, written by Mr. Judge to the students at the very time when he was under the heavy trial of the fire of assaults from those whom he was most trying to help, and addressed to those loyal students who yet felt resentment toward those who had fallen into the pit of Peter and of Judas, are not only typical of the divine nature, but they are an instruction and a warning to us all.

The way of departure lies in our assurance of our own impeccability and consequent capacity to judge others. We doubt the philosophy, we doubt the teachers, we doubt our brethren, but ourselves we never doubt. Thus we supply the open door to the subtle influences of the dark side.

Studying the recorded utterances and actions of those students who began bright with promise, full of loyalty and zeal, it becomes clear to the searcher of causes that not one of those who later belittled or betrayed H. P. B. and W. Q. J., ever for a moment discerned that as the years went by they in fact traveled a complete circle, and still in the name of Theosophy and the Masters, preached and practised the reverse of what they originally had been helped to acquire. There is a great, if sad, lesson to be learned from all this. Not one of those students need have failed. They had the teaching and the teacher with them, but no teaching and no sacrifice of the teachers availed, for these disciples failed to apply *to themselves* what was given them. We, in our turn, need not err, nor falter, nor fail. But assuredly we shall also pass from light to darkness, never knowing our transit, if we do not apply *to ourselves in the light of the Teachers and the Teachings*, the lessons to be gained from study and reflection upon the meaning of the events in the history of the Theosophical Movement of our times.

RAYS FROM THE EAST*

(FRAGMENTS OF M. S. S., WRITTEN DOWN BY J.)

THE longings of no human heart are to be lightly set aside; each one of them is a sub-tone in the great harmony of life; each one is the cry of some brother who has often forgotten his language, but still feels his wants. In his heart burns, however feebly, the spark from the Divine ever seeking the way back to the centre from which it came.

True it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults.

. . . once wrote: "An abyss opens behind each step; he cannot go back, and an irresistible impulse urges him forward."

That "abyss" is the "era of achievement," the passage from an "intermediate form" into a "new type." It is *not* mere absorption. Absorption goes on for periods anterior to it. During the absorption, and after saturation, the being goes on assimilating. Adjacent tissue—so to say—alters by either what your scientists call *infiltration*, or by what Patanjali calls *supply of natures*. There could not be, when the process is completed, any recession to the old type after the intermediate form has disappeared. But truly, just as in your material world, during vast shadowy periods, the vacated—almost—intermediate types floated about until the *habit* of nature had changed and they became useless, and many beings had again and again reoccupied these forms, so in each daily life, or moral life, the intermediate forms remain until *your* habit has totally altered. They then disappear forever. So it is an abyss, great, profound, wide, silent and tenantless.

In a sense it is like the closed valve in the circulation, which permits no blood to engorge the heart. And the impulse that urges forward, has its source in the great heart which urges on the astral light that makes our poor human hearts beat to and fro. And as the mere motion of the heart cannot be stopped at ease because it is the servant of the great heart, so the impulse cannot be resisted by him who has voluntarily gone into the vast circulation of the great Adam; who, urged on by reverberating echoes from a *living* past, has started toward the goal. Often he knows not why he does so, and is perhaps unaware that the echoes have transformed themselves, by the subtle alchemy of nature, into unconscious leanings very often called "atavistic" (wrongly) by scientific men. So he knows them not as echoes.

Perhaps failure to carry out a chosen plan is part of a necessary step. Our failures to encompass a set end are our best teachers,

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provided we recognize the real work that inevitably is contained in the failure.

The very rush of the onset made by him who impetuously enters *the path*, has in itself the recoil, and a brave ship is required; and not only a brave ship, but also the pilot called by the name "experience," and the captain who has sailed in many seas.

Each man keeps his own account—with his eyes closed; but his hand writes down the correct sums, and the balance *has to be struck*.

The examiner of accounts is deaf, dumb and blind; the entries are in relief, and he measures them by touch.

I charge you to give these words to those whom you know are waiting and anxious to hear or see any words of mine.

May we be guided towards the living Truth.

+

THE SECRET DOCTRINE AND PHYSIOLOGY*

THE HEART AND PLEXUSES

I find on p. 92 of Vol. 2, *Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena cavae* and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON. M.D.

In my opinion the three cavities of the heart are (1) the pericardium, (2) the right auricle, (3) the left auricle. The four cavities below are (1) the right ventricle, (2) the pulmonary artery, (3) the left ventricle, (4) the aorta. The pulmonary artery and the aorta are prolongations of the heart; the one to the lungs and the other to all parts of the body. Their pulsations and structure are like and correspond with the pulsations and structure of the central organ. They are simply the going out of the heart to all parts of the organism, terminating in the wonderful capillary system through which life and nourishment are dispensed. The system of veins is composed simply of tubes for conveying back to the heart and lungs the used-up blood, which, after passing through the capillary system, has to be revived before it is again fitted to give life and nourishment to the body. From this it is seen how completely the great heart fills the physical form. It is a much larger organ than is generally supposed. What is called heart, ordinarily speaking, is simply the central portion only.

J. H. S., M.D.

In this matter very much depends upon what is called heart and what not, as also upon the system of anatomical analysis. I think the four lower

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cavities are the two auricles and the two ventricles. The three other divisions are the two auricular appendages and the *foramen ovale*, which latter is a passage between auricle and ventricle, strongly marked in the foetal heart but nearly obliterated in the adult.

K. H., F. T. S.

In that part of the *Secret Doctrine* which is referred to by Dr. Levenson, it cannot be strictly said that the author "describes" the heart as consisting, etc., but she does speak as if taking it for granted that such is the division. I therefore understand her to refer to the true division or analysis of the heart, and not to the one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, "a thousand and one roads lead from the heart in every direction," and goes on to state that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads the *Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between the *Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with the *Secret Doctrine*.

The "seven nervous plexuses" spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE.

MEMORY IN THE DYING*

WE find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:—

“At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain’s activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, but to reappear in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body, *the brain thinks* and the Ego lives, in these few brief seconds, his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers I say, lest you disturb the quiet ripple of thought and hinder the busy work of the Past casting its reflection upon the veil of the Future.”

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged were both against the idea, and while the latter had no well demonstrated data to go upon in such a *hypothesis*, the former dismissed the idea as an empty “superstition.” Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which corroborates marvellously the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten “nooks and corners,” of “picture after picture” that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his *Rapport*, to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted

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his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language—very correctly, as was ascertained later on—fell back, and died. When translated—the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868—hence more than twenty years—and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The Ego is almost omniscient in its immortal nature.* For indeed matter is nothing more than “the last degree and as the shadow of existence,” as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise reanimated by an injection of ether, turned his head towards his wife and rapidly said to her: “You cannot find that pin now; all the floor has been renewed since then.” This was in reference to the loss of a scarf pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual*, instead of to that of the personal (lower) Ego. A young girl, who had been a sleep-walker up to her twenty-second year, performed during her hours of somnambulant sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambulant state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being

known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a law-suit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits. About nine years later the young girl who, during the previous seven years had not been somnambule, fell into a consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambule robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money. . . . Go search the dummy pillars in the library, I have" She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstasies and convulsionists (*Vide the Convulsionnaires de St. Medard et de Morzinc*) seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

Taking the facts as stated, would they not induce one to believe that the somnambule personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis*, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence" Ravaisson

tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes—the psycho-spiritual and the material—through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

Of all the deep thinkers Edgard Quinet, the author of "Creation," expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. "The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being." . . . When chased by the persistent efforts of our will "they retreat before it, still further, still deeper into—who knows what—fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves. . . ."

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: "The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need," he adds, "in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us*, rests the unreachable. As our world is mostly formed of imperceptible

* *Rapport sur la Philosophie en France au XIX^{me}. Siecle.*

beings which are the real constructors of its continents, so likewise is man."

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call "memory" seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra-incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says—

"Lulled in the countless chambers of the brain
Our thoughts are link'd by many a *hidden* chain. . . ."

—and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind!

"H. P. B."

OF STUDYING THEOSOPHY*

IT is often asked: How should I or my friend study theosophy? In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that any man in scientific circles has uttered the last word on any subject; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans

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had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists; and don't take the word of English or German sanscrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form to ours as our countries are. One should first be prepared to examine with a clear and unbiased mind.

But suppose the enquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among theosophists, and too much reading of new books. No student can tell whether Mr. Sinnett in *Esoteric Buddhism* writes reasonably unless his book is learned and not merely skimmed. Although his style is clear, the matter treated is difficult, needing firm lodgment in the mind, followed by careful thought. A proper use of his book, *The Secret Doctrine*, *The Key to Theosophy*, and all other matter written upon the constitution of man, leads to an acquaintance with the doctrines as to the being most concerned, and only when that acquaintance is obtained is one fitted to understand the rest.

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

WILLIAM BREHON.

"IT'S THE CAT!"*

(Dedicated to those Members of the T. S. whom the cap may fit.)

"Let ignominy brand thy hated name;
Let modest matrons at thy mention start;
And blushing virgins when they read our annals
Skip o'er the guilty page that holds thy legend,
And blots the noble work. . . ."

—SHAKESPEARE.

An excuse is worse and more terrible than a lie;
for an excuse is a lie guarded.

—POPE.

"THE woman gave me of the tree, and I did eat," said the first man, the first sneak and coward, thus throwing his own share of the blame upon his helpless mate. This may have been "*worse* than a lie" according to Pope, yet, in truth—it was not one. LIE was not born with the first man or woman either. The Lie is the product of later civilization, the legitimate child of SELFISHNESS—ready to sacrifice to itself the whole of mankind—and of HYPOCRISY, often born of fear. The original sin for which, agreeably to the orthodox Sunday School teaching, the whole world was cursed, drowned, and went unforgiven till the year I A.D.—is not the *greatest* sin. The descendants of Adam improving upon their grandsire's transgression, invented lie and added to it excuse and prevarication. "It's the cat" is a saying that may have originated with the antediluvians, whenever an *actual sin* had been committed and a scapegoat was needed. But it required the post-diluvians to father on the "cat" even that which had never been committed at all; that which was an invention of the fertile brain of the slanderers, who never hesitate to lie most outrageously whenever they feel inclined to ventilate a grudge against a brother or neighbour. Fruits of atonement, Children of redemption, we lie and sin the more readily for that. No "shame on us," but:

"Hail to the policy that first began

To temper with the heart to hide its thoughts,"

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i. e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it:—"shifting off a sin from a diseased on to a healthy head." Oh *lie*—legion is thy name! Fibs and lies are now the cryptogamic excrescences on the soil of our moral and daily lives as toadstools are those of forest swamps, and their respective orders are as large. Both are fungi; plants which delight in shadowy nooks, and form mildew, mold and smut on both the

* This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1889.

soil of moral life and that of physical nature. Oh, for that righteous tongue:—

“That will not sell its honesty, or tell a lie!”

As said, there are fibs and fibs, conscious and unconscious, hoaxes and impostures, deceptions and calumnies—the latter often followed by moral and physical ruin—mild perversions of truth or evasion, and deliberate duplicity. But there are also catchpenny lies, in the shape of newspaper chaff, and innocent misrepresentations, due simply to ignorance. To the latter order belong most of the newspaper statements regarding the Theosophical Society, and its official *scape-goat*—H. P. Blavatsky.

It has become a matter of frequent occurrence of late, to find in serious articles upon scientific subjects the name of “Esoteric Buddhism” mentioned, and oftener still that of “Mme. Blavatsky” taken in vain. The latter circumstance is really very, *very* considerate, and—in one sense at any rate—*overwhelmingly* flattering!

To find one’s humble name collated with those of Sir Monier-Monier-Williams K. C. I. E. and Professor Bastian is an honour, indeed. When, for instance, the *great* Oxford lecturer chooses to make a few big and bold slashes into fact and truth—no doubt to please his pious audience—and says that Buddhism has never had any occult or esoteric system of doctrine which it withheld from the multitudes,—what happens? Forthwith, “Esoteric Buddhism” receives, metaphorically speaking, a black eye; the Theosophical Society, a kick or two; and finally, the gates of the journalistic poultry-yard being flung wide open, a vehement *sortie* against “Blavatsky” & Co. is effected by a flock of irritated geese sallying therefrom to hiss and peck at the theosophical heels. “Our Ancestors, have saved Rome!” they cackle, “let us save the British Empire from these *pretenders* to Buddhist knowledge!” Again: a lucky “correspondent” gets admittance into the sanctum of Professor Bastian. The German ethnologist, “dressed like an alchemist of the middle ages” and smiling at “questions concerning the *trances* of famous Fakirs,” proceeds to inform the interviewer that such trances never last more than “from five to six hours.” This—the alchemist-like dress, we suppose, helping to bring about a happy association of ideas—leads *presto*, in the American “Sabbath-breaking paper,” to a stern rebuke to our address. We read on the following day:—

“The famous Fakirs. . . however they may have imposed on other travellers, certainly did not do so on this quiet little German philosopher, Madame Blavatsky to the contrary notwithstanding.”

Very well. And yet Professor Bastian, all the “correspondents” to the contrary notwithstanding, lays himself widely open to a most damaging criticism from the standpoint of *fact* and *truth*. Furthermore, we doubt whether Professor Bastian, a learned ethnologist, would ever refer to Hindu Yogis as *Fakirs*—the latter appellation being strictly limited and belonging only to *Mussulman* devotees.

We doubt, still more, whether Professor Bastian, an accurate German, would deny the frequent occurrence of the phenomenon that Yogis and these same "Fakirs," remain in deep, death-like trance for days, and sometimes for weeks; or even that the former have been occasionally buried for forty consecutive days, and recalled to life again at the end of that period, as witnessed by Sir Claude Wade and others.

But all this is too ancient and too well authenticated history, to need substantiation. When "correspondents" will have learned the meaning, as well as the spelling of the term *dhyana*—which the said "correspondent" writes *diana*—we may talk with them of Yogis and Fakirs, pointing out to them the great difference between the two. Meanwhile, we may kindly leave them to their own hazy ideas: they are the "Innocents Abroad" in the realm of the far Orient, the blind led by the blind, and theosophical charity extends even to critics and hereditary foes.

But there are certain other things which we cannot leave uncontradicted. While week after week, and day after day, the "Innocents" lost in the theosophical labyrinths, publish their own harmless fibs—"slight expansions of truth" somebody called them—they also often supplement them by the wicked and malicious falsehoods of casual correspondents—ex-members of the T. S. and their friends generally. These falsehoods generated in, and evolved from the depths of the inner consciousness of our relentless enemies, cannot be so easily disregarded. Although, since they hang like Mahommed's coffin in the emptiness of rootless space, and so are a *denial* in themselves, yet they are so maliciously interspersed with hideous lies built on *popular* and already strongly-rooted prejudices that, if left uncontradicted, they would work the most terrible mischief. Lies are ever more readily accepted than truth, and are given up with more difficulty. They darken the horizons of theosophical centres, and prevent unprejudiced people from learning the exact truth about theosophy and its herald, the Theosophical Society. How terribly malicious and revengeful some of these enemies are, is evidenced by the fact that certain of them do not hesitate to perform a moral *hari-kari* upon themselves; to slay their own reputations for truthfulness for the pleasure of hitting hard—or *trying*, at all events, to hit—those whom they hate. Why this hatred? Simply because a calumny, a wicked, groundless slander is often forgiven, and even forgotten; a *truth* told—never! Prevented from disproving that truth, for good reasons, their hatred is kindled—for we hate only what *we fear*. Thus they will *invent a lie*, cunningly grafting it on some utterly false, but nevertheless popular accusation, and raise anew the cry, "It's the cat, the ca-a-t, the ca-a-at!" . . .

Success in such a policy depends, you see, on temperament and—*impudence*. We have a friend, who will never go to the trouble of persuading anyone to believe him on his "aye" or his

"nay." But, whenever he remarks that his words are doubted, he will say, in the quietest and most innocent way possible, "You know well *I am too impudent* to lie!" There is a great psychological truth hidden under this seeming paradox. Impudence often originates from two entirely opposite feelings: fearlessness and cowardice. A brave man will never lie; a coward lies to cover the fact of his being one, and a liar into the bargain. Such a character will never confess himself at fault no more than a vain man will; hence, whatever mischance happens to either, they will always try to lay it at the door of somebody else. It requires a great nobility of character, or a firm sense of one's duty, to confess one's mistakes and faults. Therefore, a scapegoat is generally chosen, upon whose head the sins of the guilty are placed by the transgressors. This scapegoat becomes gradually "the cat."

Now the Theosophical Society has its own special, so to speak, its "family cat," on which are heaped all the past, present and future iniquities of its Fellows. Whether an F. T. S. quarrels with his mother-in-law, lets his hair grow, forgets to pay his debts, or falls off from grace and theosophical association, owing to personal or family reasons, wounded vanity, or what not: *presto* comes the cry—whether in Europe, Asia, America or elsewhere—*It's the cat*. Look at this F. T. S.; he is writhing in the pangs of balked ambition. His desire to reign supreme over his fellow members is frustrated; and finding himself disappointed—it is on the "cat" that he is now venting his wrath. "The grapes are sour," he declares, because "the cat" would not cut them for him, nor would she mew in tune to his fiddle. Hence, the Vine has "worn itself *too thin*." Behold that other "star" of Theosophy, smarting under another kind of grievance—unnamed, because unnamable. Hatred—"till one be lost for ever"—rages in this *brotherly* heart. Pouncing like a bird of prey upon its chosen victim—which it would carry far, far up into the clouds to kill it with the more certainty when it lets it drop—the would-be avenger of his own imaginary wrongs remains utterly blind to the fact, that by raising his chosen victim so high he only elevates it the more above all men. You cannot kill that which you hate, O blind hater, whatever the height you dash it down from; the "cat" has nine lives, good friend, and will ever fall on to its feet.

There are a few articles of belief among the best theosophists, the bare mention of which produces upon certain persons and classes of society the effect of a red rag on an infuriated bull. One of these is our belief—very harmless and innocent *per se*—in the existence of very wise and holy personages, whom some call their MASTERS, while others refer to them as "Mahatmas."

Now, these may or may not actually exist—(we say they do); they may or may not be as wise, or possess altogether the wonderful powers ascribed to, and claimed for them. All this is a question of *personal knowledge*—or, in some cases, faith. Yet, there are the 350,000,000 of India alone who believe since time immemorial in their great Yogis and Mahatmas, and who feel as certain of their

existence in every age, from countless centuries back down to the present day, as they feel sure of their own lives. Are they to be treated for this as superstitious, self-deceived fools? Are they more entitled to this epithet than the Christians of every church who believe respectively in past and present Apostles, in Saints, Sages, Patriarchs and Prophets?

Let that be as it will; the reader must realize that the present writer entertains no desire to force such a belief on any one unwilling to accept it, let him be a layman or a theosophist. The attempt was foolishly made a few years back in all truth and sincerity, and—it has failed. More than this, the revered names were, from the first, so desecrated by friend and foe, that the once almost irresistible desire to bring the actual truth home to some who needed *living ideals* the most, has gradually weakened since then. It is now replaced by a passionate regret for having ever exhumed them from the twilight of legendary lore, into that of broad daylight.

The wise warning:—

“Give not that which is holy to the dogs,
Neither cast ye your pearls before swine—”

is now impressed in letters of fire on the heart of those guilty of having made of the “Masters” public property. Thus the wisdom of the Hindo-Buddhist allegorical teaching which says, “There can be no Mahatmas, no Arhats, during the *Kali yuga*,” is vindicated. That *which is not believed in, does not exist*. Arhats and Mahatmas having been declared by the majority of Western people as non-existent, as a *fabrication*—do not exist for the unbelievers.

“The Great Pan is dead!” wailed the mysterious voice over the Ionian Sea, and forthwith plunged Tiberius and the pagan world into despair. The nascent Nazarenes rejoiced and attributed that death to the new “God.” Fools, both, who little suspected that *Pan*—the “All Nature”—could not die. That that which *had* died was only their fiction, the horned monster with the legs of a goat, the “god” of shepherds and of priests who lived upon the popular superstition, and made profit of the *PAN* of *their own making*. *TRUTH* can never die.

We greatly rejoice in thinking that the “Mahatmas” of those who sought to build their own ephemeral reputation upon them and tried to stick them as a peacock’s feather in their hats—are also dead. The “adepts” of wild hallucinations, and too wide-awake, ambitious purposes; the Hindu sages 1,000 years old; the “mysterious strangers,” and the *tutti quanti* transformed into convenient pegs whereon to hang—one, “orders” inspired by his own nauseous vices; another, his own selfish purposes; a third, a mocking image from the astral light—are now as dead as the “god Pan,” or the proverbial door-nail. They have vanished into thin air as all *unclean* “hoaxes” must. Those who invented the “Mahatmas” 1,000 years old, seeing the *hoax* will not pay, may well say they “have recovered from the fascination and taken their proper stand.” And these are

welcome and sure "to come out and turn upon all *their dupes* the vials of *their sarcasm*," though it *will never be the last act of their "life's drama."* For the *true*, the *genuine* "Masters," whose real names have, fortunately, never been given out, cannot be created and killed at the beck and call of the sweet will of any "opportunist," whether inside or outside of the T. S. It is only the *Pans* of the modern nymphs and the *Luperci*, the greedy priests of the Arcadian god, who are, let us hope—dead and buried.

This cry, "it is the cat!" will end by making the Theosophical Society's "scape-goat" quite proud. It has already ceased to worry the victim, and now it is even becoming welcome and is certainly a very hopeful sign for the cause. Censure is hard when deserved; whenever unmerited it only shows that there is in the persecuted party something more than in the persecutors. It is the number of enemies and the degree of their fierceness, that generally decide on the merits and value of those they would brush off the face of the earth if they could. And, therefore, we close with this quotation from old Addison:

"Censure, says an ingenious author, is the tax a man pays to the public for being eminent. It is a folly for an eminent man to think of escaping it, and a weakness to be affected by it. All the illustrious persons of antiquity, and, indeed, of every age in the world, have passed through this fiery persecution. There is no defence against reproach but obscurity; it is a kind of concomitant to greatness, as satires and invectives were an essential part of a Roman triumph."

Dear, kind enemies of the "Tartarian termagant" how hard you do work to add to her eminence and greatness, to be sure!

OF OCCULT POWERS AND THEIR ACQUIREMENT*

THERE are thousands of people in the United States, as well in the ranks of the Society as outside, who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportionation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked.

* This article was first printed by Wm. Q. Judge in *The Path* for February, 1889.

Even some of our own members have not been guiltless of seeking after such wonderful fruit of knowledge with those who would barter the Almighty, if they could, for gold.

Another class of earnest theosophists, however, have taken a different ground. They have thought that certain Adepts who really possess power over nature, who can both see and hear through all space, who can transport solid objects through space and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power make these earnest disciples hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or mailboat. But that these Beings will not do this has been stated over and over again; for the kingdom of heaven is not given away, it must be "taken by violence." It lies there before us to be entered upon and occupied, but that can be only after a battle which, when won, entitles the victor to remain in undisturbed possession.

As many have seemed to forget these rules, I thought it well to offer them the following words from one of those very Adepts they seek to meet :

"The educing of the faculty of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is that what powers one gets he *must himself acquire*, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality like the wheels in a music box, and only then is it easy to wind the key and start them. * * * Yet every earnestly-disposed man *may* acquire such powers practically; that is the finality of it. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon or the air give vitality to. There are the powers of all nature before you; *take what you can.*"

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready, the architect shall appear"; and when we have *acquired* the powers we seek, by educing them ourselves from our inner being, the Master will then be ready and able to start into exercise that which we have obtained.

But—even here is an important point. This. If the Master can, so to say, wind the key and thus start the machinery, He can also refuse to give the necessary impulse. For reasons that have to do with the motives and life of students, it may be advisable for a while not to permit the exercise of these powers which "lie dumb and dormant in their potentiality." To sanction their use might in one lead to the ruin of other lives, or in another to personal disaster and retardation of true progress.

Therefore the Master says that quite often he may not only refuse to give the start, but yet further may prevent the wheels from moving.

THERE ARE THE POWERS OF ALL NATURE BEFORE YOU; TAKE WHAT YOU CAN.

RODRIGUEZ UNDIANO.

PSYCHIC AND NOETIC ACTION *

" I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them who fail'd,
Truly, they stood who stood, and fell who fell "

MILTON.

" The assumption that the *mind is a real being*, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."—GEORGE T. LADD, in the "*Elements of Physiological Psychology*".

I.

A NEW influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science*. It is urged that the so-called *esoteric*¹ (or *late esoteric*) cosmogony, anthropology, ethnology, geology—psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly*, at all events) "scientific philosophy". The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the mediæval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation*. Useless to say that we decline the compromise. It is quite possible—nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important". But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya*, not by the speculations that blossom forth to-day, to die to-morrow—on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There

*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1890.

¹We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric*.

is no religion higher than truth", we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern "animalistic"* school pretend to meddle with, and deliver *ex cathedra dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent*, far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul*. No such noun can be applied to the word "soul", unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect*, and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulæ; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will*, any more than there is a *physical basis* for the activities of self-consciousness.

"If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvellous verifying *actus* of mind in which it recognizes

*"Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower Races*" of mankind who believe the soul a distinct entity. He finds that the words *psyche*, *pneuma*, *animus*, *spiritus*, etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of "Mind and Body" speaks as disparagingly of Darwin's "materialism" in *Zoonomia*, wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense" ("Mind and Body," p. 190, Note).

the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.”*

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher *Manas*. Only, whereas the psychic element (or *Kama-manas*)¹ is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),² or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the “personal” and the “impersonal” *Egos*. For, between the *psychic* and the *noëtic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a “Jack the Ripper”, and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned “Didymi” reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern “psycho-physiologists” claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, “the collective hallucination of mankind”. This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

“In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of

**Physiological Psychology, etc.*, p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

¹ Or what the Kabalists call *Nephesh*, the “breath of life.”

² The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (*noëtic*) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

phenomena ; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—(*Psychophysiologie Générale.*)

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism ; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centres, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion".

Yes ; it is MOTION ; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* "Secret Doctrine", vol. i, *sub voce*)—*ergo* "sound" at the same time—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe ; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Svara* ; *Svara* is the Spirit itself"—the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. "The proper translation of the

word *Swara* is the *current of the life wave*", says the author of "Nature's Finer Forces",* and he goes on to explain:

"It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, *At*, or eternal motion; and it may be significantly remarked, that the root *At* is connected with, is in fact simply another form of, the roots *Ah*, breath, and *As*, being. All these roots have for their origin the sound produced by the breath of animals (living beings) The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . ."

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says:—

"From the visible atom to the celestial body lost in space, *everything is subject to motion* kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion."¹

But Occultism says more than this. While making of motion on the *material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale", treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will*! The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or *noëtic*) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a

**The Theosophist*, Feb., 1888, p. 275, by Rama Prasad, President of the *Mecrut Theosophical Society*. As the Occult book cited by him says: "It is the *Swara* that has given form to the first accumulations of the divisions of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as the *power which knows itself* (mental and *psychic consciousness*). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

¹"*Animal Mechanism*," a treatise on terrestrial and aerial locomotion. By E. J. Marey, Prof. at the College of France, and Member of the Academy of Medicine.

dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i. e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

*"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental 'faculties' are only the modes of the behaviour in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties Mental faculties are not entities that have an existence of themselves They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."**

And having shown that we have to regard consciousness as a unit (another occult proposition) the author adds:

*"We conclude, then, from the previous considerations: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain."*¹

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws

*The higher *manas* or "Ego" (*Kshetrajna*) is the "Silent Spectator," and the voluntary "sacrificial victim": the lower *manas*, its representative—a tyrannical despot, truly.

¹"Elements of Physiological Psychology. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

of motion, there is, therefore, *no free will in man*". The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures* that:—

"The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room."

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self-evident?", asks his critic; and then argues very correctly that:—

"At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only 'the vibrations of molecules'? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of "Psycho-physiology" act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the

*W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man, 8vo. London, 1848, p 6.

subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having destroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration ("*sound*" being the *substratum of universal Akasa*), yet, in their origin, they belong to a *different and a higher World of HARMONY*. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive speciality of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will". And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavour to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*", says

G. T. Ladd. And the author of "The Elements of Physiological Psychology", adds:—

The universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarised in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer*, a creator of that special Force.

We agree: "not the slightest need", of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding*, there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis*, and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance*. Because the sailor at the wheel does not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psychophysiolgists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination*? We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad*, which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads*, composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

(*To be continued.*)

MECHANICAL THEOSOPHY*

THE EARNEST, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion

* This article was first printed by Wm. Q. Judge in *The Path* for November, 1895.

a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

A HINDU CHELA'S DIARY*

(Continued from April)

“I HAVE been going over that message I received just after returning from the underground room, about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken for the physical brain in order to give it time as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to this modern science we hear so much about now as about to be introduced into all Asia, but it is perfectly consistent for me.

“To reconsider the situation: I went with Kunâla to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, being never used by him with carelessness. So when he says, to let it sink into my ‘heart,’ in the very same sentence where he refers to my thinking part—the mind—why he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

“Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days while one afternoon thinking over an episode related in the *Vishnu Purana*,¹ I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with great advantage used by the spiritual man in unraveling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge.² But I must not depend upon these flashes,

*This article was first printed by Wm. Q. Judge in *The Path* for September, 1886.

¹ An ancient Hindu book full of tales as well as doctrines.—[Ed. *Path*.]

² These *flashes* of thought are not unknown even in the scientific world, as, where in such a moment of lunacy, it was revealed to an English scientist, that there must be iron in the sun; and Edison gets his ideas thus.—[Ed. *Path*.]

I must give the brain and its governor, the material to work with. * * * * *

"Last night just as I was about to go to rest, the voice of Kunâla called me from outside and there I went at once. Looking steadily at me he said: 'we want to see you,' and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunâla's body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

" 'Have you any orders to give?'

" 'If there are any they will be told to you without being asked,' he replied, 'stand still where you are.'

"Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am now to put down here. But I saw I was in a peculiar place. It was the upper end of———at the foot of the———range. Here was a place where there were only two houses just opposite to each other, and no other sign of habitation; from one of these came out the old faquir I saw at the Durga festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

" 'Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.'

"The very words of the poor faquir!

"He then directed me to follow him.

"After going a short distance, of about half a mile or so, we came to a natural subterranean passage which is under the———range. The path is very dangerous; the River———flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L———K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

"This must be the central place for all those belonging to the———class, to go for initiation and stay the requisite period.

"Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. * * The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or place, or throne, occupied by the chief—the highest—has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—all the added magnificence was due altogether to the aura which emanated from Him sitting there. And over his head I thought I saw as I stood there, three golden triangles in the air above—Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light."

[Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.]

* * * * *

"14th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kumāla does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily."

"Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge, by which I shall myself, by myself, be able to solve this riddle, and know to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. * * *

Last night after all day chasing through my mental sky, these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words:

"'Anxiety is the foe of knowledge; like unto a veil it falls down before the soul's eye; entertain it, and the veil only thicker grows; cast it out, and the sun of truth may dissipate the cloudy veil.'

"Admitting that truth; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master's voice, and confidence in his wisdom,

the self commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well known writing. Opening it, I read:

“Nilakant. It was no dream. All was real, and more, that by your waking consciousness could not be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.”¹ * * * * *

[I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.]

“In last month's passage across the hills near V———, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunāla stood not far off and looked over it, and later on he asked me for my ideas about the place. All I could say, was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

“‘Yes,’ said he, ‘it is hollow. It is one of the places once made by Yogees to go into deep trance in. If used by a chela (a disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away in while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple.’ ‘Well,’ I said, ‘it must be that just now no one's body is inside there.’

“‘Do not reach that conclusion nor the other either. It may be occupied and it may not.’

“Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogees, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike.”

¹ The careful student will remember that Jacob Boehme speaks of the “harsh and bitter anguish of nature which is the principle that produces bones and all corporification.” So here the master, it appears, tells the fortunate chela, that in the spiritual and mental world, anxiety, harsh and bitter, raises a veil before us and prevents us from using our memory. He refers, it would seem, to the other memory above the ordinary. The correctness and value of what was said in this, must be admitted when we reflect that, after all, the whole process of development is the process of *getting back the memory of the past*. And that too is the teaching found in pure Buddhism as well also as in its corrupted form. —[Ed. Path.]

* * * "Repeated three times: 'Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

"What is to be understood, not only by this, but also by its being three times repeated?

"There were three shrines there. Over the door was a picture which I saw a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description:

"A human heart that has at its centre a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused, I grasp at myself; and again the heart reappears with the spark increased to a large fiery space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Tibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased,—a soundless sound. Then once more the picture; here is Pranava¹. But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? a shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistable desire to approach it comes within me, and it absorbs the whole picture.

"'Break through the shrine of Brahman; use the doctrine of the teacher.'"²

[There is no connection here of this exhortation with any person, and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of

¹ The mystic syllable OM.—[Ed. *Path.*]

² There is some reference here apparently to the Upanishad, for they contain a teacher's directions to break through all shrines until the last one is reached.—[Ed. *Path.*]

facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that related to his daily family life, not interesting to you; records of conversations; worldly affairs; items of money and regarding appointments, journeys and meetings with friends. But they show of course that he was all this time living through his set work with men, and often harrassed by care as well as comforted by his family and regardful of them. All of that I left out, because I supposed that while it would probably interest you, yet I was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M——, and at the end by this last remarkable scene, the details of which we can only imagine. And likewise were of necessity omitted very much that is sufficiently unintelligible in its symbolism to be secure from revelation. Honestly have I tried to unlock the doors of the ciphers, for no prohibition came with their possession, but all that I could refine from its enfolding obscurity is given to you.

As he would say, let us salute each other and the last shrine of Brahman; Om, hari, Om!

TRANS.]

THE GREAT QUEST*

"In many mortal forms I rashly sought
The shadow of that idol of my thought."

—*Shelley.*

"Après l'amour éteint si je vécus encore
C'est pour la vérité, soif aussi qui dévore!"

—*Lamartine.*

THE loss of youth and love is the perpetual wail of the poets. A never-changing spring-time of life, where the sweet dreams of youth would be realised in the fruition of reciprocal love, such would be a heaven to them, and such is a heaven while it lasts. If we add to this the refined æsthetic taste that can delicately balance and appreciate to a nicety every joy of the senses, and the highly-developed intellect which can roam at will over the accumulated store of past ages of culture, what would there be left for poets to dream of? With heart, senses and mind worthily employed, and with the well-balanced nature that knows moderation alone can give continued bliss, could not man rest satisfied at last? What more could he desire?

It is useless to deny that life has very sweet gifts to give, though the number is limited of those who are capable of receiving them in their fulness. But even while these gifts are being enjoyed, it is felt that the horizon is bounded. With what questioning uncertainty—albeit with fascination—does youth open its eyes upon the

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

glamour of the dazzling world! The love of the Springtide, even in fruition, is continually building fairy bowers in the future—it never for long rests content in the present, while to the intellect the bounded scope of utmost learning is a still more definite goad towards a knowledge that shall transcend all past experience.

And even were man content to continue to drink of the one cup of bliss, he is never allowed to do so. The lessons of life, the great teacher, are continually being altered, and the tempest of the heart takes the place of the calm that was never expected to end.

If, then, we must look in vain to find permanent bliss in any of these things—if, beyond the highest intellectual culture of an intellectual age there gleams the vision of a higher knowledge—if behind the artistic refinement of this, as of all past flowers of civilization, the fount of all sweetness lies hid—if even the heart-binding communion of earthly love is but a faint reflex of the deep peace realized by him who has torn aside the veil that hides the Eternal, surely all man's energies should be devoted to the quest which will yield him such results.

The whole philosophy of life may be summed up in the Four great Truths that Buddha taught, and no more convincing description of them can be read than that given in the lovely lines of the eighth book of the "Light of Asia."

He who has once been deeply imbued with these great truths—who has realised the transitory nature of all earthly bliss, and the pains and sorrows that more than counterbalance the joys of life—will never in his truest moments desire to be again blessed, either in the present or in any future incarnation, with an uniformly happy life, for there is no such soporific for the soul as the feeling of satisfaction, as there is no such powerful goad as the feeling of dissatisfaction. He is bound to pass through periods of joy, but they will be looked forward to with fear and doubting, for then it is that the sense-world again fastens its fangs on the soul, to be followed by the pain of another struggle for freedom.

When first setting out on the great quest, it seems as if many life-times would fail to appease the dominant passion of the soul, but nature works quickly in the hottest climates, and from the very intensity of the desire may spring the strength and will to conquer it. Though it is probably the same key-note that is struck throughout, the dominant desire will appear to take a different tone through the ascending scale of life. It is a speculation, but one which would seem to receive endorsement from the analogies of nature; for as the human embryo in its ante-natal development, exhibits in rapid succession, but with longer pauses as it approaches the period of birth, the characteristics of the lower races of animal life from which man has evolved, so does the human soul realise in its passage through life the dominant desires and attractions which have affected it through countless past incarnations. The lower desires which in past lives may have been more or less completely conquered, will be experienced in rapid succession and left behind without much

difficulty, till the great struggle of the life is reached, from which man must come out more or less victorious if he is to continue the progress at all.

If right intention were the only thing needed, if it were a guarantee against being led astray, or if straying did not necessitate retardation on the road, there would be no such supreme necessity that belief should be in accordance with facts; but even in worldly affairs we see every day that purity of intention is no guard against the failures that come from lack of knowledge. In the great spiritual science therefore, which deals with the problem of life as a whole—not the mere fragment which this earthly existence represents—it will be seen how vitally necessary it is that facts should be conceived correctly.

To us whose eyes are blinded to the heights above, by the mists of our own desires, the only rays of light which can illumine the darkness of our journey on the great quest, are the words (whether or not in the form of recognised revelation) left by the masters who have preceded us on the road, and the counsel of our comrades who are bound for the same goal. But words are capable of many interpretations, and the opinions of our comrades are coloured by their own personality—the ultimate touch-stone of truth must therefore be looked for in the disciple's own breast.

Having stated the necessity for correct belief, let us now consider the question of the great achievement—the annihilation of Karma—the attainment of Nirvana. It must be acknowledged as a logical proposition that Karma can never annihilate Karma, *i. e.*, that no thoughts, words, or acts of the man in his present state of consciousness, can ever free him from the circle of re-births. This view would seem to necessitate some power external to the man to free him—a power which has touch of him, and which would have to be allied to him.

Now the teachings which have been put before the world in "Light on the Path" state the other side of the question. "Each man is to himself absolutely the *way*, the *truth*, and the *life*." And again, "For within you is the light of the world, the only light that can be shed on the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere." It would seem that the solution of this great paradox must be sought for in the constitution of man, as described in theosophic writings. Indeed, it is the scientific statement of deep spiritual truths which gives to the Theosophic teachings their remarkable value, and which seems likely to carry conviction of their truth to the Western peoples, who have for too long been accustomed to the mere emotional sentimentality of the orthodox religions, and to the pessimistic negation of science.

The higher principles, as they have been called, in the constitution of man, particularly the divine Atma, through which he is allied to the all-pervading Deity, must ever remain deep mysteries. But at least they are cognisable by the intellect, as providing logical stepping-stones for spanning the great gulf between Humanity and

Divinity,—the Power—the correct cognition of which provides the very link between both systems of thought—which is at the same time external to man, and has touch of him by its own divine light which enlightens him, and which is also the very man himself—his highest and truest Self.

For most of us it is the "God hidden in the Sanctuary," of whose very existence we are unaware, is known under the name of Iswara or the Logos—the primal ray from the Great Unknown. It is the Chrestos of the Christians, but, save, perhaps, to a few mystics in the Roman or Greek churches, it has been degraded past recognition by their materialistic anthropomorphism. A help to its better understanding may be obtained by a reference to Sanscrit philosophy, which describes man's nature as consisting of the three *gunas* or qualities—Satwa, goodness, Rajas, passion and Tamas, darkness, or delusion—and the nature of most men is made up almost entirely of the two last named—while the Logos is pure Satwa.

The vexed question, therefore, as to whether man is freed by his own dominant will, or by the power of the Logos, will be seen to be very much a distinction without a difference. For the attainment of final liberation the God within and the God without must co-operate.

Desire being, as Buddha taught, the great obstacle in the way, its conquest by the dominant will is the thing that has to be done, but the Divine will cannot arise in its power, till the conviction of the Supreme desirability of attaining the eternal condition is rendered permanent; and it is this that necessitates the goad which the Logos is continually applying by its light on the soul.

We are now face to face with a very difficult problem—it is, in fact the gulf which separates the Occultist from the Religionist, and it is here that it is so necessary to get hold of the correct idea.

"Strong limbs may dare the rugged road which storms,
Soaring and perilous, the mountain's breast;
The weak must wind from slower ledge to ledge,
With many a place of rest."

The short cut to perfection referred to in the first two lines has been called in Theosophic writings "the perilous ladder which leads to the path of life." To have faced the fearful abyss of darkness of the first trial, without starting back in terror at the apparent annihilation which the casting aside of the sense-life implies, and out of the still more awful silence of the second trial; to have had the strength to evoke the greater Self—the God that has hitherto been hidden in the sanctuary—such is the language used with reference to the very first—nay, the preliminary—steps on this path, while the further steps are represented by the ascending scale of the occult Hierarchy, where the neophyte or chela, through a series of trials and initiations, may attain the highest Adeptship, and the man may gradually leave behind him his human desires and limitations, and realise instead the attributes of Deity.

(*To be continued*)

PILGRIM.

ON THE LOOKOUT

Those who remember H. P. Blavatsky's denunciations of Haeckel at a time when the German philosopher still wore unchallenged the white robe of a scientific sanctity will be interested in an essay on *Haeckel's New Calvinism* which appears in *Criticisms of Life* by Horace J. Bridges just published by Houghton Mifflin Company. Mr. Bridges is the head of the Ethical Society of Chicago and well qualified both by erudition and literary force to do some measure of justice to the high priest of an expiring materialism. But if materialism is expiring from the head downward it still possesses a good deal of vitality in the feet, since Mr. Bridges tells us that over a quarter of a million copies of *Force and Matter* have been sold in England and the British Colonies, that cheap editions are available in every country in Europe, and that it has been translated into twenty-four languages including Sanskrit. No wonder that this successful effort to destroy the human soul should be followed by the scourge of war.

Mr. Bridges first draws attention to the opinion of Professor Friedrich Paulsen who "after completely shattering the pretensions of Haeckel to rank as a philosopher, and exposing the egregious incompetence and the blatant dogmatism to which almost every page of his volume bears witness", ended his essay with the following notable words:—

If every nation and every age has not only the government but also the literature that it deserves to have, yet, nevertheless, the responsibility for these things lies upon all who have part in them. I have read this book with burning shame—with shame for the level of general culture among our people. That such a book was possible—that it could have been written, printed, bought, read, admired, and believed by the nation that possesses a Kant, a Goethe, a Schopenhauer: this is painful.

And here the author pauses for a moment to cast a javelin at the Church which, itself materialistic, has extended the comfort of its apathy to Haeckel and his school.

What the preacher chiefly deplores in the influence of Professor Haeckel is the childish materialism which this author shares with and intensifies in his readers. But this is only an illustration of the Church's long neglect of its duty. In so far as Haeckel and his disciples are materialists, they are in no wise different from the mass of their Christian opponents. For popular Christianity (as distinguished from philosophic and ethical Christianity) has never been anything but what Matthew Arnold bluntly but accurately called it: a materialistic fairy tale. . . . It has never taught men, because it has never understood, how to escape from the materialistic point of view. Its hell and heaven of physical torment and delight, its fantastic doctrine of the resurrection of the body (repeated every day, in this twentieth century, by thousands of priests and millions of laymen who know it to be baseless and absurd), its Sultan-like God seated on an actual throne, enjoying throughout eternity the flatteries of his prostrate worshippers—what is all this but a stark materialism, on the mental level of savages and children.

Haeckel, says the author, disclaims materialism, but this is but an example of the sleight of hand in which he deals, of the verbal jugglery which is either dishonest or which evidences the habit of nebulous thinking. For every sentence that seems to bear an idealistic interpretation there are a hundred which exclude anything but crass materialism.

In turning Haeckel's pages one drops across dozens of sentences like the following. He is describing the brain as the organ of conscious-

ness, and, having depicted the "sense centres", he goes on to talk about "the four great thought centres, or centres of association, the real organs of mental life; they are those highest instruments of psychic activity that *produce thought and consciousness*." These are the words of the writer whose translator, in a preface to the book containing them, declares that he does not regard mind as a product of matter. Yet thought and consciousness are *produced* by the thought centres of the brain. Comment would perhaps not be superfluous, if only it were not impossible.

Elsewhere the author speaks of Haeckel's "farrago of ignorant nonsense" which was not allowed to pass unchallenged even in Germany. But it seems that Haeckel has been guilty of something worse than this, and we remember already to have heard something about forged photographs produced in support of a Haeckelian theory which, being a Haeckelian theory, must of course be sustained at any and every cost.

I met in Jena in 1909 some university students who, having formerly been enthusiastic disciples of Haeckel, had abandoned their allegiance in disgust because they were convinced that he had deliberately "faked" some of the pictures which illustrated his chapters on human phylogeny and embryology.

But there is no need to follow the author further. His object is not so much to show that Haeckel is unreliable as a scientist, that he is a loose observer, an inaccurate recorder, and an intolerant and bigoted dogmatist. These things have been said of others, but we do not remember any man of Haeckel's eminence who has been thus competently denounced as an imposter and a charlatan.

Now it is comparatively easy to expose the absurdities of Haeckel at a time like the present when materialism is already on the run, and when the great weight of scientific opinion has been withdrawn from its support. But H. P. Blavatsky said these same things forty years ago when Haeckel was still the Three In One of modern scientific speculation, when the very thunders of Sinai were visited upon the heads of those who failed to fall down and worship at the sound of his name. The last half of the second volume of the *Secret Doctrine* may be said to be devoted to a refutation of the poisonous nonsense of the Jena oracle, and we are inclined to wonder if Mr. Bridges may not have borrowed a little of its ammunition for his present purpose. Thus opening the *Secret Doctrine* almost at random we find on page 711 the following suggestive passage:—

The world may rest satisfied. The day is not far off when the "thrice great" Haeckel will have shown, to his own satisfaction, that the consciousness of Sir Isaac Newton was, physiologically speaking, but the reflex action, (or *minus* consciousness) caused by the perigenesis of the plastidules of our common ancestor and old friend, the Moneron Haeckelii. . . . He will go on asserting, as coolly as he has always done, that it was only the peculiar mode and motion of the ghost of the long-vanished atoms of our Father Bathybius, which—transmitted across aeons of time into the cell-tissue of the grey matter of the brains of every great man—caused Sophocles and Aeschylus, and Shakspeare as well, to write their tragedies, Newton, his *Principia*, Humboldt, his *Cosmos*, etc. It also prompted Haeckel to invent Graeco-Latin names three inches long, pretending to mean a good deal, and meaning—nothing.

Now must we forget the denunciation of Haeckel and of his school that is to be found on page 688 of the same volume of the *Secret Doctrine*, a denunciation that will certainly lose none of its weight from recent events in Europe which it may be said almost to predict.

Such men (as Haeckel, Carl Vogt, Ludwig Buchner and Huxley) are simply the intellectual and moral murderers of future generations; especially Haeckel whose crass materialism often rises to the height of idiotic naivetes in his reasonings. One has but to read his *Pedigree of Man* and Other Essays (Aveling's Translation) to feel a desire that, in the words of Job, his remembrance should perish from the Earth, and that he "shall have no name in the streets".

In no other case does H. P. Blavatsky use words of such stern denunciation as these, and now we find them echoed by one of the foremost thinkers and essayists of the day. But at the time her voice was as that of one crying in the wilderness.

Miss Evelyn Underhill, in the preposterously inflated language of the day, is said to know more of mysticism than any one living. She has certainly written voluminously on her favorite topic, and perhaps the general praise accorded to her is due to the fact that she is invariably deferential toward conventional beliefs and opinions. The same adroit policy explains the popularity of Bergson and other of a like kind who dextrously spin gossamer webs in the sunshine but with an anxious care lest they interfere with the vested rights of the religionists to spin other webs.

Miss Underhill's latest volume is entitled *Practical Mysticism* and it is published by E. P. Dutton & Company. It contains no metaphysical disquisitions nor abstractions, since these have been dealt with fully in her preceding works. Nor is it addressed to the learned nor the devout, since these have usually libraries and leisure at their service. Her object is to show the average man how he may become a mystic and something of the treasure of mysticism that awaits his claim. Mysticism, she says, is the art of union with Reality, and if we ask, What is Reality, she will reply that only the mystic can know it. But we can at least know that what we have is not Reality, that even in the world of sense impressions we do no more than pick one here and one there, weaving them together into some sort of a fabric that shall correspond with self-interest. It is the mind, guided and controlled by selfishness, that eternally selects from the wealth of material submitted to it, and selects nothing that shall not serve its desires. If we will know Reality we must learn to look at things as they are, in their entirety, and free from the selective domination of self-interest.

And to do this we must first of all control the mind and compel it to be the servant and not the master. The effort to do this, says Miss Underhill, is likely to result in a sense of humiliation. We shall find that the mind escapes us, and must be brought back again and again to the object of contemplation. And there must be detachment, for without detachment there will be selection, and we shall lose Reality. And with detachment will come a change in the "scale of values". We shall know the "inherent silliness" of our earnest pursuit of impermanent things, our solemn concentration upon the game of getting on. The claims of "the I, the Me, the Mine" will be less vociferous as we approach nearer to the heart of things. Our lives will slowly become attuned to the things that are eternal.

Miss Underhill's treatment of her topic is irreproachable so far as it goes. Her faults are those of omission and not of commission. Censuring the average mind for its selective tendencies, she herself shows those same selective tendencies to a marked degree. She seems to suppose that mysticism is peculiarly a characteristic of Christianity, and that if it has occasionally made itself felt in other systems it is as a transient visitor rather than a resident. Now Christian mysticism is purely empirical, and therefore it can hardly be regarded as mysticism at all since it has no scientific basis. With the single exception of Boehme, described by H. P. Blavatsky as the

nursling of the Nirmanakayas, no Christian mystic has ever known the meaning of his own experiences and very few have even sought to know them. They are amateurs and tyros. They have been content with their little incursions into the domain of abnormal consciousness and with the ready made explanations of their own dogmatic faiths. It is true that Saint Teresa did make some slight effort to map the territory into which she had wandered, and to indicate its landmarks for the benefit of her pupils, but the effort and the success were almost insignificant. They must have been so, founded as they were upon preconceived convictions of the most tenacious kind. Now Miss Underhill must surely be aware that even the greatest of Christian mystics were no more than children playing on the shore in comparison with the Hindu sages who not only set sail over the ocean of the spiritual life but who mapped and charted it, leaving no depth unsounded, no rock or shoal unmarked. And yet this gifted lady gives us volume after volume about mysticism in which the real pioneers of mysticism are hardly mentioned, in which their tremendous teachings are practically unnoticed. Therefore with all possible respect we may recommend to Miss Underhill the admonition of her favorite mystic, St. Teresa, who said to her pupils "I do not require of you to form great and curious considerations in your understanding: I require of you no more than to *look*."

Rabindranath Tagore has performed some slight service to oriental thought by his translation of the *Songs of Kabir* lately published by the Macmillan Company. And it may be said that the distinguished Indian poet has so far done little enough to use his great and deserved popularity for the promulgation of spiritual ideals.

Kabir was a Hindu mystic who lived about 1440, and who rose to fame by his declarations that the whole apparatus of piety, both Hindu and Moslem, was no more than a substitute for Reality, that the "images are all lifeless, they cannot speak". For these outspoken avowals he was persecuted by the priestly caste, but the Emperor Sikandar Lodi refused to punish him on the ground that he was a Mohammedan and therefore beyond the jurisdiction of the indignant Brahmans. None the less, when Kabir died the Mohammedans and the Hindus disputed for the possession of his body, a quarrel that was settled by the appearance of Kabir himself, who told the disputants to look under his shroud. They did so, and found there only a heap of flowers, and these they divided, half of them being buried by the Mohammedans at Maghar and the other half solemnly burned by the Hindus in the holy city of Benares.

Many of these songs are of a striking kind, although with a certain excessive saccharine quality that cloy. But the real nature of Kabir's wisdom is shown unmistakeably and in many places, and of this perhaps a single specimen will suffice:—

O Brother, my heart yearns for that true Guru, who fills the cup of true love, and drinks of it himself, and offers it then to me.

He removes the veil from the eyes, and gives the true vision of Brahma:

He reveals the worlds in Him, and makes me to hear the Unstruck Music:

He shows joy and sorrow to be one:

He fills all utterance with love.

Kabir says: "Verily he has no fear, who has such a Guru to lead him to the shelter of safety."

Phil 29.4



THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

JUNE, 1915

No. 8

Matter, to the Occultist, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception.
H. P. BLAVATSKY: *The Secret Doctrine.*

CONTENTS

Masters and Their Message	-	-	-	-	-	369
Psychic and Noetic Action	-	-	-	-	-	381
Genius	-	-	-	-	-	389
Will and Desire	-	-	-	-	-	395
The Great Quest	-	-	-	-	-	396
Give Us One Fact	-	-	-	-	-	399
The Genesis of Evil in Human Life	-	-	-	-	-	402
The Fall of Ideals	-	-	-	-	-	408
On the Lookout	-	-	-	-	-	413

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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 ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations. —*Mahimnastava*.

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Katho-Upanishad*.

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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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.
THE CAUSES OF THE CONSPIRACY
AGAINST WM. Q. JUDGE.

We have been asked by a correspondent why he should not be "free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, *nor been given the key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. . . . Who except their authors, or those whom they employ as their amanuenses (the chelas or disciples), can tell?** For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I wrote that letter,*" it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. *For all that the recipient of "occult" letters can possibly know,** and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name*, would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called

*Italics ours.

occult letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have.

H. P. BLAVATSKY: *Lucifer*, October, 1888.

The essence of the charges hurled against Wm. Q. Judge by Mrs. Besant and others, was that he was guilty of misusing the names of the Masters and forging imitations of the script adopted by them, in messages alleged to be from them. All the other so-called "charges" were, by the repeated admissions of his accusers, matters of no moment in themselves, "trifles light as air," which were, however, in connection with the gravamen of false messages, "to the jealous confirmation strong as proofs of holy writ."

For more than twenty years the name and fame of Mr. Judge have been buried in the minds of thousands of students of Theosophy, under the weight of the accusations heaped upon him. His priceless services to the cause of Theosophy have been forgotten; his writings, the veritable key to the gates of Occultism, have been obscured. He whom H. P. B. declared to be the LINK between the Esoteric Section and the MASTERS was broken and crucified by those whom he came to serve.

The Coulomb conspiracy and its fruits, the *Report* of the Society for Physical Research and the *Modern Priestess of Isis* by Solovyoff, killed H. P. B. and Theosophy in the mind of the world at large. Their effect upon the Theosophical Society was no less grave, for the doubts raised and the lack of loyalty to the Messenger of the Masters, marked the point of cleavage, so that the Society became in the words of the Master, "a soulless corpse, no longer brooded over by the spirit beyond the Great Range, a machine that does so far well enough running on its own momentum."

The effect of the conspiracy against Mr. Judge was worse, for it was deeper-seated, more immediate, more far-reaching. The assault on H. P. B. could at most be mortal to the *body* of the Theosophical Movement—the Theosophical Society. It could not affect the Message she delivered, which was for the future as well as the present, and which was already too widely disseminated during her lifetime ever to be destroyed, however it might be retarded, pirated or corrupted. But the assaults on Mr. Judge were in fact a deadly blow at the *soul* of the Theosophical Movement—the Esoteric Section,—formed by H. P. B. in 1888 as a second attempt to establish that "nucleus of Universal Brotherhood" which the Theosophical Society had failed to achieve. If the Esoteric Section could be broken and split up the Theosophical Society would in time either cease to exist or degenerate into a new "religion," and that "Brotherhood for which Humanity is vainly waiting for the last eighteen centuries," would continue to be a mere abstract Utopia.

All that the world or any student knows of Masters or of Theosophy, is owing to the wisdom and the sacrifice of two of those very Masters Themselves, who put on human flesh to bridge the gulf between Their world and ours. Until this fact is under-

stood, until Their nature and mission is recognized, Theosophy and Theosophists will remain as nominal as Christians or Buddhists or Hindus or whatnot. To understand the fact and to recognize the nature of the Theosophical Movement of the nineteenth century, students must go back to the point of beginning, must *study and apply* the teachings given them to the history of the last thirty years, to their own natures and experiences, and to the claims and pretensions of organizations and exponents who presume and assume to speak as theosophists for Theosophy.

The history of Masters and Theosophy, of H. P. Blavatsky and Wm. Q. Judge, is the history of the Theosophical Movement. All are interwoven and interblended at every step. They cannot be separated save through lack or loss of that very discrimination which it is the whole purpose of Theosophy to foster. Any lesser view is a loss of all true perspective. That that perspective was not obtained, or that it was lost in the storms of "pledge fever," is evidenced by the failure of the original and of the subsequent theosophical societies, and of their members, to maintain in any degree the spirit of the First Object, no less than by the corruptions and one-sided and partial presentations of the original teachings that now pass current as "theosophy" and as "later and more complete revelations."

After the Coulomb conspiracy H. P. B. went to Europe and then to London where she took full charge of the Theosophical Society there, under a "Presidential order" from Col. Olcott, the facts in relation to which were misstated by Col. Olcott in his *Old Diary Leaves*. In October, 1888, again under a "Presidential order" from Col. Olcott, she established publicly the Esoteric Section, with herself in sole charge by the voluntary pledges of the members. In July, 1890, she published in *Lucifer* a proclamation that she would exercise presidential authority for the whole of Europe. She had already, by public official letters and by the official document of December 14th, 1888, proclaimed Mr. Judge as the one "to whom chiefly, if not entirely the Theosophical Society owes its existence in 1888," and as her "sole representative" in America.

After her death in 1891, the Esoteric Section—now School—was reorganized. Mr. Judge was looked to and accepted by all as the LINK between the School and the Masters, and between the School and the Society. It is clear to our minds that the last phrase of H. P. B.: "KEEP THE LINK UNBROKEN; DO NOT LET MY LAST INCARNATION BE A FAILURE," referred directly to Mr. Judge. When one considers this saying in connection with her Letters to the American Convention of 1888 and of 1891; with her document of December 14, 1888; with the Notice of August 9, 1890; with the solemn warning to the Members of the School in the Introductory to the Third Instruction to "defend Wm. Q. Judge when the time comes;" with her Letter of October 23rd, 1889, for the more intuitional of the students:

"W. Q. Judge is the *antaskarana* (the 'bridge,' the 'link') between the two *Manas(es)* the American thought and the trans-Himalayan esoteric knowledge;" with the known relationship existing between H. P. B. and Mr. Judge; between both and the Masters; with the unbroken fidelity and comprehension of Mr. Judge—when all these are considered, we say, it should become clear that of all the profoundly occult sayings of H. P. B., none contains a deeper, more direct, or more guiding significance than her last word to the Esotericists: **KEEP THE LINK UNBROKEN.** She knew how all too soon Mr. Judge was to be placed upon the rack and the cross by the Esotericists themselves, even as she had been pilloried and crucified by the world at large and by the Society as a whole.

In *Lucifer* for June, 1891, among the memorial articles on H. P. B. contributed by students was one by Mr. Judge which bore for its heading, "Yours Till Death And After, H. P. B.," a quotation of the sentence used by H. P. B. in concluding her letters to Mr. Judge. This article sounded clear and unequivocally the status of H. P. B. in the Society, the real purpose of the Society, its future, and the true relation and attitude toward H. P. B. It stands in complete contrast to the memorial articles by A. P. Sinnett and Col. H. S. Olcott, as well as all others written at the time. This article, and another entitled, "A Lion-hearted Colleague Passes," published by Mr. Judge in his *Path* for the same month, pointed unmistakably to the reverence and understanding in which H. P. B. was held by Mr. Judge. They were a bold proclamation of the essential nature of H. P. B., and as such, at variance with the actual working ideas of others prominent in the Society.

Mr. Judge's open assignment of an unique pre-eminence to H. P. B. was the moving cause for the cautiously worded belittlement of H. P. B. implied as well as expressed in Col. Olcott's Address at the Adyar Convention in December, 1891. (General Report of the Sixteenth Convention and Anniversary.) This pre-eminence, more and more held in Europe as in America, was the real occasion for the commencement in the pages of the *Theosophist* for March, 1892, of Col. Olcott's *Old Diary Leaves*. The ostensible purpose announced for this series of articles was "to tell the story of the birth and progress of the Theosophical Society." Little by little, as the chapters proceeded, Col. Olcott disclosed his vanity, his egotism, his envy and jealousy, his purpose to undermine and belittle the great work and place of H. P. B., and substitute himself as the chief figure in the career of the Society. The first series of *Old Diary Leaves* was concluded in the *Theosophist* for September, 1894. In the number for October, 1894, in commencing the "Oriental Series" of *Old Diary Leaves*, the virus of disloyalty and ingratitude had so far infected his character and that of others associated with him, that he was emboldened to speak more openly. He says that the "chief motive" was to leave behind him an "honest record of the beginnings of a great enter-

prise," and "as accurate a sketch as possible of that great personality-puzzle, Helena Petrovna Blavatsky, co-founder of the Theosophical Society." He declares "upon honour" that he has not written "one word about her or her doings, save in the spirit of loyalty to her memory and to truth," and "not a line in malice." He voices the following contradictory phrases, which may stand as a sample of many similar confused and bewildered statements uttered by himself, Mrs. Besant, and others, and accepted by many as expressions of truth, recognition, and loyal and grateful understanding of the nature and mission of H. P. B. The sentences follow.

I knew her as companion, friend, co-worker, equal—on the plane of personality.

None knew her so intimately as I, for none save me saw her in all her many changings of mood, mind, and personal characteristics.

Knowing her, therefore, so well, she was not to me what she was to many others—all goddess, immaculate, infallible, co-equal with the Masters of Wisdom; but a wondrous woman, made the channel for great teachings, the agent for the doing of a mighty work.

Just because I did know her so much better than most others, she was a greater mystery to me than to them.

But to me, her most intimate colleague, who had to deal with the vulgar details of her common daily life, and to see her in all her aspects, she was from the first and continued to the end an insoluble riddle.

On the hypothesis that she was a medium for the Great Teachers, only that and nothing more, then the riddle is easy to read.

We shall never get at the truth. If I recur again and again to the problem it is because, the deeper I go into these incidents of the past, the more exciting and baffling the mystery grows.

Old Diary Leaves, first series, was published in book form in 1895. And, since there is no standing still, but continual acceleration of progress in wrong as well as in right direction, Col. Olcott speaks in the *Foreword* of the book with still less of equivocation, and still more betrays his actual animus. He there says, "the controlling impulse to prepare these papers was a desire to combat a growing tendency within the Society to deify Mme. Blavatsky, and to give her commonest literary productions a quasi-inspirational character. Her transparent faults were being blindly ignored, and the pinchbeck screen of pretended authority drawn between her actions and legitimate criticism." Gaining fresh courage from these verbal potations, he goes on to say in the *Foreword*:

Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.

"She was," says Col. Olcott, "too great an occultist for us to measure her moral stature. She compelled us to love her, however much we might know her faults; to forgive her, however much she might have broken her promises and destroyed our belief in her infallibility. And the secret of this potent spell was her un-

deniable spiritual powers, her evident devotion to the Masters whom she depicted as almost supernatural personages, and her zeal for the spiritual uplifting of humanity by the power of the Eastern Wisdom."

Urged on by the force of the maleficent influences under whose sway he had fallen, Col. Olcott, in a *Postscript* to the *Theosophist* for April, 1895, discusses a Message from the Masters, through H. P. B., to the native members of the Prayag (Allahabad) Branch of the T. S., and sent about 1881, and which had been given publicity by Mr. Judge on purpose to bring Col. Olcott and Mrs. Besant unequivocally into the open as accusing H. P. B. no less than himself of being the bearer of false Messages from the Masters. Col. Olcott says the Message "bears upon its face the seal of its condemnation." He says he "picks up the gauntlet for the honour of the Masters and the benefit of the Society," and that "in so many words, then, he pronounces the message a false one, and if this is likely to shatter H. P. B.'s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be: the sooner the monstrous pretense is upset the better for her memory and for a noble cause." He repeats that "the simple theory of mediumship has explained many equally deceptive and even more exasperating messages from the invisible world: and she has herself written and said to the spy Solovyoff, that at times she was possessed by evil influences. We know all the weight that such a suggestion carries, and yet repeat it in the full conviction that the discoveries of hypnotic science have already furnished proof of its entire reasonableness."

He says the message grossly violates the principle on which the Society has built itself up from the beginning, speaks of its "palpable proof of fraudulency," compares it to the "staring falsity of many pretended spirit photographs, drawings and letters," and ends by saying that "the moment that the dogma is established that the genuineness of H. P. B.'s series of Mahatmic letters depends upon the acceptance of such a fraud as the above, the Society will have to find another President, for it would soon become the game-preserve of rogues."

It is interesting to compare this final ingrate's blow at the integrity and character of H. P. B., and this judgment upon one of her Messages, with the Master's own statements to Col. Olcott in a letter which was phenomenally delivered to him in mid-ocean in 1888, in reply to some of Olcott's many grumblings and jealousies of H. P. B. Extracts from this Letter, certified by Col. Olcott himself, were published in *Lucifer* for October, 1888. In that Letter the Master tells Olcott that H. P. B. is Their *direct Agent; with occult matters she has everything to do*; They have not 'abandoned' her; she is not 'given over to chelas'; that these things must be told to all. It is of utmost value also to compare Olcott's views and opinions with H. P. B.'s own statement in

regard to her messages in the quotation with which this Chapter commences, and her specific statements as to all her books and other writings, to be found in her article "My Books" signed just before her death, and printed in *Lucifer* for May, 1891, which statements are also confirmed in the further text of the Master's Letter to Olcott just spoken of.

There is, in Col. Olcott's writings subsequent to H. P. B.'s death, as in the writings of Mrs. Besant, Mr. Sinnett, and others, the clear evidence of that *loss of moral balance, unconsciously to themselves*, of which H. P. B. spoke in the Preliminary to the Third Instruction, some extracts from which we gave in the last Chapter. The contradictions, confusions, the mental and moral disarray, of these would-be chelas as shown in their own writings are the evidence of "the actual existence of the terrible forces" of those "mental, hence subjective and invisible, yet withal living and potent, influences around all of us," that betoken the activity of the Dark Brothers, of which H. P. B. wrote in her Letter to the American Convention of 1891 with prophetic foresight. The "mediumship," the "obsessions," the "extraneous influences," of which these students accused H. P. B. and Mr. Judge, are in fact the pitfalls into which they themselves have fallen, as shown by their utter and entire ignorance of their own inconsistencies, falsifications, and lapses from the canons set for themselves in their earlier and truer efforts. The ever-present proof positive of mediumship and the influence of extraneous subjective potencies is this unconscious loss of moral balance, and this equally unconscious mental irresponsibility of the victim.

"Those who break the laws of the inner life lose their psychic health. 'Mediums' become mad, suicides, miserable creatures devoid of moral sense; and often end as unbelievers, doubters even of that which their own eyes have seen." Thus *Light on the Path*. The history of the mad efforts of many probationary chelas to break into the psychic world, without preparation, and in violation of the warnings of the Teachers, is a history all too familiar to the student of the record of the theosophical Movement. The way is strewn with the wrecks of individuals; and the wreck of the Society and of the School is due to the rash and ignorant confidence of the students in their own powers, their own virtues, their own fitness, and their consequent lack of trust in the wisdom, the love, and the power of the Lodge and its Messengers.

The courage, the energy, the devotion, of Col. Olcott, manifested in so many ways and through so many years, but made him the more perfect and the more fatal instrument in the hands of the Dark Powers, and the same is true of Mrs. Besant. Vanity, pride, and ambition, self-complacency and self-sufficiency, are the open doors for the unseen entrance of the Brothers of the Shadow. Then dissensions are sown, doubts are instilled, suspicions breathed, and always of others and of the Teachers, until finally all things are seen contrary to their true intent. These are the "inherent

imperfections of Human Nature," through which "advantage is often taken by our ever-watchful enemies" of our "noblest qualities" to "betray and mislead" us.

The aspersions cast by Col. Olcott on the memory, the name and fame, of H. P. B. and of Mr. Judge, were all done to "purify" the Society, to preserve "the honour of the Masters and of the Society." The same is true of Mrs. Besant. Every canon of honor and of truth, of Theosophy and Occultism, was broken by students in the name of Theosophy and the Masters! Is this incredible? The indisputable facts are of record in the writings and actions of those very students, and need but to be known and related. The millions who have been tortured physically and mentally, morally and spiritually, in the history of the Church called Christian, and all in the name of Christ and his teachings, have their counterparts in the history of the theosophical Movement. The pharisees crucified Christ in the name of the Law. Their successor, the Church, crucified his teachings. H. P. B. and W. Q. J. were crucified and betrayed by their own students. Their teachings of Theosophy are being crucified by their professed followers, the "theosophical" churches of to-day.

The Theosophical Society as a whole—meaning thereby the "Third Section" of the original foundation—definitely broke off its connection with the Masters at the period of the Coulomb conspiracy in 1884-5, through its lack of loyalty and gratitude to H. P. B., who was Their Messenger and the Society's mother, guardian and link. Thenceforth the Society existed as one of many with large aims and objects in theory, but in practice untrue to its own proclaimed purposes. It thereafter existed in India as an organization, and its leaders and members worked for their organization in the same way as the adherents and beneficiaries of any other sect or party work. The Masters did not desert the Society; on the contrary, They fostered as before whatever of good intent remained, encouraged whatever possibilities of right action might arise. But as a specific instrument for Their work, it had failed; had in fact rejected Their guidance, and naught remained but the waning reflected light appropriated from Their teachings. Col. Olcott, and the other Europeans who went to Adyar, fell more and more under the sway of Brahmin and sectarian influences, and the Society ceased to be a channel for Theosophical teachings and ideas. It became at best but a common forum for disquisitions, discussions and disseminations under the Second Object.

In Europe the writings of Mr. Sinnett and others had aroused a wide-spread intellectual interest in cultured circles. The Teachings of the Masters, as interpreted in the *Occult World* and in *Esoteric Buddhism* were studied in the light of the speculations and empirical researches of modern science, and high hopes were entertained that the new philosophy would disclose the mysteries of the many missing links suggested but not solved by the efforts

of Darwin, Spencer, Huxley, Wallace, Crookes and others. A study of the literature of the period shows clearly how the Indian mind reverted to the study of their own religious books and metaphysical systems, using Theosophy as a mere tool and instrument in that service. Equally, in Europe, the student writings for the same epoch show a continual use of theosophical ideas to revise, correct, strengthen, and support Western ideas of the powers in nature and in man.

Only in America does the output of the time show a sustained and persistent effort to promote and foster work along the lines of the First Object. It is of immense interest and value to contrast the pages of the *Path* and the pamphlets of the American Section, with the writings of Mr. Sinnett and the *Transactions* of the London Lodge in Europe, and with the numbers of the *Theosophist* in India, during the period following the Coulomb conspiracy. They show, in undeniable black upon white, the differing tendencies in the three sections of the Theosophical Society with regard to its three Objects.

Practically all the theosophical writings of Col. Olcott, from his Address at the first formal meeting of the Society in 1875, to his death in 1907, are devoted to himself as the chief figure, the Society and its purely academic affairs, to phenomena, to his own speculations and opinions. His writings when analyzed and related, show no change of nature, but an ever-increasing current in the line of his own personal and human tendencies. He approached H. P. B., the Masters and Theosophy in precisely the same spirit of self-sufficiency and self-complacency as he manifested during many precedent years in the investigation of spiritualism, mediums, their phenomena and utterances. The spirit of his *Old Diary Leaves* is the spirit of his *People From the Other World*. Some of the "communications" were true, some false. Some of the "mediums" were tricky, some trustworthy. Sometimes "messages" through the same medium were genuine, sometimes spurious. But Col. Olcott was always the sufficient judge. He believed in mediumship, but in no medium save as his own unfailing powers of discrimination passed judgment. He believed in communications, but in no message save as it accorded with his own opinions. His writings in connection with the theosophical teachings and phenomena show how utterly unchanged his nature remained. He was always "testing" H. P. B. He recurs again and again, and yet again to the subject. At times he approves; at times affirms; at times doubts, anything and everything. But of H. S. Olcott, his accuracy, his judgment, his decisions, he has no doubts. Whatever coincided with Col. Olcott was sound beyond peradventure; whatever was at variance was suspicious at best, and at worst was anathema. He has a theory for everything he does not understand, and where conflict arises between his theory and his facts he adds a sufficiency of fresh theories to bridge his passage.

He worked with the utmost zeal and unflagging energy for the third part of a century, never, we think, for one moment doubting or distrustful that he was carrying on the work of the Masters in the truest and highest sense. Doubts he had in abundance as to H. P. B., Mr. Judge, and others, of their ability, their powers, their knowledge, their fitness and steadiness in the service of the Masters, but of his own powers of discrimination there appears to have been no doubt whatever. His vanity made a more and more open channel for the entrance and action of those subjective living influences to seize upon his noblest qualities and pervert them, in what he esteemed to be the service of the Masters, to ingratitude and disloyalty to the Messengers of those very Masters, and the steering of the Theosophical Society upon the barren shoals and sand-banks of thought to which have drifted, through the same influences, the great world religions.

The same basic assurance of one's own human comprehension and fitness of judgment and understanding dominates the writings of Mr. Sinnett. Put into communication by H. P. B. with those Masters whom he first heard of through her, Mr. Sinnett questioned her fitness and desirability for Their purposes. This seems incredible. One has but to read *The Occult World* to have the facts in Mr. Sinnett's own oft-repeated words. There did not appear to him any inconsistency or incongruity in accepting the idea of Masters of *Wisdom* and at the same time holding the idea of Their having an incompetent Agent in H. P. B. His sincerity and good faith are shown by his own statement of the facts in entire simplicity. He and Mr. Hume were ready to give the Masters a better Agency in themselves and a better instrument in a Society which they themselves should manage. The fact that the Masters replied in explicit terms that H. P. B. was Their own choice; that the Society had been founded and was under Their direction, and the pointing out to Mr. Sinnett and his friend that ingratitude was not one of *Their* vices, in no way disturbed Mr. Sinnett's ideas or equanimity. All he gathered was that as the Masters were already wedded to H. P. B. and the Society, Their hands were unfortunately tied to an alliance which They could not break. Mr. Sinnett went to England, and the London Lodge embodied his ideas of what a proper Theosophical Society should be, and its pragmatic *Transactions* his ideas of what constitutes the practical application of the teachings of Theosophy. Warning after warning was given him, for his devotion, however falsely based and illogically directed, earned him repeated efforts at correction, but to no avail. After 1885, according to the Master's own statement, no direct communication was had by Them with him. Fortified in his own self-assurance, Mr. Sinnett never knew the difference but went steadily on receiving through alleged clairvoyants and sensitives "communications" from the Masters confirmatory of his own views, ideas and opinions. After the publication of the *Secret Doctrine*, wherein H. P. B. corrected the grossest

and most wooden of the interpretations contained in *Esoteric Buddhism*, Mr. Sinnett told her to her face that she was under "other influences" than those of the Masters, and continued his own speculative voyages. Finally, in the years following the death of H. P. B., the rising tide within the Society caught him in its flow and in *Lucifer*, the *Path*, and the *Theosophist* in identical articles published in the fall of 1893, he reaffirms his own position and the accuracy of his own presentation, publicly slurs H. P. B., and declares the continued receipt of communications from the same Master who wrote him with such kindly yet cold emphasis in the letters of the *Occult World*.

The student who mentally grasps the teachings and life of H. P. B., and then contrasts them with the teachings and practice of Mr. Sinnett, or Col. Olcott, or Mrs. Besant, must come to the unavoidable conclusion that they cannot all represent the same Source. If H. P. B. was truly the Messenger of the Masters, and her writings truly their Message of Theosophy, then the attitude of Olcott, Sinnett, Besant *et al*, and their writings at variance and in opposition to H. P. B.'s plain indubitable statements, may be anything one chooses to believe, but *not* Theosophy and *not* from the Masters of H. P. B.

On the other hand, if these and other oppositional and contradictory teachings and practices are accepted, then the teachings of Masters, and the whole edifice of Theosophy falls to the ground, like the baseless fabric of a dream on waking. For, without exception, *all* these students, claimants, *poseurs*, and self-styled adepts, initiates and revealers, are compelled, will ye nil ye, to trace back to H. P. B. and her Masters. One and all, *at the beginning*, heard of Masters from H. P. B., got their communications, if any, through her, saw clearly and spoke clearly her status and position. Not until, after falsely assuming the rôle of teachers and exponents of Theosophy, their own published statements were found to be in contradiction to what H. P. B. had written, or their practices such as she had condemned or warned against, did these one time students and humble neophytes deny, defame and belittle H. P. B. *They had to, in order to maintain their own assumed position.* H. P. B. shown to be a "medium," weak, fallible, subject to pride, anger, errors of judgment, mistakes of transcription, what-not, their own position was at least as good as hers, their own discrimination better.

We have never seen in any of these various leaders any ardent disposition to encourage students to study and assimilate the writings of H. P. B.; any eagerness to have their own writings subjected to the test of their concordance with the philosophy expounded by her; but a great abundance of claims and affirmations of their own powers and means of communication and correction; a great willingness that the original teachings should lapse into desuetude and their own more "modern" writings be studied instead.

Wherever it has profited them to refer to H. P. B. they have invariably done so, in terms adjusted to their requirements and necessities. Their praise and their blame; their criticisms and their commendations of H. P. B., have invariably, in their later years, when the fountain, *for them*, had ceased to flow, been inspired by one purpose, sustained by one motive—to reap whatever was to their own advantage.

A sharp and clear instance may suffice. Recently a sincere and well-meaning follower of Mrs. Besant wrote for our correction and information that Mrs. Besant had consistently been a devoted and loyal defender of H. P. B. and directed our attention to Mrs. Besant's book, *H. P. B. and the Masters of Wisdom* as evidence and proof thereof. This student failed to recognize that Mrs. Besant's booklet was written and published in 1907. This was 16 years after the death of H. P. B. and more than 25 years after the Coulomb case and the Report of the Society for Psychical Research. Chronologically speaking it can be compared with a "defense" of George Washington to-day against the charge of conspiring to make himself king of the Colonies in post-Revolution days. The student should have compared Mrs. Besant's "defense" of H. P. B. against the attack of Solovyoff in 1895, printed in *Lucifer* of May in the same year, the lukewarm and halting phrases of which afford an ample explanation of Mrs. Besant's real motives in writing the "defense" of 1907, which was printed at the time when she herself was under the deepest suspicion and gravest doubt for her part in the so-called "Adyar manifestations" at the time of Col. Olcott's death and her determination to succeed him in the Presidency of the Society; and when her "fellow initiate" with whose name we shall not willingly defile our pages, was proved to have been, and confessed to have been, guilty of nameless infamies. Having defiled and polluted sacred names and terms, Mrs. Besant dragged to her succor the unresisting memory of H. P. B., and a belated account of the Coulomb events. *H. P. B. and the Masters of Wisdom* is not a defense of H. P. B., but an attempt on Mrs. Besant's part to shelter herself behind H. P. B., and place herself in the rôle of one who was doing the Master's work and receiving therefor the same treatment as was accorded H. P. B. Brought to book, she essayed, default of other defense, to fortify herself with the bodies of the dead.

The assaults on Mr. Judge in 1894-5 cannot be understood till the position of the combatants in regard to H. P. B. is understood. From first to last H. P. B. and W. Q. J. stood with each other and with Masters in unbroken relation. In assaulting Mr. Judge his accusers were compelled to change front in regard to H. P. B. The incidents and indications to which we have pointed are necessary to be followed up by students who wish to verify for themselves the statements made. We are now in position to consider the direct events in the conspiracy against Mr. Judge.

PSYCHIC AND NOETIC ACTION* 1

" . . . The knowledge of the past, present, and future, is embodied in Kshetrajna (the 'Self')."
—*Occult Axioms*.

II.

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological," both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom," p. 3),† and acquaint him-

*This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.
†See *Lucifer* for October, Editorial, Part I. [Reprinted in *Theosophy* for May, 1915.—Ed. *Theosophy*.]

†This article will later be printed in *Theosophy* [Ed. *Theosophy*.]

self with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the “wisdom from above.” In another editorial, “Kosmic Mind” (April, 1890),* it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work “*supersensible beings*.” Occultism regards every atom¹ as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

“No good ground exists for speaking of any special organ, or seat of memory,” writes Professor J. T. Ladd.² “Every organ indeed, every area, and every limit of the nervous system has its own memory” (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobic prejudices of the Materialists who may read this and sniff contemptuously at the mention of “Universal Mind,” and the Higher *noëtic* souls of men. But, what *is* memory, we ask. “Both presentation of sense and image of memory, are transitory phases of consciousness,” we are answered. But what is Consciousness itself?—we ask again. “*We cannot define Consciousness*,” Professor Ladd tells us.³ Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people’s private and unverifiable hypotheses; and this, on “questions of cerebral physiology *where experts and novices are alike ignorant*,” to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that “if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts

*This article was printed in *Theosophy* for January, 1915.

¹One of the names of Brahman is *anu* or “atom”.

²Professor of Philosophy at Yale University.

³“Elements of Physiological Psychology.”

of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i. e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, *i. e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e. g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events

must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought*. It is only the higher forms of the latter, the *super-conscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units*—act under laws of their own, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the

*We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics beyond recovery.

touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its

action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure *noëtic* and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralyzing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed

*Another name for the universal mind.

and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (b) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *per-*

sonally through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the *Light*”—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

“We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

“The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i. e.*, the lower *Manas* or Nephesh) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.*”*

The “central and eternal fire” is that desintegrating Force that gradually consumes and burns out the *Kama-rupa*, or “personality”, in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us:

“All the magical operations consist in *freeing* one’s self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee,’ says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me.’ The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*’”

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit—or “Soul Dynamics”.

*“Dogme et Rituel de la Haute Magie,” quoted in “Isis Unveiled”.

GENIUS*

"Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . ."

—CRABBE.

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être*, the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy*," or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

"For what you see is but the smallest part. . . .
But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to contain it. . . ."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

ends of the great Life-Cycle.¹ This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The Egos of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amun, the Divine Wisdom. . . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-BUILDER*."* (I Cor. III., 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY even the *hidden* Wisdom." (*Ibid.* II., 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their 'hero worship.' But have the modern historians ever fathomed the cause of such 'worship?' We believe not. Otherwise they would be the first to become aware that that which was 'worshipped,' or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the pro-

¹ The period of one full *Manvantara* composed of Seven Rounds.

* A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

fane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as 'Princes')—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"? Verily was Paul right in declaring that "we speak wisdom. . . not the wisdom of this world. . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies the language of the Initiates and their secrets no *profane*, not even an 'Archon' or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*." (*Ib.* v. II.)

Were Chapters II. and III. of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, "the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still succeeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or con-

descend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand artificial genius, so often confused with the former, and which in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i. e.* each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius*, so called, back into its own primordial element, which is chaos again, or *evil*, or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas*. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

“If not protected, pruned, and fed with care,
Soon dies, or runs to waste with fitful glare—”

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasa putra*, the Sons of Wisdom,” for true genius lit at the flame of our higher nature, or the Ego, cannot die. This is why it is so very rare. Lavater calculated that “the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions.” This is indeed interesting, though not too complimentary to *human* nature, if, by “genius,” Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, “protected, proved, and fed,” and not the genius, we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him, through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is

made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the “one in ten millions.” Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. “Genius, requires cultivation,” says one; “Genius is vain and self-sufficient” declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an “inflammable constitution,” will even show it “a prey to every passion but seldom delicacy of taste!” (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis*; and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitively a true “great soul” full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIII. century the “Angelic Doctor” snubbed Pope Innocent IV. who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that “the age of the Church is past in which she said ‘Silver and gold have I none!’ ‘True,’ was the ready reply; ‘but the age is also past when she could say to a paralytic, ‘Rise up and walk.’” And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased.

While every Christian State breaks with its laws and customs, with every commandment given in the Sermon of the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles."* Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognised genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophisticated reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

. . . "the weak to bend, the proud to pray
To powers unseen and mightier than they. . . ."

This is now called SUPERSTITION. . . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgment that there are things in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this

* See "Going to and Fro" in *Theosophical Activities*, 1st article.

is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness:" nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa*. Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i. e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool, SCEPTICISM MAKES HIM MAD.*"

H. P. B.

WILL AND DESIRE*

WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

DESIRE, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

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THE GREAT QUEST*

(Continued from May)

THE Religionist, of course, denies that man can become a god or ever realise in himself the attributes of Deity. He may recognise the necessity of re-incarnation for ordinary worldly men, and even for those who are not constant in their detachment and devotion, but he denies the necessity for that series of trials and initiations which must cover, at all events, more than one lifetime—probably many. It would appear as if the theory of evolution might be called in, to aid this latter view. If it is acknowledged that we, as individuals, have been for ever whirling on the wheel of conditioned existence; if at the beginning of each manwantara the divine monad which through the beginningless past has inhabited in succession the vegetable, animal, and human forms, takes to itself a house of flesh in exact accordance with previous Karma, it will be seen that (while inhabiting a human body) during no moment in the past eternity have we been nearer the attainment of Nirvana than at any other. If then there is no thinkable connection between evolution and Nirvana, to imagine that evolution, through stages of Adeptship, conducts to Nirvana, is a delusion. “It is purely a question of divine grace”—says the Religionist. If in answer to this view, it is contended that the light of the Logos is bound, eventually, to reach and enlighten every individual, and that the steady progress to perfection through Chelaship and Adeptship would, therefore, be a logical conclusion, it is objected that to assert that the light of the Logos must eventually reach and enlighten all, would involve the ultimate extinction of the objective Universe, which is admitted to be without beginning or end, although it passes through alternate periods of manifestation and non-manifestation. If to escape from this untenable position we postulate fresh emanations of Deity into the lowest organisms at the beginning of each manwantara, to take the place of those who pass away into Nirvana, we are met by other difficulties. Firstly, putting out of consideration the fact that such a supposition is expressly denied by what is acknowledged as revelation, the projection into the evolutionary process of a monad free from all Karma, makes the law of Karma inoperative, for the monad’s first association with Karma remains unexplained; and also it becomes impossible to say what the monad was, and what was the mode of its being prior to the projection into evolution. It must be noted that although the law of Karma does not explain *why* we are, yet it satisfactorily shows *how* we are what we are; and this is the *raison d’être* of the law. But the above theory takes away its occupation. It makes Karma and the monad independent realities, joined together by the creative energy of the Deity, while Karma ought to be regarded as a mode of existence

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of the monad—which mode ceases to be when another mode, called liberation, takes its place. Secondly, if the monad in attaining liberation only attains to what it was before its association with Karma, *à quoi bon* the whole process; while, if it is stated that the monad was altogether non-existent before its projection, the Deity becomes responsible for all our sufferings and sins, and we fall into either the Calvinist doctrine of predestination as popularly conceived, or into the still more blasphemous doctrine of the worshippers of Ahriman, besides incurring many logical difficulties. The teaching of our eastern philosophers is that the real interior nature of the monad is the same as the real interior essence of the Godhead, but from beginningless past time it has a transitory nature, considered illusive, and the mode in which this illusion works is known by the name of Karma.

But were we not led astray in the first instance? Ought we not to have acquiesced in the first above given definition of the theory of evolution? The premiss was satisfactory enough—the mistake was in allowing the religionist's deduction as a logical necessity. When the religionist states that there is no thinkable connection between evolution and Nirvana, he merely postulates for the word evolution a more limited scope than that which the Occultist attaches to it, viz., the development of soul as well as that of mere form. He is indeed right in stating that the natural man, while he remains such, will never attain the ultimate goal of Being. True it is, for the Occultist as for the religionist, that, to free himself from the fatal circle of rebirths, he must "burst the shell which holds him in darkness—tear the veil that hides him from the eternal." The religionist may call this the act of divine grace; but it may be quite as correctly described as the "awakening of the slumbering God within." But the error of the religionist is surely in mistaking the first glimmer of the divine consciousness for a guarantee of final emancipation, at, say, the next death of the body, instead of merely the first step of a probationary stage in the long vista of work for Humanity on the higher planes of Being!

To provide ourselves with an analogy from the very theory of Evolution which we have been discussing, is it not more logical to imagine that, in the same way in which we see stretched at our feet the infinite gradations of existence, through the lower animal, vegetable, and mineral kingdoms—between which indeed, thanks to the recent investigations of scientific men—there is no longer recognised to be any distinct line of demarcation—so the heights (necessarily hidden from our view) which still remain to be scaled by us in our upward progress to Divinity, should be similarly filled with the gradations of the unseen hierarchy of Being? And that, as we have evolved during millions of centuries of earth-life through these lower forms up to the position we now occupy, so may we, if we choose, start on a new and better road of progress, apart from the ordinary evolution of Humanity, but in which there must also be innumerable grades?

That there will be progress for Humanity as a whole, in the direction of greater spirituality, there is no doubt, but that progress will be partaken of by continually decreasing numbers. Whether the weeding out takes place at the middle of the "great fifth round," or whether it be continually taking place during the evolutionary process, a ray of light is here thrown on the statement met with in all the Bibles of Humanity as to the great difficulty of the attainment. "For straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it; but wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in thereat." This and parallel passages doubtless refer to the weeding out of those who are unfit to continue the progress, on which the more spiritualized Humanity will then have entered. The most vivid picture of the comparative handful of elect souls, who are fit to achieve the great quest, will be obtained by contemplating the fact already stated, that the objective universe, with its myriads of inhabitants, will never, in the vast abysses of the future, cease to be; and that the great majority of humanity—the millions of millions—will thus for ever whirl on the wheel of birth and death.

But though Nature may give us an almost infinite number of chances to attempt the great quest, it were madness to put by the chance offered now, and allow the old sense-attractions to regain their dominance, for it must be remembered that the barbarism and anarchy which every civilisation must eventually lapse into, are periods of spiritual deadness, and that it is when "the flower of civilisation has blown to its full, and when its petals are but slackly held together," that the goad within men causes them to lift their eyes to the sunlit mountains, and "to recognise in the bewildering glitter the outlines of the Gates of Gold."

There are no doubt realms in the Devaloka where the bliss of heaven may be realised by those who aspire to the selfish rewards of personal satisfaction, but these cease to exist with the end of the manwantara, and with the beginning of the next the devotee will again have to endure incarceration in flesh. The eighth chapter of the Bhagavad Gita does indeed state that there is a path to Nirvana through the Devaloka, and amongst the countless possibilities of the Infinite who shall assert that this is not so? but the context surely implies such a detachment and devotion through life as is difficult for us even to contemplate, much less to realize.

However distant, therefore, may appear to us the achievement of the great quest, when we consider how much more closely we are allied to the animal than to the God, it must necessarily seem an infinitely far-off goal, but though we may have to pass through many life-times before we reach it, our most earnest prayer should be, that we may never lose sight of that celestial goal, for surely it is the one thing worthy of achievement!

To many the foregoing may appear as mere speculations, and the firmest faith indeed can scarcely call itself knowledge, but, however necessary the complete knowledge may be, we may at least

hope that its partial possession is adequate to the requirements of the occasion. To us whose feet tread, often wearily, towards the path of the great quest, and whose eyes strain blindly through the mists that wrap us round, steady perseverance and omnipotent hope must be the watchwords—perseverance to struggle on, though the fiends of the lower self may make every step a battle, and hope that at any moment the entrance to the path may be found.

As an example of these two qualities, and also because all words that strike a high key are bound to awaken responsive echoes in noble hearts, let us conclude with the following extract from the Ramayana:—

“Thus spoke Rama. Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man’s privilege to know the right and follow it. Betray and persecute me brother men! Pour out your rage on me O malignant devils! Smile, or watch my agony in cold disdain ye blissful Gods! Earth, hell, heaven combine your might to crush me—I will still hold fast by this inheritance! My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it is well-nigh broken now. Anguish may crush it utterly, and life may fail; but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man’s master.”

“PILGRIM.”

GIVE US ONE FACT*

SINCE last I wrote for *THE PATH*, the most distinct call I have heard from many students in the West is found in the cry: “Give us one fact!”

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some “scientific” men, while talking of Theosophy, have asked why the Masters have not “given us one fact on which we may begin and from which a conclusion might be reached;” and they—these students—most earnestly ask for that fact for themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his

* This article was first printed by Wm. Q. Judge in *The Path* for March, 1888.

select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art; statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the messengers have before this been directed to do and have not failed therein, that an exhibition of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.* Still others would say "It is a God!" or—"It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out,—even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Cabalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that

* We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen.—[Ed. *Path.*]

they might make worthless gold metal, which to-day is exchangeable and to-morrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they to-day have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages; his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

"But where," ye say, "is the *fact* in the pronunciation of the name of God?". The answer is by asking "What and who is God?" He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focussing in yourself the entire essence of them, each and all *at once*? Is this to be done by breathing forth "Jehovah" in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Aryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the Chandogya Upanishad: "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."

Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES.

NILAKANT.

THE GENESIS OF EVIL IN HUMAN LIFE*

EVIL is a mysterious subject, and of universal interest; it is continually presenting itself for discussion, and men exercise their minds very greatly upon it. It affects man deeply in his thoughts and speculations, because it is so large a factor in his life, and the cause of so much sorrow and suffering.

It is also an element which, though permeating his present existence as a canker, and paralysing and marring his happiness and the realisation of his ideals, man recognises *must* be eliminated from his life to the greatest possible extent, and especially in certain of its forms, in preparation for existence in a spiritual sphere. This recognition is one of the chief factors in the domain of personal religion, and the special aspect in which it is viewed determines the true or false conception of the means of salvation from evil.

The false conception of the means of salvation from evil rests upon the assumption that a *vicarious atonement* is essential; hence the religion of many is based, primarily, upon faith in the crucifixion of another being—an objective Christ—and only secondarily, and very indifferently, upon actual personal effort and suffering.

The true conception of salvation is based upon the literal acceptance of the exhortation of St. Paul: "Work out your own salvation in fear and trembling."¹

Instead of resting complacently upon the suffering of another, nailed upon a material cross by the hands of violent, unspiritually-minded men, its gaze is turned inwards, the arena of crucifixion is seen to be *there*, and the pain-giving nails and piercing spear are to pass through the sensitive forms of cherished personal desires, appetites, and subtler indulgences, not of the flesh only, but also of the mind and heart, extending and fixing them as to a cross until they expire.

But whence comes this canker, this cause of discord, confusion and paralysis, which we term evil? How has it arisen in the sphere of human existence?

In viewing the unlimited potentialities in man, in their number and extent, and in observing the boundless resources by which he is surrounded in his various domains of **external activity**, of thought, of emotion, and of personal cultivation, we can readily perceive that, were the discord of evil absent, his life would be bright, happy and full of intelligent purpose.

So it is continually asked what it is that has produced a world of activity and of feeling so inharmonious in its movements, so disjointed in its mutual inner relations, and so accompanied by sadness and fruitlessness? And the *wise* go further and ask, as the most pertinent and momentous of life-questions, how can the dis-

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1889.

¹ Philippians ii., 12.

cords be resolved, the canker of disunion eliminated, and the vitalizing elements of true wisdom and purpose introduced?

At the outset of any enquiry respecting evil it is essential to recognize that *it is not itself a thing*, but is the *form* which a certain thing, *i. e.*, man's behaviour, individually and collectively, has taken. *Apart from that behaviour it does not exist*; let the form of that behaviour be changed, so that it becomes an expression of the Supreme Law of Life, reflecting the beauty and harmonious operation of that Law, and Evil will no longer exist. Whence has this form arisen, and what has attached it to the area of human existence?

And further, why is the inner life of each individual man the arena of a continual struggle? How is it that there is within him an incessant conflict as to *which form*, the good or the evil, shall characterise the weaving fabric of his permanent individuality? Why is there not smoothness of movement, concord and peace in the world of thought, feeling and action, of which man is the centre and the creator?

On considering the nature and ways of man's life, we find that he shares with the lower animals those principles of existence and motives of action which minister to self-preservation—provision of the necessities of existence, protection from danger, and continuation of the species. In the brutes these principles and motives act without disorder. The animals obey their instincts, or inherent impulses, for the purposes of preservation, protection and continuation, but they obey their instincts *within a well-defined limit*, laid down by the exigencies and impulses of the moment.

No consciousness of the future plays any part in the action of animals, leading them to lay up store for the future or modifying in any marked manner other uses of their instincts; while their intercourse with each other is simple and obedient to certain natural impulses.

Man possesses these same impulses and instincts; but, in addition, he has been endowed with another group of qualities of greater range and force: memory, realistic perception of objects and of acts, prevision, and an infinite power of adaptation.

These make him master of countless resources, and give him conscious command over the past for the purposes of the present and the future.

But the animal nature in him retains its strength and is still an essential part of his being, connecting him with the objective world and prompting him to acts necessary to his existence.

So strong is this original nature that it tends to assert supremacy over the faculties of greater range and power, pressing them into its service and subordinating them to the ministration of its demands and needs. And the whole principle of the animal nature is *self*; this is the beginning, middle and end of animal existence. In the arena of animal life, whatever conflicts with Self, or opposes obstacles to its desires, is treated as antagonistic: if the opponent

be weak or the obstacle slight, it is crushed; if the opposite, it is fled from or avoided.

In all such conditions, however, there is but the one feeling of antagonism, which, if opposition be continued, passes at once into the ultimate stage of either fear or anger. The realm of the animal world, where Self is the natural ruler, is thus one of very simple arrangement and of few governing principles. In it right and wrong do not exist, but in their place, as sole arbiters of action, we find *Necessity* where self-preservation and propagation of the species are concerned, and where individual relations are involved we find *Expediency*.

In the obtaining of food, or in the assertion of possession or of supremacy, no law but that of the stronger or more cunning is recognised. Only the impulse to obtain that which is desired is obeyed, except when an instinct of weakness or of inferiority causes fear and either paralyses or instigates to flight.

When, therefore, the animal nature found itself in alliance with the higher attributes of intelligence, memory, foresight and resource, with which man is endowed, the strength of its emotions and the acuteness of its sensuous experiences, would become accentuated; and these, intensified by reflection from the more widely extended consciousness, would lead it to assert supremacy over the forces of higher range, in order that its several individual instincts might be the more effectually ministered to and gratified.

Memory and intelligence would enhance the pleasure found in gratifying desire, by seeking and providing those elements and conditions in which the pleasure was consciously found to exist, and by repetition of indulgence merely for the sake of individual enjoyment and advantage. Thus, the faculty of prevision and more acutely conscious participation in definite acts, could of themselves, in union with the original animal nature, only accentuate and enlarge the principle and power of Self and aid in developing that course of life which tended to exalt and strengthen it.

Had the evolution of man ever presented a stage of this nature, he would have been nothing more than an animal of exaggerated selfish desires gratified without restraint.

It is true that Modern Education, in its systems, methods and appliances, treats man as if he were a being actually in such a stage of development, practically ignoring, in its bearing upon him, his possession of any further endowments beyond these; but unhappily, Modern Education, being chiefly controlled by amateur educationists and self-appointed directors, is quite unrelated to its subjects—and treats it unworthily and ignorantly.

But with the endowments of which we have spoken and which alone would have made him *an animal of more definite consciousness merely*, a higher principle was also bestowed which carried with it a Law of Existence the very antithesis of the animal principle or Principle of Self. This higher principle, like Light in the physical world, appears as a simple essence in its complete form, but may, like Light, be dispersed into many beautiful and energizing rays by

refraction through suitable media. In its simple form, as a unit of force, this principle is *Spiritual Wisdom*.^{*} It illumines life fully and truly, and beneath its brilliant rays the true character of the individual and of the world in which he moves—its objects, paths, movements and destiny, arrange themselves before the inner vision in their real nature and relationship.

This Spiritual Principle, embracing as one of its rays the transforming force of Universal Love, the charity of St. Paul, is, as already noted, the direct opposite of the Principle of Self.

Yet the two principles are found to exist side by side in the constitution of man; the one essentially of the flesh and the world and adapted only for a sensuous physical existence, the other infinite both in capacity and in duration, and allying him with the ever-unfolding world of beauty, wisdom and power.

But they cannot thus exist within the same territory and remain passive in attitude towards each other; nor can they compromise their antagonistic claims and assert rule over departments of being entirely detached from each other. The rule they both strive to assert is over that *which is the very man himself*; each of them claims the Ego, the enduring essence within the visible and transient personality; that which, according to its own absolute choice and decision, will suffer or enjoy, decay or grow, drift at the mercy of every idle wind or steadily ascend the Mount of God.

The one or the other of these forces struggling within the breast of man must become supreme in ultimate rule. By one he is drawn towards this mode of life, by the other to a mode of life diametrically opposite.[†]

The higher principle with which he is endowed strives to reveal to his understanding that another destiny is intended for him than that of living the mere animal life of Self; and at times glimpses come to him of a world totally different in nature from that with which his external senses connect him. By degrees he learns that the *Life of Self* is destructive of all that is true and enduring, that it is false and delusive, and that it prevents the resolution of the discords of life into a full and complete harmony.

He recognises, also, that to yield to this disintegrating force, to that which produces chaos and decay instead of vitality, must be contrary to the law of his being, and will ever hinder the fulfilment of his destiny, *the union of his will and his intelligence with the Fount of Wisdom, Beauty and Power*.

The antagonism and energy of the contending forces become accentuated from the discovery of these truths, and confusion and unrest are generated within the arena of the struggle. The conscious object of this conflict cannot escape from the discomfort, perplexity and sadness it engenders, and he realizes, sooner or later, that his decision must needs be made, and his Will definitely and

^{*} "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good works."—James iii., 17.

[†] "The flesh lusteth against the spirit, and the spirit against the flesh."—Gal. v. 18.

permanently allied with the One Principle, or surrendered with unstable weakness to the other.

And here we may note that not only do the merely intellectual endowments furnish the nature below them with fuller means of gratification, but they even add special areas of personal life in which self-glorification may run riot. One of these is the area of self-seeking emulation, which in these days is crowded with vulgar activity, and which has been *criminally** extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race.

In another of these areas arise conditions which instigate to the display of imagined personal superiority and the enjoyment of meretricious and disintegrating social distinctions, manifested not only in the craving for titles and other individualising terms, but even in the active search for them, and in the pleasure derived from their use, exhibited in all the middle and upper grades of social, political and professional life. However plausible, however universal, this action of the lower mental endowments of man may be, it is a surrender to the Principle of Self, and one of the forms in which it is worshipped.

On this plane also arises the common display of personal arrogance and self consequence, which, through tyrannical and arbitrary acts, creates new forms of conflict in the arena of human thought and feeling, sets in motion ever-widening circles of mischief, calls into play the forces of "spiritual wickedness in high places," and leaves the actor himself at still greater variance with the supreme Law of Life.¹ This is the emphasised, more spiritual

* We have used the word *criminally* advisedly. The term is a just one, because of the disintegrating and deteriorating effect of the system alluded to upon mankind, individually and in its social groups. The system has not been imposed and maintained in ignorance. It was commenced and is maintained in defiance of the emphatic teachings of the New Testament, and embodiment of precepts asserted by those "who profess and call themselves Christians," to be based upon the highest authority and to have been taught by One for whom they profess the highest reverence. (See Matthew xx., 20-28; xxiii., 12; Luke xii., 34; xiv., 7-12; xvi., 15; John xiv., 15; Philipians ii., 3; James iii., 14-16, etc., etc.)

The spirit as well as the letter of those precepts is entirely against personal emulation and the struggle for notoriety, while the teachings which accompany them are, in many instances, illustrations of the moral and spiritual disasters which result from their infringement, and of the condemnation which eventually awaits him who transgresses. In spite of this clear and definite teaching, personal emulation is made a chief factor in a *normal, universal experience* of mankind, and at a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour*, or is each trained and fostered to its *own best possible development*?

¹The act of a late bishop of the English Church may serve as an illustration of what is here meant. He disinherited his only daughter, "to mark," as he said in his will, "*his sense of her conduct*." This daughter, in the exercise of her personal inherent rights and responsibilities, which no parental assumption can abrogate or remove, had married the man whom she loved, and her father had, from that time, refused all intercourse with her. She appealed to him in vain. Acts of this imperious and arrogant nature are, in varying degree, only too common.

They set in motion currents of evil and misery of which no one can foresee the end or the consequences. It is the forces underlying such acts which originate dogmatism, persecution, priestly assumption, and all forms of inquisition into personal life and personal convictions. Have these not brought sorrow, pain, social chaos, and national anarchy? Are they not still in operation around us? What said Jesus about personal arrogance and Phariseism?

form of self-worship—the most deadly enemy of the soul of man, and the greatest obstacle to its attainment of true blessedness.

An honest and thorough investigation of the truths and facts now set forth, both as regards the individual centres of life and of force with which man is endowed, and the relation of his Ego towards them and its use of them, leaves us in no doubt as to the origin of Evil, its true nature, and the logical character of its consequences. There is *that* within man, or overshadowing him, which presses towards rendering him master of himself and of life, by making him a true servant of the Deity; for only when he is the servant of the Most High will man cease to be the servant of the blind, self-centring forces which operate within him. “Ye *cannot* serve God and Mammon.”

And man is conscious of this overshadowing by the Supreme Principle of the Universe—Divine Knowledge and Divine Motive—“the Light which lighteth every man that cometh into the world.” He *would* receive it,* he even dallies with it, but alas! the lower forces are *more present* with him; he yields to them and assents to life on their plane; he yields to the motives which they create, though, while yielding, he knows that *he is destroying* the rule of God and is helping to flood the world with disease, darkness and death.

Thus, voluntarily choosing, or allowing himself to be led into, that which opposes his union with the Supreme Principle of Life—the Absolute in Wisdom, Knowledge and Power, he determines for himself and his race the resulting future; sowing persistently false seeds of life out of his own tainted heart,¹ is it strange that he should reap their natural fruit in sadness and dismay?²

“Sow an act, and you reap a habit,
Sow a habit, and you reap a character,
Sow a character and you reap a destiny.”

I.

* “The good that I would I do not: but the evil which I would not, that I do.” “I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.”—Romans vii., 19, 23-4. The force of the lower nature *becomes the law of sin*, of which St. Paul speaks, by surrender of the individual life of thought, feeling and motive to its control.

¹ “For out of the heart proceed evil thoughts,” etc.—Matt. xv., 19.

² Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”—Ephesians vi., 7-8.

THE FALL OF IDEALS*

IN a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be for ever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher is—“ever becoming;” but on the ultimate plane of the spiritual essence all is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists—the *central Spiritual Sun*.

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *debris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e. g.* by wars, specula-

* This article, under the sub-title “*Theosophical Views on the Preceding*,” was first printed by H. P. Blavatsky in *Lucifer* for December, 1889, following in that issue the leading article, which bore the title given above.

tions, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist. iii., 8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity—god, or *good*. Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet as—to paraphrase a Pauline text—"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

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

by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Anti-christ and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton: he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary*;—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men,) the demons of avarice, selfishness and hypocrisy. Michelet calls him the "Great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfulest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals*. Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence of the "First-Born" out of the

homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Purânic myths, the first *breaths* of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying, at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall*, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by

LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

"O Satan, tu peux dire à present: je vivrai!
Viens; l'Ange Liberté, c'est ta fille et la mienne
Cette paternité sublime nous unit! . . ."

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

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

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

II. P. B.

ON THE LOOKOUT

Mr. James M. Pryse in his "Restored New Testament" published at New York by himself, has undertaken a complex and difficult task, and he has performed it not only with marked sincerity but with a large measure of success. That the New Testament as we now have it is neither religion nor history has for long been a commonplace of critical knowledge. That it is crammed with the results not only of ignorance but of fraud has long been suspected. H. P. Blavatsky has said much along these lines both in *Isis Unveiled* and the *Secret Doctrine*, but her task was rather one of warning and of caution than of any elaborate emendation. She shows that the sacred text was mercilessly mutilated and tortured by those who allowed no scruple to interfere with their malign ecclesiastical ambitions, and that there was no hesitation to omit, to add to, or to change, wherever those ambitions seemed to demand such literary felonies. Indeed her strictures were so comprehensive and so severe that the actual task of restoration may well have seemed to be not only unnecessary but impossible.

None the less it has been essayed by Mr. Pryse in this substantial volume of over eight hundred pages, and he has essayed it with a full recognition alike of difficulty and of responsibility. He tells us that the text of the New Testament was deliberately falsified throughout, and that all those portions that may be regarded as genuine are, with the exception of a few fragments of the Epistles, prose plagiarisms from ancient Greek sacred poems, or the allegorical dramas forming part of the ritual in the Mysteries. He tells us also that all passages by which the Jesus-mythos is connected with the Old Testament are the work of forgers who employed stolen notes of the Greek mystery ritual in the fabrication of a "sacred" Scripture upon which it should be possible to found a new religion. The Apocalypse Mr. Pryse believes to be largely genuine and to be written by an initiate who gave his work a Jewish coloring in order to save it from the fanaticism of the new sectaries, and he therefore gives us a new metrical rendering of the Apocalypse and of the story of Jesus as found in the Synoptic Gospels. There is also a prose version of each for purposes of comment, that of the Apocalypse being strictly literal. In addition we have a literal translation of the full text of the Synoptics with comments on the spurious passages together with an analysis of the text of the Gospels showing the methods of the forger and trying to undo their work. The object of the whole volume is summarized by Mr. Pryse himself who says that he has tried to elucidate the Jesus-mythos as an allegory of initiation—the mystical story of a man who by his own efforts became a God.

It is possible to recognize that Mr. Pryse's work is a veritable treasure chamber of ancient lore and at the same time to reserve many of his conclusions for further analysis and examination. That is indeed what he himself wishes. His object is to present his conclusions in popular style and without even those supporting evidences that are now becoming increasingly available. His occasional digressions into the domain of occult science are often frankly conjectural, and to this there can be no possible objection in a volume that claims no authority and that is thus offered to discussion and criticism. At the same time the reader can hardly fail to be impressed alike by the evident value of much of the matter presented as well as by the uniform erudition and lucidity of the text.

One day someone will write a much needed book to show the extent to which the *Secret Doctrine* has been confirmed by modern scientific discovery. When it is written it will be a large book, and a surprising one, and it will not be regarded with favor by those scientists who have decorated themselves with the label of the pioneer. As an example of this, steadily advancing process of confirmation we may note something said by Professor Edgar Lucien Larkin in a recent issue of the *San Francisco Examiner*. "Mighty forces", says the Professor, "are at work in each atom, and rapid

motions. Chemical force is stored within, and electrical, both intense beyond all imagination. Modern scientific men, accustomed to deal hourly with immense magnitudes and formidable numbers, find that it is no use to try to think of the colossal store of Nature's atomic forces."

Now compare this with what the author of the *Secret Doctrine* has to say about the inventions and discoveries of Keely of Philadelphia. There we shall find a statement of the vibratory law of which the operations are dimly discerned by the science of today but were then hardly dreamed of. And we shall find further the very definite prediction that these atomic energies will not be allowed to be used by mankind until all likelihood of their being employed for wholesale murder and for social slavery has disappeared. A prominent scientist has recently said that the energies locked up in fifteen grains of hydrogen are sufficient to carry the American navy to the top of Mount Hood, and in comparison with such titanic forces as this the energies of dynamite and melinite sink into insignificance. And seeing the uses that are now being made of dynamite and melinite we may well congratulate ourselves that the atom still preserves its secrets undivulged.

Theosophy has just obtained some advertisement, and not of the best kind, from the death of Alexander Scriabin, the celebrated Russian musical composer. Mr. Scriabin was a Theosophist, and it was his theosophical studies that first introduced him to the law of correspondences between color and sound. He then conceived the idea of inventing what he called a "key-board of light" which was to be used as a constituent element with sound in the production of his desired effects. This keyboard was operated by a member of the orchestra according to a score written by Scriabin himself, and the audience was therefore invited to use both ears and eyes simultaneously. The result is said to have been anything but a success except with some few enthusiasts predisposed to applaud any weird novelty falsely labeled as mysticism or Theosophy. It may be remembered that Wassily Kadinsky, the Munich artist, is similarly using the name of Theosophy in order to exploit his efforts "to paint music" and with a similarly conspicuous failure. Scriabin's *magnum opus* was *Prometheus*, and Mrs. Rosa Newmarch tells us in the *Russian Review* that "according to the teachings of Theosophy the nascent races of mankind, not as yet illumined by the gift of Prometheus, were physically incomplete, possessing only the shadows of bodies, sinless because devoid of conscious personality (in theosophical terms without karma)." Mrs. Newmarch tells us many other things that are supposed to be the "teachings of Theosophy," and since these teachings are not copyrighted there seems no way to restrain the exuberances either of those who paint music, or orchestrate color, or act as interpreter between the initiated and a somewhat bewildered and contemptuous world.

Now Mr. Scriabin's experiments are of great interest from the scientific point of view but we can see no reason why they should be labeled Theosophy. It is true that Theosophy goes a long way to explain the law of correspondence between sound and color, but then Theosophy goes a long way to explain all the phenomena of nature. We may accept the theosophical solution of any of a hundred natural problems, but to isolate one among them, to build upon it a scheme of personal profit, to label it as Theosophy, and then to parade it upon the public stage is a proceeding as futile as it is unjust. For Theosophy is not to be found in material facts nor in new ways to stimulate emotionalism nor to tickle intellectual palates. Theosophy in its best sense is a system of ethics, and therefore no conceivable volume of material facts can be considered as having any theosophical value except to sustain and demonstrate that system of ethics. It is vagaries such as those of Mr. Scriabin, unrebuked by those to whom rebuke is a duty, that discredit Theosophy and cause it to be regarded by the public as but one of the innumerable intellectual and esthetic freaks that mark not the advance of the age but its degeneracy. Theosophy is intended to demonstrate that human brotherhood is a law and a fact in nature. Is this intention in any way evidenced by vaudeville of this sort?

One is inclined to wonder whether the popular scientist who dispenses wisdom through the pages of the *Sunday Supplement* is himself silly or whether he merely assumes that his audience is so. He is never quite so happy as when he is dispelling some "widespread delusion," which usually means no more than an effort to shatter a fact with a theory. And if the theory is enunciated with a sufficiency of long words that have no meaning for anyone we may suppose that it has its due effect on shallow and subservient minds.

For example here is Professor Garrett P. Serviss who occupies two columns of the *San Francisco Call* of March 24 in an effort to explain "why sometimes when I do certain things which I have never done before, there seems to be a vague memory of having done or seen that thing or place at some previous time." The phenomenon, says the Professor, "has been regarded as a proof of either one or the other of two propositions, viz, either that the person concerned has had a similar experience in a former life, or that his temporarily 'disembodied spirit' has visited the place, or performed the act in question, while he was asleep, or otherwise deprived of his usual state of consciousness." With the professorial grammar and the professorial composition we are not concerned, but the professorial explanation is an admirable example of the ability to say nothing in many words that seems a quite satisfactory substitute for knowledge.

But the Professor is not satisfied with one explanation. He supplies several, so that we may pay our money and take our choice. First of all the whole thing is a delusion. The feeling may be so vivid "that a shiver of indefinable dread runs through the nerves," but none the less "the deception is largely based upon the constructive power of the imagination, set at work by superficial resemblances." This means that we have once seen something slightly resembling the scene in question, and that the imagination exaggerates the resemblances until "a false likeness is built up by the simple and often unconscious process of eliminating or disregarding the unlike details and dwelling only upon the others." But this seems hardly satisfactory in view of the fact that the phenomenon is usually instantaneous and that it is accompanied by an overwhelming sense of reality.

But if we do not like this solution we may fall back upon the "subliminal self," which is always a very present refuge for psychologists in trouble. Of course the "subliminal self" means nothing. It is a mere phrase, but a most useful one. The modern psychologist, confronted with inexplicable phenomena, has merely to wave his hand and murmur "subliminal self," and at once we fall back abashed and wonder why we did not think of so simple an explanation for ourselves. And so Professor Serviss tells us that if other theories fail us we may fall back upon the "subliminal self" for the needed interpretation. Thousands of things, he tells us, pass before us which we do not notice, although they nevertheless "stamp an effect upon our minds without our knowledge." How luminous. Seeing that the mind and knowledge are almost convertible terms we might ask the Professor how anything can happen to the mind "without our knowledge." But we will refrain. He might try to explain. In the meantime we will receive thankfully his assurance that "many mysterious and apparently supernatural occurrences may thus be explained." No doubt. We may even look expectantly, hopefully, to the subliminal self for an explanation of the astonishing fact that vapid and slipshod ignorance of this kind can be given to a credulous public in the name of "science."

Professor Walters, head of the plant research bureau at Langhorne, Pennsylvania, is among the latest authorities to recognize not only that plants are conscious but that they may even possess emotions similar to those of humanity. Blue rockets, he says, show fear, and the deadly nightshade is "full of hatred." Both are plants, but none the less they have declared a deadly war upon animal life. The blue rocket carries one of the most fatal of poisons. One sixteenth of a grain shot from its poison pistol is enough to kill a man. If this plant, says the Professor, possessed the semi-muscular system of the carnivorous plants it would be more dangerous than cholera,

and he then goes on to maintain that plants possess memory and are capable of love as well as of enmity.

It need not be said that Professor Walters does not stand alone in his recognition of the consciousness of plants. The last few years have seen many striking discoveries along this line and tending toward a distinct advance in the status of the vegetable world which is now admitted to have not only consciousness but a sensory apparatus which responds readily to stimuli from the outside world. No less striking are some recent discoveries with regard to metals which also display astonishing correspondences to the human consciousness such as a sensibility to anesthetics and to fatigue. Science is naturally slow to admit conclusions that would necessitate a new arrangement of many of its frontiers, although there has been, and can be, no denial of facts that are sustained by careful and cautious research. The pressing need of the day is for some synthetic thinker who will collect these related facts and present them as evidence of a universal consciousness limited in its manifestations by its material environment but actually progressive through what are called the kingdoms of nature.

For some time past we have been hearing ecstatic accounts of the progress of Christianity in Japan and of an acquiescence on the part of the governmental authorities that amounts, if not to actual conversion, at least to its prelude. But the demands made by Japan upon China seem to point in another direction and to suggest that oriental diplomacy may have simulated an orthodox piety that it was very far from feeling. It may be remembered that one of these demands was for an absolutely free hand for the Japanese Buddhist missionaries in China and for unrestricted facilities in the performance of their work. Now this demand could hardly have been made by a government that was on the point of abandoning the Buddhist faith in favor of Christianity, and so we may reasonably suppose either that the Christian missionaries have once more allowed the wish to be father to the thought or that the stories of a rapidly approaching triumph for their faith were not wholly unconnected with the revenue which seems always available for the "conversion of the heathen." In this connection we may notice a letter from Mr. F. Revertera which appeared recently in the *New York Evening Post*. Mr. Revertera says:—"Being personally acquainted with conditions in Japan I venture to say that not only is the influence of Christianity practically naught in the land of the Rising Sun but every effort is being made to eradicate it. . . . It is difficult to reconcile the Japanese official communiqués 'made for America' with the Japanese demand that Japanese missionaries be allowed to overrun China for propagating Buddhism. Let us return the compliment and praise Buddhism." To praise another religion is not a part of the missionary equipment, but it may be that some recent events have at least taught the unwisdom of abuse.

An advance notice of "Jewish Mysticism" by Dr. J. Abelson leads us to anticipate the appearance of an important book. Rabbi Levi has given a sort of imprimatur to the work by saying that it was rendered eminently necessary by the failure of William James to draw from Jewish sources when writing of such subjects as Saintliness and Asceticism in his "Varieties of Religious Experience." Mysticism, he says, has been interwoven with the Jewish system not only of faith but also of laws, and that it is deserving of the careful attention of students. Dr. Abelson tells the story of Jewish mysticism from the time of the Essenes to that of Neo-Hassidiam in the Poland of the eighteenth century, and it is evident that he has covered much ground of which we ought to know more. Reincarnation was a part of this early Jewish mysticism, and so we find the author quoting the well known passage from the "Wisdom of Solomon" which says, "For I was a witty child and had a good spirit; yea, rather, being good, I came into a body undefiled." Dr. Abelson's book will receive more extended attention upon this page as soon as the publishers have made it available for general perusal.



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

JULY, 1915

No. 9

"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 chain of the latter."

H. P. BLAVATSKY: "Isis Unveiled," 1, 8-9 A. D. 1877.

CONTENTS

Masters and Their Message	-	-	-	-	-	417
The Bhagavad-Gita	-	-	-	-	-	431
Answers to Questioners	-	-	-	-	-	434
Mount Meru	-	-	-	-	-	436
Occult Vibrations	-	-	-	-	-	443
The Tidal Wave	-	-	-	-	-	446
Self-Knowledge	-	-	-	-	-	451
The Dual Aspect of Wisdom	-	-	-	-	-	452
An Allegory	-	-	-	-	-	460
On the Lookout	-	-	-	-	-	461

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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.

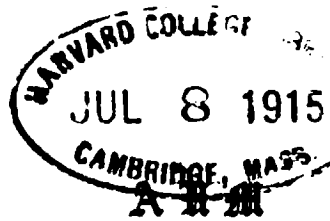
The defined Objects of the Society were as follows:

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 Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right and wrong, and all things.—*Brihadaranyaka-Upanishad*.

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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.

MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.
COMMUNICATIONS FROM MASTERS.

If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the bid-
dings of Master, the best he knew how, is left alone . . . and if the
. . . Society in general and its Esotericists especially leave him alone
. . . —then I say—let them go! They are No Theosophists;—and *if such
a thing should happen*,* and Judge be left to fight his battles alone, then shall I
bid all of them an eternal good bye. I swear on MASTER'S holy name to
shake off the dust of my feet from everyone of them. . . . I am unable to
realize that at the hour of trouble and supreme fight . . . any *true* The-
osophist should hesitate for one moment to back W. Q. J. *publicly* and lodge
in his or her protest. Let them read Master's letter in the preliminary (to the
Third Instructions). All that which I said about W. Q. J. was from His
words in His letter to me. . . . Do with this letter what you like. Show
it to anyone you please as my firm determination.

—H. P. B.—*Letters That Have Helped Me*, ii, 110.

A MAHATMA is a personage, who, by special training and education, has evolved these higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. . . . The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle. . . . When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true

* Italics ours.—Eds.

MAHATMA or not? . . . Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be.

—H. P. B., *Theosophist*, July, 1884.

And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self.

—*Light on the Path*.

In studying the history of the Theosophical Movement certain facts of great significance become very clear to the searcher. When these are grasped and their nature and bearing understood, very much that is otherwise confusing and inexplicable to the theosophical enquirer, is at once freed of its apparently hopelessly contradictory character, and is seen to have been the inevitable sequence of causes set in motion by the students of the period—the workings of Karma individually and collectively in the world; in the Theosophical Society; in the Esoteric Section. The following summary may be helpful.

1. When H. P. Blavatsky appeared in America, the phenomena of spiritualism had already excited widespread attention and had millions of devotees and investigators. The human instruments of the phenomena were in all cases persons more or less abnormal. The phenomena occurred beyond the direct control of the mediums, who were more or less unconscious of what was taking place; who were in all cases passive instruments of foreign agencies; who did not themselves, any more than the investigators and "sitters," understand the rationale of the occurrences. The theories, whether of mediums, of their "controls," or of students and investigators generally, were confused, contradictory, often absurd, as were the "messages" themselves. The mediums were often tricky, and the "controls" grotesquely unreliable. The consensus was, however, almost without exception, that the communications and other phenomena proceeded from the "spirits of the dead."

H. S. Olcott was a confirmed spiritualist who had been investigating the phenomena for years, when H. P. B. met him at the Eddy farm house. As Col. Olcott shows in his *People from the Other World*, H. P. B. gave him an utterly different theory to account for the spiritualistic phenomena, and herself performed, *at will*, under any conditions, without preparation, in daylight as well as darkness, in ordinary waking consciousness, all the phenomena of the mediums, and much that was beyond the power of any medium, as well as inducing in the mediums performances not known before or after her interference. His testimony is confirmed by that of William Q. Judge and that of hundreds of other persons who were witnesses of the examples of powers possessed by H. P. B.

H. P. B.'s own explanation was that there is an occult or hidden side of Nature unknown to the Western world, and occult or hidden powers unknown to Western men; that knowledge of these constitutes Magic; that there are two kinds of magic, Black and White; that *mediumship is the opposite of adeptship*; that the "controls" of the mediums are in practically every case *Elementaries*—depraved or debased disembodied human beings,—or actual Sorcerers, devotees of Black Magic; and that practically without exception the phenomena are produced either by the medium's own astral body, unconsciously to the medium, or by *elementals*—"Nature spirits" of one kind and another—equally unconsciously to the medium.

She stated that it was only in rare and exceptional cases that the Adepts of White Magic would have anything to do with mediums and then only to serve some great purpose; that Adepts are always in entire control of their own faculties and of all extraneous potencies.

Three years after meeting Col. Olcott and Mr. Judge, and two years after the formation of the Theosophical Society, she published *Isis Unveiled*, containing a summary of the religious and scientific experience of mankind, the various philosophical systems accepted in explanation of nature and of man; a vast review of psychical and abnormal phenomena, including spiritualism; and unfolded the outlines of the Wisdom Religion of the Adepts. She drew on the whole history of mankind to show the evidences that such a Philosophy had in fact always existed, and that from its periodic presentations to humanity all the various religions and systems of thought had sprung. She applied the fundamental principles and teachings of the Wisdom-Religion to the warring theories and schools of thought, and to the varieties of psychical and spiritualistic phenomena. She pointed out the course of evolution and the progress of the Race as the Evolution of the Soul under the immutable Law of Cycles, and spoke guardedly of Karma and Reincarnation, and of the principles, or compound nature, of man. Her whole subsequent writings, and her whole example, were in most strict concordance with her earliest promulgations of teaching, of fact, and of powers.

Col. Olcott came finally to believe and to declare as a fact, that H. P. B. was herself a medium and nothing more; that she was sometimes fraudulent in her messages; that she knew nothing of Reincarnation when *Isis Unveiled* was written and for years afterwards. C. C. Massey, the well-known spiritualist, who was one of the original members of the T. S., held the same opinions. Mr. Sinnett and Mrs. Besant came to believe that H. P. B. was a medium used by the Masters, but that not all her messages were genuine, and that she had many weaknesses and made many mistakes. The contradictory opinions and explanations of Col. Olcott, Mr. Sinnett, and Mrs. Besant in regard to H. P. B., her mission, her nature, her powers, and her life character, have been accepted on their face by practically all students for more than twenty years.

The whole philosophy of Theosophy bears witness to the knowledge of H. P. B., for it came to the world from her. The application of the principles of Theosophy to the nature of H. P. B. shows that she was a direct agent of those Masters of whom she spoke; the powers she possessed show it. Messages acknowledged by her detractors to have been from the Masters confirm it. The calumnies, the slanders and ingratiitudes, she endured at the hands of the world and from her students and beneficiaries, without a murmur, without resentment, without for one moment slackening in her sacrificial labors—all prove beyond doubt or peradventure to one who knows the facts of record and who has a spark of intuition, that she was in very truth an Initiate unknown and unrecognized in the flesh, though in the very house with the students, in close relations, in daily intimacy.

With the exception of Damodar K. Mavalankar, whose work save for a brief period, was not with the world or with the students, William Q. Judge was the only one known in the Movement who recognized, at once and throughout, the real nature of H. P. B.; whose life was unbroken loyalty to H. P. B., to Masters, and to the Cause; whose writings and whose work were in exact accord with H. P. B.; who was recognized by her as of the same nature as herself; who was so recognized by the Masters; who possessed the same powers and showed the same knowledge as H. P. B., though in a more guarded way and in a more limited area, as was indicated by H. P. B. These facts, all indisputably of record, even on the part of his detractors, mark William Q. Judge as of a similar nature to H. P. B. Even if students consider H. P. B. and W. Q. J. as Chelas of Masters, they were *acknowledged* ones and as such were in a different class from any others. It is significant that there were two Masters spoken of as the Real Founders of the Movement and that two represented Them in the world. So far as any student knows to the contrary the personages known as H. P. B. and W. Q. J. were merely the masks through which the Two Real Founders directly contacted the world of men.

2. If the lives and teaching of H. P. B. and W. Q. J. be examined throughout, they will be found to present an unyielding example of ideals, of unflinching will and wisdom; of unbroken consistency in every hour and in every line. What other or better evidence can there be of a higher Being and a higher knowledge?

Phenomena arouse curiosity in some, desire in some, despair in others. What is their evidential value as to the real Nature of the Being who produces them? The whole logic of the philosophy they taught confirms the repeated statements of H. P. B. and W. Q. J. that such phenomena as were performed were for other reasons than evidential purposes. They were shown in the first instance to individuals to attract attention to a Philosophy. Others were shown to illustrate processes and laws on the occult side of manifested nature. Others were performed for certain students who *demand*ed them and would receive their Karmic dues in no other way. Many were incidental to the laying down of lines of force.

They were the unavoidable accompaniments to the exercise of certain powers and the setting in motion of certain forces, as light and heat accompany fire. H. P. B. and W. Q. J. came from *another world*, separated from human consciousness by a great gulf. They established a bridge between their world and ours. They were in constant connection and communication with the Lodge and the play of forces was inevitable.

Clear reasons were repeatedly given why phenomena should not be relied upon by the students. Arcane knowledge misapplied, is sorcery—Black Magic. To the wandering astral form neither time nor space offer obstacles. The magician—Black as well as White—can make his astral body visible, or *he may give it protean appearances*. In both these cases the results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer. Occult phenomena then are simply a hundred-fold intensified hypnotism—"glamour"—astral images brought within the view. Without the keys of knowledge in his own possession, or without protection from those who have, the student of the occult runs fatal risks. The past twenty-five years have witnessed scores of one-time students of Theosophy, in all sincerity accepting and delivering the most contradictory, the most untheosophical, the most dangerous and misleading "messages"—and all from the Masters of H. P. B.! On the strength of these personal psychological experiences, whose self-styled invisible source they accept without question and with no means of verification, these students have practised and have taught the very things that H. P. B. and Mr. Judge warned against. *They* knew the dangers for the student, and the Philosophy of Theosophy and the lines of Instruction laid down were given the students for guidance and protection. Yet over and over again students, at the first sight and the first sound in the to them *terra incognita* of the astral world, have blindly followed the "masters" they found there—professors of the Left-Hand Science. Yet one and all were warned, SEEK NOT FOR THY GURU IN THOSE MAYAVIC REGIONS.

In the earliest years of the Society one of the Masters wrote that it must prosper by moral worth and philanthropy alone and not by phenomena, and that the Society was not founded to become a 'miracle club' or hall of occultism, but to become a nucleus of Universal Brotherhood through the study and application of a spiritual philosophy. With all that was before them in precept and example, it seems passing strange that students failed to grasp that if either Masters or H. P. B. or W. Q. J. had desired to produce phenomena for their evidential value they could as easily have overwhelmed mankind with them as not. That is precisely what they did *not* desire to do, and therefore every phenomenon produced was under such circumstances as to leave ajar the door of doubt for all those who were not *accepted chelas* of the Masters

irrevocably pledged to the Good Law. It is of the deepest import that every one of those who later turned against H. P. B. and W. Q. J., denying them and belittling them, was either one who had been a frequenter of seances and avid for phenomena, or the friend and follower of such.

Why did not the Masters desire to give overwhelming proof of the reality of occult forces, through the production of phenomena that would once and for all "close the mouths of the sceptics?" Mr. Sinnett ardently desired that very thing and besought the Masters for such unquestionable proofs. The Master's reply can be found in *The Occult World*.

"See it in what light you will, the world is yet in its first stage of disenfranchisement . . . hence unprepared. . . . Were we to accede to your desires know you really what consequences would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are, then, they to expect who would offer the world an innovation which, owing to human ignorance, if believed in, will surely be attributed to those dark agencies the two-thirds of humanity believe in and dread as yet. . . . How many even of your best friends are more than superficially interested in these abstruse problems. . . . So far for science. . . . As for human nature in general it is the same now as it was a million of years ago. . . . The ignorant, unable to grapple with the invisible operators, *might some day vent their rage on the visible agents at work; the higher and educated classes would go on disbelieving, as ever, tearing you to shreds as before.* . . . *The charlatans and the jugglers are the natural shields of the adepts.** The public safety is only ensured by our keeping secret the terrible weapons which might otherwise be used against it, and which . . . become deadly in the hands of the wicked and selfish.

"The world in general (is) unripe for any too staggering proof of occult power, there but remains to deal with the isolated individuals who seek, like yourself, to penetrate behind the veil of matter into the world of primal causes. . . . Now, what are your motives? . . . These motives . . . appear *selfish.* . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is not so much to gratify individual aspirations as to serve our fellow-men. . . . Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. *Yet you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism.**"

3. Phenomenal communications from the Masters in the form of 'precipitated' messages were received by many persons connected with the Movement in one way and another between 1874 and 1896—the period of the activities of H. P. B. and W. Q. J. No one of the persons receiving such messages understood the laws or processes involved in their production. Aside from H. P. B., W. Q. J., and Damodar, no other persons of record in the history of the Society were able themselves to send such messages, or to com-

* Italics ours.—Ens.

municate directly with the Masters, or were publicly acknowledged by Them. These are distinctions of the highest importance, for they clearly indicate a difference in relationship that must be understood. The communication of H. P. B., W. Q. J., and Damodar with the Masters was direct, *to* Them as well as *from* Them. The intercourse of all others was indirect and *from* the Masters, not *to* Them. They could be reached by the Masters at will, but they could not reach the Masters except indirectly. The known and acknowledged channels were the three whom we have named. Mr. Sinnett, Mrs. Besant, and many other students endeavoured to pierce the veil on their own account in the same way and by the same processes as the frequenters of seances, the scientific investigators, the psychic researchers, and all the dilettante of dabblers in occultism—by psychological practices, by experiments in hypnotism, mesmerism, mediumship and “Yoga” in one form and another, with no knowledge of the domain they were endeavoring to force; with “subjects” and “teachers” of their own choosing, against the warnings of the real Teachers, against the whole spirit of the philosophy they professed, and against their own positive and implied pledges.

All the messages through H. P. B. and Damodar were in certain scripts and carried certain other peculiarities. These ‘precipitations’ were sometimes in the form of letters apparently phenomenally delivered as well as produced. Sometimes they were in the form of comments and annotations on letters of other persons written in the ordinary way, sometimes on letters from H. P. B. to the persons concerned. Sometimes they were mere sentences referring to matters discussed by the correspondents between themselves; sometimes phrases relating to matters not in the letters on which they were ‘precipitated,’ but to subjects personal to the recipients or upon which interest and attention were focussed.

Some hints as to the methods and rationale of ‘precipitation’ were from time to time given out. They are alluded to by the Master in a letter to Mr. Sinnett contained in the Fourth and subsequent editions of *The Occult World* as an Appendix. They were several times discussed by Mr. Judge in the pages of *The Path*, which also contained an article of H. P. B.’s on “Precipitation and Other Matters.” The clearest and most essential statement is that contained in H. P. B.’s article, “Lodges of Magic,” printed in *Lucifer* for October, 1889. She there shows that the *non-adept* recipient has no means of judging of the phenomenal value of any ‘precipitated’ message, and that such an one is as apt as not to declare genuine that which is false, and false that which is genuine. She shows that all such communications must be weighed by the non-adept person on the basis of the *bona fides* of the channel through which the ‘precipitated’ message comes, and the moral worth of the communication, and its accord with the philosophy and with the character of the *known* hands through which it is received—not the claims of the *unknown supposed* source. She shows that if one fraudulent message is received through any

channel, it vitiates all other messages through the same channel, and that it is inconceivable that an actual Adept would wink at a single deception in His name.

It is clear to us that twenty years of consistent teaching and consistent life and devotion to the work in hand establishes the *bona fides* of H. P. B. and W. Q. J., their knowledge, powers, and first-hand relationship with the Masters of Wisdom. The writings of H. P. B. and W. Q. J. on this subject of phenomenal messages show also their prophetic vision of what was to occur and their efforts to arouse the intuitions of the students, so that when the flood of accusations, of claims and counterclaims should arise, no student need be confused or bewildered, but would be able to "test" all claims and messages indeed, by their concordance and consistency with what had been previously taught and recorded—no matter by whom presented, or with what claims of Source accompanied. To-day, after a quarter of a century, there are no less than three widely heralded—and a half dozen lesser known—"outer heads," "esoteric sections," "visible agents" and what-not, all issuing "orders," "instructions" and "teachings," professedly emanating from the Masters of H. P. B., and from H. P. B. herself. All of these are in direct and flagrant contradiction to the philosophy recorded, the instructions given, and the example set by H. P. B. and W. Q. J.; each is in contradiction to all the rest, denying their authenticity while loudly proclaiming its own; each self-contradictory and inconsistent—each accepted by its followers and students without question and without comparison. No Brahmanism, no Catholicism, no Jesuitry, has ever exceeded in the arrogance of its pretensions to spiritual authority on the part of its leaders, or devoted credulity on the part of its followers, the spectacle that is daily presented in the name of Theosophy and of Masters. The greatness of the Ideal and the Life set forth by the great Founders will, when perverted, always be measurable by the depths of the degradation to which those descend who abuse sacred names and profane sacred teachings.

4. The Coulomb conspiracy and the *Report* of the Society for Psychical Research in 1884-5 in regard to the phenomena and 'precipitations' of H. P. B., exactly parallels in its objective character and its subjective causation and instrumentality, the conspiracy against Mr. Judge ten years later. The effort in both cases was to destroy the reputation and character of the Witness on the Scene, drive the Teacher into the obscurity of a convicted charlatan, and destroy the Society by turning its leaders to the will-o-the-wisp of psychism, of priestly authority, of intellectual pursuit of the philosophy; and its membership into sectarian devotion to their differing organizations and leaders. The same destructive Forces were behind both efforts, the same means employed, the same weapons used—vanities, jealousies, doubts and ambitions were roused and augmented, and then played upon in the gilded terms of devotion to the best interests of the Society, of service to the Masters, of purification from fraud.

Mr. Hodgson labored, with the assistance of the Coulombs and the natural incredulity of the Society for Psychical Research, to show that the 'precipitations' from the Masters were in fact ordinary forgeries concocted by H. P. B. and Damodar. His suppositions, his insinuations, his opinions and guesses, were accepted and are still accepted by the world at large as conclusive proof that H. P. B. was an "accomplished charlatan." More, his theories and accusations were so accepted by many members of the Society, including several who had themselves been the recipients and who had themselves formerly testified unqualifiedly to the genuineness of the Messages. Beyond a doubt his *Report* affected the minds of Col. Olcott, Mr. Sinnett, and others who years later, when themselves making the same accusations against Mr. Judge, gave open expression to the doubts, suspicions and grievances they must have long harbored against H. P. B., while posing as her loyal friends and devoted students.

5. On the death of H. P. B., the natural and inevitable questions in the minds of students everywhere might be summarized in such phrases as, "Who will be her successor?" "Who will now be the channel to and from the Master?" "How will the Society be able to hold together without the help and guidance of Masters?" "What is the best plan to pursue?"

Mr. Judge, on being asked these and similar questions, said of H. P. B.: "She can have no successor; she is *sui generis*." His published writings of the period show the immediate effort he made to place clearly before the students the actual nature and status of H. P. B.; the necessity for the same devotion to the Masters she had shown; the urgent need for unity, study, and work along the lines already laid down by her; clear deductions from the teachings on record that the Masters would not desert the students; that channels existed; that the Society could only hold together and prosper by rallying around the memory of H. P. B., by its leaders remaining faithful to the example she had set; by the students using their discrimination and their efforts to embody the First Object.

In India the great bulk of the membership had long ignored H. P. B., even in her lifetime, as the living force in the Society, and looked to Col. Olcott for instruction, guidance and example. In Europe, outside the London Lodge and the general public to whom Mr. Sinnett was the great oracle of theosophical information, the membership looked to Mrs. Besant as the one shining light in the Society. Neither in India nor Europe was Mr. Judge known to any but the leading members in the Society. In America Mr. Judge was known, revered, loved and trusted far and wide among all the members, who held the same attitude toward him as had been held in general toward H. P. B.

6. At the meeting of the Council of the E. S. held in London on May 27, 1891, following the death of H. P. B., Mrs. Besant and Mr. Judge, as we have seen, were placed in joint headship of the E. S. This was no choice of Mr. Judge's, as has been thought by

some. It was agreed to for the simple reason that to have attempted otherwise would have caused at once a schism in the ranks, or would have required on Mr. Judge's part what, in the eyes of the students, could only have appeared as a claim to pre-eminence and successorship, and thus have precipitated the very dangers that afterwards were thrust upon the Society by his accusers. Yet in this, as in all other matters, H. P. B. had shown the way and given the hints that should have aroused the students to a perception and recognition of the real nature of Mr. Judge. For if the Council of the E. S., and the leaders of the Society had had the same perception of Mr. Judge that H. P. B. had so many times placed on record, privately as well as publicly, or had trusted H. P. B. enough to accept her recognition of the nature and status of Mr. Judge instead of their own, there would have been and there could have been, no division of opinion, no door of entrance for the Dark Forces, no confusion or bewilderment in the mind of the membership, sincere and loyal in their devotion to and acceptance of the opinions and advice of the various leaders to whom they looked. The fault and the crime was not in the ignorance nor the faith of the general membership, but in the vanity, the ambition, and the pretensions to knowledge of their leaders, and the lack of loyalty and trust in H. P. B. on the part of those leaders.

At this meeting of the Council, in the midst of its deliberations, while Mrs. Besant was reading aloud extracts from various letters and documents of H. P. B.'s,—all of which had previously been gone over by Mrs. Besant and which had not been out of her possession for an instant, according to her own written and signed statement made shortly afterwards—she came upon a scrap of paper containing these words: "W. Q. Judge's plan is right"—referring evidently to suggestions made by Mr. Judge in the various discussions before and during the meeting. This message was passed around from hand to hand and examined by those present. Mrs. Besant, the Countess Wachtmeister and others declared it to be a genuine 'precipitation' from one of the Masters, and identified the script and other peculiarities as identical with those received by them, or that had been shown them by other recipients, during the lifetime of H. P. B.

In the years that followed, occasional 'precipitations' occurred on letters written by Mr. Judge to various parties—to Alexander Fullerton, to Col. Olcott, to Mrs. Besant, and others, as well as on letters written by other parties—notably on a letter written by Abbott Clark to Col. Olcott.

As, during the lifetime of H. P. B., no 'precipitation' ever reached any recipient except through the agency of H. P. B. "near or remote," *i. e.*, while she was present, on letters to or from her, or in the presence or on the correspondence of those who had or assumed loyalty to her and to her work; so, during these years, such 'precipitations' as occurred were always in some traceable connection to Mr. Judge. From the basis of the philosophy imparted by H. P. B., what she had taught of Masters and chelas,

and of her own good faith, and Theirs, her connection with all occult phenomena was necessary, indeed unavoidable, and the best evidence of her actual Nature and Powers. In exactly the same way, to those who had accepted the philosophy, teachings, example, and indications of H. P. B., it should have been clear to those favored with communications after her death through the agency near or remote of Mr. Judge, not that Mr. Judge was in his turn an "accomplished charlatan," but that he was *the only one* in direct relation with the Masters, and was, as H. P. B. had written, the "bridge" between the Masters and the Society.

Had Mr. Judge been a tyro in occultism, had he been like the others, at most a chela on probation, it should be clear that several features conspicuously absent would have been in evidence. First, if H. P. B. were the direct Agent of the Masters, as They said and wrote more than once, it should be clear that in her recorded public and private utterances H. P. B. could not and would not have accorded him the recognition she did,—and as she did to no other. Second, had Mr. Judge been, like the rest, a student and sincere worker only, he could not have continued for many years to write innumerable letters and print numberless articles and expositions of the philosophy without falling into contradictions, misunderstandings and misinterpretations of the teachings of H. P. B. This is the fact with regard to all the rest. It is pre-eminently not the fact in the case of Mr. Judge. In all the search and raking of his accusers, as in the searching and raking of the record of H. P. B. by her accusers and doubters, not one scintilla of evidence is on record against his consistency in understanding, teaching and application of philosophy. As in H. P. B.'s case, again, every charge hurled against him, is always against his reputation, his phenomena, his credibility and *bona fides*. No being, however high can come upon this earth and escape the shafts of calumny, the arrows of insinuation, of envy, of malice and of slander. If Mr. Judge is to be condemned on the basis of the weight of the names and accusations arrayed in the witness-box against him, then he is, we confess it, next to H. P. B., "the most ingenious, the most accomplished, charlatan in history"—to quote the conclusions of the Committee of the Society for Psychical Research in its *Report* on the phenomena of H. P. B. Finally, if Mr. Judge, as his accusers claimed, had for years been a devoted and loyal chela of H. P. B. and Masters, but had unfortunately fallen victim to pride, ambition, and a desire to rule the Society, abundant evidences should exist showing his point of cleavage and departure from the teachings and example of H. P. B., and from his own record during twenty former years. Again, the sustained scrutiny of his most malignant accusers has failed to place on record one solitary fact—nothing but accusations heaped on accusations; for each one denied and disproven, a dozen fresh insinuations and slanders. The record of Mr. Judge from 1893 to his death in 1896 show an overworked body worn down by the weight of his incessant labor and tireless activity for the service of the students in the midst of the virulent and poisonous atmos-

phere with which he was surrounded; shows him, as H. P. B., working day after day with those whose face was loyal and whose heart was black with treachery, never murmuring, never slackening; shows him at meat with his betrayer; shows him rebuking those who loudly protested loyalty to hide the doubts and suspicions they nourished; shows him pursuing without variableness or the shadow of turning that consistent devotion to Masters, Their Teaching and Their work, that had been shown by H. P. B. in the like case, and that everywhere and always is that unhidden "sign" that the Peters, the Thomases and the Judases of humanity never recognize.

7. In January, 1894, Mrs. Besant, three months parted from Mr. Judge in America after three years witness of his Ministry, writing him from India, informed him that "proofs" of his concoction of fraudulent messages from the Masters were in her hands. For "the honor of the Society" she demanded that he resign his office of Vice-President, and assured him that if he would "confess his sins" and resign, he would be forgiven and permitted to retain his membership in the Society, and no publicity would be given to the affair, but that if he refused, she would have no other recourse than to "purify" the Society by making public charges against him and forcing his withdrawal.

On receipt of this letter Mr. Judge promptly cabled, denying the charges *in toto*, and refusing to resign. Mrs. Besant had, according to a pre-arranged plan with Col. Olcott, who had been active in fomenting the charges, filed with Col. Olcott a letter demanding an "investigation" of the charges. Col. Olcott thereupon wrote Mr. Judge, enclosing a copy of Mrs. Besant's demands, and, in the words of Col. Olcott's circular of April 27, 1894, "gave Mr. Judge the option of resigning his office, or submitting the case to investigation." Once more Mr. Judge cabled his denial and refusal. Col. Olcott "suspended" him from his office of Vice-President, and ordered a "Judicial Committee" to meet in London on July 10, 1894, to consider the charges. At this meeting Col. Olcott, though notoriously hostile to Mr. Judge, presided. Mrs. Besant was present as accuser. Mr. Judge submitted to the Committee the following considerations: (a) that he was *de facto* and not *de jure* Vice-President of the T.S., never having been elected to that office; (b) that his offenses, if any, could not, therefore, be as an officer of the T.S., but as a member of the Society, and could only, under the Constitution of the T.S., be properly inquired into by the Branch to which he belonged; (c) that to "try" him on the subject of communications from Mahatmas would be a breach of the Constitution, as it would involve a decision on the part of the Society as to the existence or non-existence of Mahatmas, thus setting up a dogma in the Society, whose fundamental principle was that it had no dogmas; (d) but that if the Committee should nevertheless decide to try him for the alleged offenses, he would stand trial, and that his defense would be, (1) That he is not guilty of the acts charged; (2) that Mahatmas exist, and are related to

the Society, and in personal connection with himself; (3) that he would bring many witnesses and documentary proofs to support his statements.

This was precisely what Col. Olcott, Mrs. Besant, and their allies, who constituted a majority of the Committee, did *not* want. Caught in the net of their own devising, Col. Olcott hastily advised the Committee that "the Neutrality of the T.S." must be preserved at all hazards, and if Mr. Judge proposed to follow his "intended line of defense we should be placed in this dilemma, viz., we should have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. . . . I declare as my opinion that this enquiry must go no farther." Accordingly the Committee declined to proceed with the "trial," and Col. Olcott "restored" Mr. Judge to his position of Vice-President.

Abortive efforts were then made to have a "Jury of Honour" consider the question and bring matters to a peaceful issue. This failing, further efforts were made to heal the breach caused by accusations made and the failure of the Committee to act. The European Convention of the T.S. being in session at the same time and place, it was finally arranged to have statements read by Mrs. Besant and Mr. Judge. This was done. The statement of Mrs. Besant recited in effect that she had only brought the charges in an effort to destroy injurious rumors regarding Mr. Judge that were afloat; that she believed him to be in communication with Masters; that the rumors of the charges had greatly exaggerated their actual nature; that the accusations were largely inspired by persons actuated by hatred for Mr. Judge; that the actual issue involved was that she had thought that Mr. Judge had "given a misleading material form to messages received psychically from the Masters in various ways, without acquainting the recipients with this fact." Mrs. Besant closed her public statement with these words: "For any pain that I have given my brother, in trying to do a most repellant task, I ask his pardon, as also for any mistakes that I may have made."

Mr. Judge's statement begins: "Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahatmas and of misusing the said names and handwritings. . . . It is now time that this should be put an end to once for all if possible. I repeat my denial of the said rumoured charges. . . . I admit that I have received and delivered messages from the Mahatmas and I assert their genuineness. I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have

ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions. . . . But I now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahatmas; it is only phenomenal and not of the slightest value." Mr. Judge's statement concludes, "And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me."

A resolution was moved and carried without dissenting voice by the Convention, accepting with pleasure the adjustment arrived at as a final settlement of the matter, with the "hope that it may be thus buried and forgotten."

The entire proceedings of the Committee, and the statements above mentioned, were printed in a pamphlet entitled, "The Neutrality of the T.S." The full report can be read in the *Supplement to The Theosophist* for September, and in the pages of *Lucifer* and *The Path* for August, 1894.

Thus, charges founded upon ignorance and malice were circulated; accusations made by Mrs. Besant and Col. Olcott; public indignity heaped upon Mr. Judge; a Committee convened, the large majority of which was under the influence of Col. Olcott and Mrs. Besant and hostile to Mr. Judge; the charges hastily dropped when it was found that Mr. Judge, while pointing out for the record the illegal, unconstitutional and untheosophical nature of the proceedings, nevertheless expressed his willingness to meet the charges and prove them false; an attempt to retreat from the position assumed by his accusers; a willingness on Mr. Judge's part to forgive and forget the wrongs inflicted; a public retraction and apology by Mrs. Besant; a clear, unequivocal statement by Mr. Judge of his position, and entire compassion for the wrong-doers; an unanimous expression of satisfaction by the European Convention that the incident was closed, if not begun, in a theosophic spirit, and a declared desire on the part of all to "go on with the Work,"—all this should have been a warning, a lesson and a strength to the whole body of the Society.

It was not so. Defeated, but resentful; forgiven, but humiliated, the cabal planned to accomplish in the dark that which had been exposed in the light. The very day when all sincere members rejoiced to feel that justice had been done, mercy shown and Brotherhood exemplified, the plotters set out again on the devious path that led to the disruption of the Society.

THE BHAGAVAD-GITA

CHAPTER VIII.

This article is contributed by a Student of Wm. Q. Judge, as a continuation of Mr. Judge's series on The Bhagavad-Gita in *The Path*. Mr. Judge's articles covered the first seven chapters. This new series takes up the work with Chapter Eight; and further chapters will be treated in succeeding numbers. Mr. Judge's rendering of The Bhagavad-Gita will be followed in these articles.

THE Bhagavad-Gita has a subsidiary title, "The Book of Devotion". Each of its chapters—with the exception of the first one—treats of devotion by some particular means; so the preceding chapters may be regarded as leading up to the highest form of devotion through the various forms adopted by mankind.

The Eighth Chapter is entitled "Devotion to the Omnipresent Spirit named as Om". This title is a key to what follows in the chapter, as well as a summation of what is contained therein.

The Western mind may find a difficulty in grasping the idea of devotion to that which is everywhere, for the common acceptance of the term implies an object to which one may devote himself; here, however, devotion is shown to be a quality inherent in the one who perceives and not in any object seen and is therefore applicable universally as well as in particular.

The deepest thinkers, ancient and modern, hold that That which reasons is higher than reason; and similarly, That which perceives forms and acquires knowledge, is beyond all form, and is not limited to, or by, any degree of knowledge. These sages declare, and show, that all limitations are Self-imposed and impermanent; hence they speak of the manifested universe as the "Great Illusion" produced by a general and temporary sense of separateness on the part of the beings involved. Their efforts at all times have been directed towards aiding the advancing intelligence of mankind to a truer realization of the essential nature of all beings, from which alone can come perfection in knowledge and hence the highest happiness.

"The Omnipresent Spirit named as Om", refers to the One Spirit which animates all worlds and beings. Another expression for the same idea is "The Self of all creatures", and in the present chapter Krishna begins his reply to Arjuna by saying "Brahman the Supreme is the exhaustless". These terms, and many others used, are but different ways of conveying the same idea. An aid to comprehension may be had if it is realized that "the power, or ability to perceive is common to all creatures", and that it includes all that the abstract terms Spirit, Life and Consciousness imply.

In fact, the Bhagavad-Gita cannot be understood unless it is studied upon the basis that "That which lives and thinks in Man is the Eternal Pilgrim", and that "he is wise indeed who sees and knows that all spiritual beings are the same in kind, and differ only in degree."

As has been before stated, Krishna stands for the Higher Self of all beings; therefore all the discourses under his name are to be taken as addressed to all men and not merely as from one personage to another. It will then be understood that when He speaks of "my being manifesting as the Individual Self", "Purusha, the Spiritual Person" or "myself in this body", He refers to the constituents of each human being.

"Karma is the emanation which causes the existence and reproduction of creatures". Perhaps this sentence may be made more clear if the student takes into consideration the ancient aphorism that "There is no Karma unless there is a being to make it or feel its effects"; Karma means action, and as each being or creature acts according to his own degree of perception and feels the re-action or effect in the same relation, Karma as a whole, in so far as any world or system of worlds is concerned, is the interaction of all the beings of every grade who constitute, or are connected with, any such world or system. Karma therefore is inherent in all beings and is not self-existent as such, or imposed by any imagined originator of worlds.

Krishna shows that the realization of immortality must be had during life in the body if the highest state is to be attained. This state reached, the necessity for reincarnation ceases. Those however whose beliefs are strongly fixed on some particular form of after death existence, have a realization of what they aspired to and then in the fulness of time are reborn upon earth.

The meditation spoken of as necessary to the highest attainment is sometimes called "a lifetime's meditation"; it means that the immortality of man has first to be assumed, and then rigidly adhered to as the basis for every thought and action, for it is only in this way that a realization of immortality can be obtained by embodied beings. As it is from the Spirit in Man that all law and power proceeds, each human being creates his own limitations on every plane of being; he can transcend those limitations only by reverting to and maintaining his immortality, as the observer and experiencer of all the passing changes, himself unchanged and unchanging.

Throughout the dialogue Krishna speaks of the various paths of devotion taken by men. Most of these paths are taken in order to obtain some coveted reward, such as freedom from rebirth, enjoyment of the individual's ideal of happiness after release from the body; individual salvation. He shows that all these rewards may be obtained by constant effort, but that all are temporary in

duration, necessitating a return to earthly existence at some later period, however remote. "The Brahmacharya laboring for salvation", labors for himself alone; he "goeth to the supreme goal", but in that state is beyond the power of helping his fellow men. Although he may remain in that blissful state for an immense period of time, the duties to his fellowmen which he set aside in order to obtain salvation for himself, will inevitably place him where those duties have to be faced and fulfilled. The case of such an one is quite different from "those great-souled ones who have attained to supreme perfection" in knowledge and universal duty.

"All worlds up to that of Brahma are subject to rebirth again and again". In the section beginning with these words Krishna is pointing out the Law of Periodicity which prevails in every department of Nature. This is more fully explained in the Secret Doctrine by H. P. Blavatsky, Vol. I, in that part referring to the Three Fundamental Principles. Briefly stated, our present earthly existence is the result of previous ones; the present earth is the result of previous earths; the present solar system is the result of previous ones. All of these present progress of some sort, for the essence of progress is change. All beings have evolved to their present status, be that high or low, and all are still evolving; an infinite universe presents infinite possibilities. "But" says Krishna, "there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible". This is the Divine Spark of Spirit, Life, and Consciousness in every form and being. In Man it is called the "Perceiver", That which sees, learns and knows, apart from all objects, circumstances or conditions through which It passes. "This Supreme, O son of Pritha, within whom all creatures are included, and by whom all this is pervaded, may be attained by a devotion which is intent on him alone". To "act for and as the Self" in every state, under all conditions and in every circumstance is the highest path and leads to the highest goal; it is the path of duty in its highest aspect.

"I will now declare to thee, O best of the Bharatas, at what time yogis dying obtain freedom from or subjection to rebirth". Yogis are those who strive for union with the Higher Self. All do not succeed in any one life, so some are subject to rebirth. Krishna indicates the conditions of planets and seasons in the several cases of departure. It would appear from the specific statement above quoted that the indications mentioned do not apply to those whose thoughts are based upon material existence, and that in such cases other indications apply. It may be of interest to consider in this relation the declaration of the ancient sages that all Souls do not depart from the body in the same way. They hold that there are seven great plexi governing other minor ones, these represent channels through which influences are received or given. Each

of these channels has its own direct relation to one of the seven divisions of the system, thus showing Man to have the possibility of conscious relation with all the divisions. From this it would follow that the predominating idea of any one life would necessitate departure through some particular channel leading to its own appropriate realm of freedom or bondage. Thus Man binds himself or frees himself by reason of his spiritual power—and his connection with every department and division of great Nature. Krishna concludes the chapter by saying “The man of meditation who knoweth all this, reaches beyond whatever rewards are promised in the Vedas, or that result from sacrifices, or austerities, or from gifts of charity, and goeth to the supreme, the highest place”. This highest place is sometimes called “All-knowingness”, the perfection of knowledge, the possession of which confers power of action upon any or all departments of manifested Nature. To reach this “highest place” the highest motive must prevail in all thought and action, perhaps through many lives. The idea of this highest motive may be best conveyed by considering the following ancient pledge:—

“NEVER WILL I SEEK NOR RECEIVE PRIVATE INDIVIDUAL SALVATION. NEVER WILL I ENTER INTO FINAL PEACE ALONE; BUT FOREVER AND EVERYWHERE WILL I LIVE AND STRIVE FOR THE REDEMPTION OF EVERY CREATURE THROUGHOUT THE WORLD.”

ANSWERS TO QUESTIONERS*

From C. H. V.

“Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has this value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adeptship, may not be of great value from the sanitary point of view and form, if properly understood, a useful medical creed.”

Answer.—Wool in itself has no especial occult power. It is a non-absorbent to the exhalations of the human body; is lighter, cooler in hot and warmer in cold weather than any other fabric. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of

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nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential, a woolen dress where permissible, as little animal food as possible, a sparing diet at best—a high ideal—an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals or human beings will oppress one.

From J. C. V.

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer.—The will as known to man is that force which he exerts for the accomplishment of his aims—he uses it blindly and ignorantly—and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2.) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3.) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will—the spirit is father of the true will.

ZADOK.

MOUNT MERU*†

FOR the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is “described geographically as passing through the middle of the earth-globe and protruding either side.”¹ “The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods” (active powers?); “on the nether or south pole (Patala) is the abode of demons.” (Passive powers?) “There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and which is said to be stored in the navel of the earth.”² In *Isis Unveiled*, Vol. I, page 200, we are told that “this gas or astral emanation escaping from inside the earth is the sole *sufficient cause*, acting from within outwardly, for the vivification of every living being and plant upon this external crust.” If the student will turn to the diagrams in *Isis II*, he will discover the correspondence of the earth body to the human body, and the possession by both of a “world within the shrine.” The *Secret Doctrine* bids us remember “the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been

* This article was first printed by Wm. Q. Judge in *The Path* for January and February, 1891.

† References are to original edition *Secret Doctrine*.

¹ *Secret Doctrine*, II, 404.

² *Secret Doctrine*, II, 400 *et seq.*

for these two natural safety valves, would have been rent to pieces long ago.”³

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. “As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance. . . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance. . . ” The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which “shall rise into the *sixth*, the middle region, the place between thine eyes” (between the optic thalami?) “when it becomes the voice that filleth all, thy master’s voice,” or Buddhi considered as an active instead of a passive principle (*Voice of Silence*, pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine*, that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

“It is the north pole, the country of ‘Meru,’ which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk. . . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow*.”⁴ Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence*.

“When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, oh *holder of the bow*, is the travelling in this road. To whatsoever place one would go, that place one’s own self becomes.” In the Upanishads we often find allusions to the bow; the yogi is described as “having taken the bow, the great weapon.”

“Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed” (*Voice*, 66 and 67).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably

³ *Secret Doctrine*, I, 205.

⁴ *Secret Doctrine*, II, 403.

representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Swara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge*."⁸ When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself*, by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita*. "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan*, Vol I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerobello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physiological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise*; the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna*. He only who goes beyond the roots shall never return."⁹ It is the sacred fig tree of the Hindu; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moon plant juice and was attacked by Vritra, "then thou becomest *a horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cuada equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7

⁸ *Secret Doctrine*, I, 127.

⁹ *Secret Doctrine*, I, 406.

islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."

In Ezekiel XXVIII is written, "'Because thou hast said, I am a God, I sit in the seat of God *in the midst of the seas*, yet thou art a man. . . Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created*. . . Thou wast perfect in thy ways. . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."⁸

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter*, and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake*. It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it.

This "fair and stately mountain, whose name is Meru," reflects "*sunny rays from the splendid surface of its gilded horns*." (See shape of peduncles of pineal gland.) The western Bible contains the phrase, "Thy horn shall be exalted." Adepts are pictured with horns, and the David of Michel Angelo has one springing from the brain. It is said that a second, and a halo supported by the two, have been broken off. Meru is the haunt of Devas (gods, powers) and "Gandharvas," who are "heavenly choristers, singers of Indra's court." It is interesting to note who Indra is, and to study, in the *Voice of the Silence*, the description of the songs or music arising within the chela when he seeks the Amrita within himself. The tree is there upon Meru, with celestial plants or growths and songs of birds. Now birds represent spiritual airs or powers. The Sooras, good spiritual beings, personified powers, "internal vital airs" as related to Man,⁹ craved the Amrita. The Asuras were to unite with them in churning the waters for that Amrita. The Asuras, "so-called demons, are esoterically the self-asserting and (intellectually) active principle; are the positive poles of creation . . ." These seem to have been 7 evil gods, messengers of Anu, or the moon in one aspect, the ark of the seed of material life. So the Suras and

⁷ *Secret Doctrine*.

⁸ *Secret Doctrine*, II, 493.

⁹ *Secret Doctrine*, I, 80.

Asuras are "represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or spirit and matter, the two antagonistic principles."¹⁰ "Esoteric philosophy identifies the . . . Asuras . . . and all the adversaries of the gods in the allegories, with the egos which by incarnating in man in the third race made him consciously immortal. They are, during the cycle of incarnations, the true dual Logos, the conflicting and two-faced divine principle in man."¹¹ "Brahma is Mahat, the Universal Mind, the creator."¹² The Asuras, fallen angels, fell into generation, or mind in man. "'The gods became no gods, the Sura, Asura' says the text; *i. e.* the gods became fiends, Satan." But Satan will now be shown, in the teaching of the Secret Doctrine allegorized, as good and as sacrifice.¹³

"The Asuras are The Flames incarnated in the third root race, and find themselves reborn over and over. Man is the product of three fires. The electric fire—Spirit. The solar fire—Soul. The fire produced by friction—Body. Metaphysically, the last means the union between Buddhi and Manas; in the physical it relates to the creative spark or germ, which fructifies and generates the human being."¹⁴

In respect to "the Moon, the ark of material life" and the creative spark above alluded to, a slight but useful digression from the churning of the ocean may here be permitted. This vara, or ark of life, is alluded to in eastern scriptures as follows. "'Into the vara thou shalt bring the seeds of men and women . . . Thou shalt seal up the vara' (after filling it up with the seeds)—'and thou shalt make a door and a *window self-shining within*,' which is the soul. When Yima inquires of Ahura Mazda how he shall manage to make that vara, he is answered: '*Crush the earth* . . . knead it with thy hands, as the potter does when kneading the potter's clay.' When the question is asked what shall light the vara, the reply is: 'There are created lights and uncreated lights.'" This verse, the *Secret Doctrine* goes on to say, is a distinct allusion to the uncreated lights which enlighten man, his principles; and this is "the meaning when read by the human key" which does not interfere with astronomical, theogonic, or any of the six other meanings.¹⁵

In describing the pineal gland, or back eye, it is shown as containing mineral concretions and sand. Modern physiology has ascertained that there is an orifice or "door" in it, besides that "window self-shining within". (Is this door for the purpose of discharging the sand grains or seed?) We are told: "Complete the physical plasm, the germinal cell, of man, with all its material potentialities, with the spiritual plasm, so to say, or the fluid that contains the five lower principles of the six-principled Dhyān, and you have the

¹⁰ *Secret Doctrine*, II, 59-62.

¹¹ *Secret Doctrine*.

¹² *Secret Doctrine*, II, 162.

¹³ *Secret Doctrine*, II, 230.

¹⁴ *Secret Doctrine*, II, 318.

¹⁵ *Secret Doctrine*, II, 291.

secret, if you are spiritual enough to understand it."¹⁶ Descartes describes the pineal gland as a little gland tied to the brain, that can be easily set in motion, a kind of swinging motion, by the animal spirits which cross the centre of the skull in every sense. The *Secret Doctrine* considers these animal spirits as equivalent to currents of nerve-auric compound in circulation.¹⁷ German scientists say that these sand grains are not found in man until the age of 7 years, the identical age at which the soul is said to enter fully into the body of the child. "The third eye embraces eternity."¹⁸ "During the activity of the inner man (during trance and spiritual vision) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. The undefiled lanoo need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the deva eye." Why this need of chastity? Will not the five pointed star, with the apex of the white triangle placed upward, the apex of the red one downward; will not this emblem of humanity answer for us why the seat of Vishnu is the white apex, where he preserves, and the seat of Siva, the destroyer, generator, and regenerator, is the red, reversed apex? Will it not by its shining unveil a portion of the mystery through the key of force correlation and expenditure and conservation of nerve auric energy?

Returning now to the *Mahabharata* legend, we find Narayana there, suggesting to Brahma that the ocean be churned for the Amrita. Narayana is "the mover on the waters who is the personification of the Eternal Breath of the Unconscious All, or Parabrahm."¹⁹

"The Egyptian Ra, issuing from the Deep, is the divine universal soul in its manifested aspect, and so is Narayana, the Purusha, concealed in Akasa and present in ether."²⁰ This soul, then, in its manifested aspect, spoke to the Creator, or creative aspect of the Breath. When Narayana "spoke" he was no longer "concealed in akasa"; he must have been "present in ether"; in other words, certain dynamo-spiritual currents were engendered; no longer in passive potentiality, they are active as Narayan." Removing the darkness, the self-existent Lord (Vishnu, Narayana, etc.) becoming manifest and wishing to produce things from his essence, created, in the beginning, water alone. Into that he cast seed."²¹

In regard to the ocean to be churned, we learn that waters and water stand as the symbol for Akasa, the primordial ocean of space, on which Narayana, the self-born spirit, moves, reclining on that which is its progeny. "Water is the body of Nara;²² thus we have had the name of water explained, since Brahmâ (neuter) rests on the water, therefore he is termed Narayana." We have here a hint

¹⁶ *Secret Doctrine*.

¹⁷ *Secret Doctrine*, II, 298.

¹⁸ *Secret Doctrine*, II, 299.

¹⁹ *Secret Doctrine*, I, 64.

²⁰ *Secret Doctrine*, I, 231.

²¹ *Secret Doctrine*, I, 333.

²² And Nara is another name for Man.

as to the waters of grace, and water is also feminine and stands for the Virgin in heaven.²³ Narayana is the spirit of invisible flame, never burning, but "sets on fire all it touches, and gives it life and generation. In the Western Bible it is referred to as "The Lord was a consuming fire." "In him was life, and the life was the light of men." Paracelsus refers most instructively to the spirit moving on the face of the deep, whose vehicle is the *liquor vitæ*. We learn elsewhere that the spirit or noumenon of pure air, the breath of life, the first-born element or noumenon of protyle, is hydrogen. This is not to be mistaken for the gas known to us by that name, but is its spiritual root. "Water" is also said to be "a condensible gas or *Mercury*." . . . Students will understand this suggestion concerning the vital fluid of man. We gather that the ocean, or water churned, is the water of life, which is, on our plane, one of the correlations of electricity, the One Life at the upper rung of Being, the astral fluid at the other.²⁴

The great obstacle to the churning appears to have been the Mountain Mandar, which, in analogy with universal processes, was put to use presently for the purpose to which it appeared opposed. A Teacher writes: "There is good and evil in every point of the universe." So as Mandar, inhabited by forces of both orders, could not be removed, it was used. It would appear that the mountain represents the solar plexus, about which the great serpentine force, here called Vasukee, is deployed, for that mountain is presently placed on the back of the tortoise. This creature is not only androgynous, and the bi-sexual force symbolically, but on looking at the diagram of the nervous system before referred to, we find that the pelvic bones assume just this shape. "Having assumed the shape of a tortoise, Prajapati created offspring." Indra, the fire god, characteristically appears here. Anaula the serpent, who is directed to perform the work, is the Infinite one. He sometimes represents "the couch on which Krishna as manifested Vishnu reclines when he creates."²⁵ He is also the wisest one, king of serpents.

This dual allusion to serpents is highly important. The serpents of the great Sea appear to have been Chrestos or the Logos. Even when physiological and phallic they were divine symbols. In *Secret Doctrine*, I, 364 and 405, such meanings are explained. The serpent often typifies astral light re-united by its dual physiological and spiritual potency. "When adepts were initiated into the mysteries of nature by the universal mind, they were named serpents of wisdom."²⁶ It would appear from the *Voice of the Silence* that Kundalini the serpentine force is the initiator. When we recall certain passwords and remember that Indra, king of the gods, also represents the East, the significance of the account is deepened.²⁷ Vasuki is referred to as the king of those serpents who live in Patala,

²³ *Secret Doctrine*, I, 458.

²⁴ *Secret Doctrine*, I, 81.

²⁵ *Secret Doctrine*, I, 407.

²⁶ *Secret Doctrine*, II, 215.

²⁷ *Secret Doctrine*, I, 128.

the nether region, as distinguished from Meru. These lower forces churn the ocean by the command of the higher powers of Meru. A fine sentence from the Zohar illustrates this: "Life is drawn from below, and from above the source renews itself; the sea is always full and spreads its waters everywhere. The seventh palace, the fountain of life, is the first in order from above."²⁸ Another quotation also seems to refer to the churning of the ocean. "The work of the beginning the companions (students, chelas) understand, but it is only the little ones (perfect initiates) who understand the parable of the work in the Principium by the mystery of the serpent of the great sea." Jesus said that only as a little child can man enter the kingdom of heaven, the Principium or Meru, and in the Talmud St. Paul (Saul) is referred to as the little one.²⁹

For the seat of the self we may consult S. D. II, 495, and on page 499 we read: "The real property of the *true* Soma was (and is) to make a new man of the Initiate, after he is *reborn*, namely, once that he begins to live in his *astral* body . . ." (See *Elixir of Life in 5 Years of Theosophy*.) "The partaker of Soma finds himself both linked to his external body and yet away from it in his spiritual form . . . Plainly speaking, Soma is the fruit of the tree of knowledge." Now the *true* Soma, or moon fluid of immortality, may be guessed at by him who remembers that the moon represents the brain and stands for Manas in its higher and lower aspects. It becomes the ally of the white adepts or higher powers upon occasion. The downpouring of this fluid is beautifully described in the legend under consideration, and we will leave the reader to its further elucidation, content if this article shall have induced him to consider all truths by the light of more "keys" than one.

TWO AMERICAN STUDENTS.

OCCULT VIBRATIONS*

A FRAGMENT OF CONVERSATION WITH H. P. B. IN 1888.

The following was written by me at the dictation of H. P. B. in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest.—W. Q. J.

Ques—It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coördination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems.

²⁸ *Secret Doctrine*, I, 356.

²⁹ *Secret Doctrine*, II, 504.

* This article was first printed by Wm. Q. Judge in *The Path* for June, 1893.

H. P. B.—So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q.—In reading the article in the *PATH* of April, 1886, this idea was again suggested. I open at p. 6, vol. I. "The Divine Resonance spoken of above is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. . . . 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 kingdoms, and the Solar system. Among the Aryans it was represented by the planet Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator." What of this?

H. P. B.—Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the "Divine Resonance" you read of in the *PATH* "vibrations" and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q.—The differences found in human brains and natures must, then, have their root in differences of vibration?

H. P. B.—Most assuredly so.

Q.—Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

H. P. B.—Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a key-note from which all the varieties of character and constitution proceed by endless changes. Remember what was said in *Isis Unveiled* at p. 16, vol. I, "The Universe is the combination of a thousand elements, and yet the expression of a single spirit,—a chaos to the sense (physical), a cosmos to the reason" (manas).

Q.—So far this applies generally to nature. Does it explain the difference between the adept and ordinary people?

H. P. B.—Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q.—Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

H. P. B.—This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela's brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are color-blind.

Q.—How am I to understand this?

H. P. B.—What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versâ*. The difference between a color-blind signal man who mistakes the lamps and the adept who sees is that the one takes one color for another, while the adept sees all the colors in every color and yet does not confuse them together.

Q.—Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

H. P. B.—Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q.—Can the adept produce at his will a vibration which will change one color to another?

H. P. B.—He can produce a sound which will alter a color. It is the sound which produces the color, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new color is made.

Q.—Is it true that on the astral plane every sound always produces a color?

H. P. B.—Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton, who gives experiments with colors and sounds as seen by psychics and sensitives, showing that many sensitive people always see a color for every sound. The color-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a color corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true color, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is not correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q.—By what manner of vibrations do the elementals make colors and lights of variety?

H. P. B.—That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?

THE TIDAL WAVE*

*"The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares."*

LONGFELLOW.

THE great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the direct, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently turned by insane *Pride* "into a blind wanderer, like unto a buffoon mocked by a host of buffoons," in the realm of Delusion, it remained unheard and unheeded. To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer.

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

of the future; *i. e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganisation of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned pity those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods. . . .

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answer-

ing to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

But woe to the XXth century if the now reigning school of thought preys, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea—not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life may be found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the freedom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the

cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the "great unwashed"? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who "play at charity" and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done

yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as also in England and America among the cultured classes. And what the Russian novelist has done is this:—he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes*—the latter a far more dangerous proceeding than the former. And yet behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

"In the eyes of all, friends or foes, he became the mouthpiece of the irrepresible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations."

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius:—for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age. . . .

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *plebs*, took such notice of *Pot bouille* as to make the French

realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

SELF-KNOWLEDGE*

THE first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is *ceaselessly* self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

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THE DUAL ASPECT OF WISDOM*

"No doubt but ye are the people and wisdom shall die with you."

JOB xii. 2.

"But wisdom is justified of her children."

MATTHEW xi. 19.

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of LUCIFER have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it", and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the "wisdom" of our century that we are taken to task, and charged with "preferring barbarous antiquity to our modern civilization and its inestimable boons", with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato". We are lastly told that we, Theosophists, are "too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture"!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Glizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought"—a progress a trifle marred, however, by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha", then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom*. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "best thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the

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fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true". And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Chohmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord", and Pharaoh's magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the "*wise woman* of En-Dor". From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's *wisdom*", the term has been used with the most varied

meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* "Sophia"—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect", *i. e.*, those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously, still he spoke "not the wisdom of this world" but *truth* or the "hidden wisdom . . . which none of the Princes of this World know" (I Corinth. ii.) least of all the *archons* of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistæ*, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks' feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: "Where shall (true) wisdom be found? where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom and in the length of days understanding" (Job xxviii, 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the *orthodox* churches, it has in the mouth of Job one meaning; but with the Kabbalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job*, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabbalist applies the adjective "ancient" to the manifested WORD or LOGOS (*Dabar*) of the for ever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF

being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—*i. e.*, the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the “Wisdom that is from above”, and which whenever it descends on the personal Ego, is found “pure, peaceable, gentle”. Hence, Job’s assertion that “Wisdom is with the Ancient,” or *Buddhi-Manas*. For the Divine Spiritual “I,” is alone eternal, and the same throughout all births; whereas the “personalities” it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the “Ancient,” because, whether it be called Sophia, Krishna, *Buddhi-Manas* or Christos, it is ever the “first-born” of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job’s statement must read; “With the Ancient (man’s Higher Ego) is Wisdom, and in the length of days (or the number of its re-incarnations) is understanding”. No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—**KARMIC LIFE.**

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is “heathen foolishness”. The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only “wisdom” it understands and practises is the psychic, the “terrestrial and devilish” wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even “terrestrial” wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for “wisdom” in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day,

through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, how-

ever, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human", but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book",* an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time*, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i. e.*, the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature*, if the opponents of Darwinism are correct.

Nevertheless, if any one would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sift against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect". He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best—"terrestrial, psychic, devilish".

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of

*See "The Deadlock of Darwinism", by Samuel Butler, in the *Universal Review* for April, 1890.

Christ, of *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the “wise men” of our age for trying to carry out the only policy that will keep them on the pinnacle of their “authority”; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcasted by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an “authority”? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—“Scratch my back, Mr. Editor, and I will scratch yours”—proves immortally true. The “rising Star”, whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for “suggestion”. Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the sim-

ple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of LUCIFER and of the ostracism practised by this same modern world on the Theosophical Society: for neither LUCIFER, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture", the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery". There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic", but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above", from the light of the "Ancient".

What indeed, has WISDOM, *Theosophia*—the Wisdom "full of mercy and good fruits, without wrangling or partiality and without

hypocrisy" (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is "but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*".

AN ALLEGORY*

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect", said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth", said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?"

The pupil sighed, for it was a sore question.

HIERONYMUM.

* This article was first printed by Wm. Q. Judge in *The Path* for October, 1898.

ON THE LOOKOUT

In spite of war's alarms there is a continuing demand for occult literature. Among other evidences of this we have The Quest Series, edited by Mr. G. R. S. Mead, and published by the Macmillan Company. Three volumes have already appeared and two more are in the press. Of the three that have been published the most important is *Jewish Mysticism* by Dr. J. Abelson, MA. D. Litt., a work that supplies a serious need, since writers on mysticism have generally overlooked the fact that Judaism has made a weighty contribution to the subject. Jewish mysticism, says the author, is as old as the oldest portions of the Bible and it has saved Judaism from the deterioration that must inevitably follow an excessive intellectuality. Mysticism corrected the balance. It showed that Judaism was also a religion of the feelings and that God was more important than Aristotle.

That Judaism has always had an esoteric side is proved from many sources. To this effect we have the testimony of Philo, of Josephus, and of the various Talmuds. At a later date the Jews of Persia were influenced by the Sufis, and in their turn they communicated the influence to the Jews of Spain who made many "mystical interpretations of esoteric tenets," which finally found their way into the *Zohar*. Allusions to secret sects who possessed esoteric knowledge are very numerous in Jewish writings.

In spite of the anthropomorphism of exoteric Judaism the *Zohar* sets forth the idea of the soul as an emanation from the "Overmind" of the universe. There was originally one "Universal Soul," or "Oversoul," which, as it were, "broke itself up and encased itself in individual bodies." The souls therefore seem to be distinct from one another but actually they are all one.

The Jewish literature on the subject of reincarnation is, says the author, a very rich one. It is explicitly taught in the *Zohar*, and by the famous Kabbalist, Isaac Luria. The author himself says:—

To the minds of the Kabbalists, transmigration is a necessity, not alone on the grounds of their particular theology—the soul must reach the highest stage of its evolution before it can be received again into its eternal home—but on moral grounds as well. It is a vindication of Divine justice to mankind. It settles the harassing query which all ages have propounded: Why does God permit the wicked to flourish as the green bay tree, whereas the righteous man is allowed to reap nothing but sorrow and failure? And the only way for reconciling the dismal fact of child-suffering with the belief in a good God, is by saying that the pain is a retribution to the soul for sin committed in some one or more of its previous states.

The two volumes of The Quest Series that are about to appear are "Buddhist Psychology" by C. A. F. Rhys Davids, and "The Mystics of Islam" by Reynold A. Nicholson. The latter should be particularly interesting as we know as little about the mysticism of Islam as we do about that of Judaism.

There are some faint evidences of a protest against the materialisms of the day, and if the war does no more than illuminate the evil path that led to it there will be some discernible compensation. For example, we have a little book by an anonymous author, but with the sufficient guarantee of Houghton Mifflin Company, the publishers. It is entitled *Whither?* and the question is asked with an emphasis suggesting an answer by no means satisfactory to the rather empty-headed people who describe themselves as optimists without any sort of enquiry into the causes for optimism. A kind of materialistic Epicureanism, says the author, dominates our modern world. We are for ever in a hurry. We must make Time pay to the uttermost. To cover a given space with the saving of a minute is an achievement, irrespective of what we shall do with the minute. It is as

though we had but a few hours in which to rob the house of life and so we must seize all the articles in sight since death is even now waiting to take us into custody. There was a time, continues the author, when a new born child was something sacred but we have expelled all sanctities from the world.

To those of us who are most advanced today, a little child is a little animal; few are left who, in its presence, think of sacredness any more than in the presence of a little pig. There is the utmost alertness in meeting its physical needs; there is, if possible, a trained nurse to bring scientific knowledge to its requirements, to keep loving fingers away; but the ideas that encircle it concern for the most part its body. Meanwhile, the most progressive thought of the day is busy with the question whether its standard cannot be raised to that of choice animal stock; whether the infant human being may not be bred, as colt or calf of approved ancestry is bred, by choice of the physically fit. This represents the furthest vision of the future; this is the goal against which the imagination of the future dreams.

For fifty years, says the author, we have been going down this steep place into the sea and preaching the gospel of the Perfect Brute. The war is not an isolated phenomenon, an unrelated political event. It is the direct result of our ways of thinking, of our kind of progress. It was caused by the growth of material over spiritual conceptions, and the same forces that have wrecked Europe are just as potent among ourselves. It is one thing to recognize the struggle that has attended natural evolution. It is quite another thing to elevate it to a code of conduct, to deliberately teach it. Dragons and prehistoric monsters doubtless warred upon one another, but that is no reason why we should deliberately go back to "writhing and biting in the slime." And so the author says that he has a sense of guilt. He is ashamed to look the young in the face. They have been betrayed into a "deification of biological man" and we cannot escape the results.

There are many such writings as this, evidences of a slow recognition that we have deliberately taught the materialism that has produced the results against which we are now struggling so hopelessly. Mr. Francis Grierson said some time ago that civilization must presently pass laws against materialism as it now passes laws against tuberculosis. Materialism was far the greater evil of the two. If it is a true science that we are teaching to our children, if they are no more than pieces of material mechanism, like clocks, that will presently wear out and disintegrate, then why should they cultivate honor, or virtue, or truth? How can we speak to them of conscience or duty? If they covet the property of another, why should they not take it so long as the other happens to be weaker and the policeman out of sight? The inferences to be drawn from materialistic science are obvious enough. The young can draw them for themselves, and are evidently doing so. They may be summarized in the familiar words—"Let us eat, drink and be merry for tomorrow we die." Surely there is no such amazing stupidity now to be found on earth as the solemn teaching of materialism in our schools and colleges while earnest philanthropists are meeting around the corner in order to deliberate ways and means to combat the fruits of materialism in the shape of juvenile criminality, the drug habit, and alcoholism. To manufacture depravity in the class room and to cure it in the police station is surely an anomaly worthy of this particular year of Our Lord 1915. Perhaps Mr. Shandy was right when he said it was "no year of our Lord at all." Certainly Mr. Shaw was right when he said that this world is now "no place for a gentleman."

There is a book called "Spoon River Anthology" by Edgar Lee Masters which the critics tell us is one of the literary events of the day, as indeed it is. Mr. Masters tells us that he once conceived the idea of writing a novel of village life, and to that end he began to study the inscriptions on the tomb stones in the little communities up and down the Spoon River,

and to reconstruct in imagination the lives of the men and women who lay beneath. Eventually he gave up the idea of the novel, at least for the time, and decided to publish his character sketches which he had cast in the form of rough verse. Here is one of them which may serve as an example of many. It is headed "Tennessee Claflin Shope."

I was the laughing stock of the village,

Chiefly of the people of good sense, as they call themselves—

Also of the learned, like Rev. Peet, who read Greek

The same as English.

For instead of talking free trade,

Or preaching some form of baptism;

Instead of believing in the efficacy

Of walking cracks, picking up pins the right way,

Seeing the new moon over the right shoulder,

Or curing rheumatism with blue glass,

I asserted the sovereignty of my own soul.

Before Mary Baker G. Eddy even got started

With what she called science

I had mastered the "Bhagavad Gita,"

And cured my soul, before Mary

Began to cure bodies with souls—

Peace to all worlds.

Mr. Masters has done a strangely powerful piece of work and one to be welcomed, not only for its rather tragic values but also for its assurance that Theosophy had found its way even to the little communities on the Spoon River.

It is hard to be sufficiently grateful to John Burroughs for the shining little book that he calls "The Breath of Life," just published by the Houghton Mifflin Company. John Burroughs does not profess to be a physicist. Even his passion for nature and for the open-air life is a passion not for pure science but for philosophy. He tells us that he has the Wordsworthian sense in nature, of something "far more deeply interfused" than the principle of exact science. He is willing that it should be called mysticism. At least it is an intense desire to find the link between the clod underfoot and the brain and consciousness of man, and this without the invocation of any outside power. He sees such a power in the elements themselves, "a kind of universal mind pervading living matter and the reason of its living, through which the whole drama of evolution is brought about." He has no inclination toward miracles, unless we name everything a miracle, while at the same time he is deeply impressed "with the inadequacy of all known material forces to account for the phenomena of living things."

Naturally he has no toleration for the materialism of such men as Professor Loeb, probably the most crass materialist now on earth with the exception of his master Haeckel. Professor Loeb tells us that we are only chemical mechanisms, and that all our activities, mental and physical alike, are but automatic responses to the play of the blind, material forces of external nature, the chance happenings of the blind gropings and clashings of dead matter. But if evolution is the result of chance, asks Mr. Burroughs, how comes it that the earth shows steady and regular progression? Chance would have kept things at a standstill. The principle of chance, give it time enough, must end where it began. Chance is a man lost in the woods; he never arrives; he wanders aimlessly.

Mr. Burroughs is startled by the absolute order of the universe, an order that becomes ever more spectacular as we plunge into the smallnesses of nature. How comes it that the atom, inconceivably minute, should contain within itself a veritable solar system of electrons that bear the same dimensional proportion to the atom that a cluster of gnats would bear to the interior of a cathedral? How is it that the electrons pass from one atom to another with all the precision of living things as though they were conscious of a destiny and hastening to fulfill it? What is that mysterious prop-

erty in matter that we call chemical affinity, a property beside which human affinities and passions are tame and inconstant affairs? This, says Mr. Burroughs must be the architect of the universe, since the universe in its material aspects has obviously been built up from the simple to the complex by this same affinity. What is the mystery of chemical combination by which two substances unite in so strange a way that both of them cease to be, although they produce a third substance unlike either of them? In iron sulphide we can discern neither iron nor sulphur. It is only the way in which the atoms combine that makes the difference between the bodies of a frog and a man, a cabbage and an oak. The addition or deduction of a few atoms will turn a wholesome food into the deadliest of poisons. Combine oxygen and hydrogen and we have water, and in comparison with this, says the author, the miracle of turning water into wine is tame.

Evidently, says Mr. Burroughs, there is a unity in nature, and there is also some sort of a plan that seeks to accomplish itself by all pervading law. There is some principle governing matter that does not reveal itself to the chemist and that we may call vitality, or consciousness, or mind, or God, or whatever else we please. But it is unquestionably there. We must open our eyes to the "spirituality of the physical," and science will help us to do this. It will make us familiar with the "marvellous and transcendent powers that hedge us about and enter into every act of our lives. The more we know matter, the more we know mind; the more we know nature, the more we know God; the more familiar we are with the earth forces, the more intimate will be our acquaintance with the celestial forces." And so we may remember H. P. Blavatsky's recommendation of chemistry as the nearest of all the sciences to the supreme science of Occultism.

Interesting as an indication of a certain law of periodicity that governs the great events of history and that seems to connect them with human fortune and with the birth of great men is a comment that appears recently in the *British Weekly*. It is pointed out that during the first years of the last century, from 1800 to 1815, when all Europe was suffering from the Napoleonic wars, she gave birth to almost every great man who was to guide her better destinies for a hundred years to come. In that terrible period of strife Great Britain gave birth to Disraeli, Gladstone, Cobden, Bright, Tennyson, Shaftesbury and many others. Italy had Cavour, Mazzini, Garibaldi and Victor Emmanuel, the four men who secured the liberty and unity of the Italian kingdom. From America came Wendell Phillips, William Lloyd Garrison, Harriet Beecher Stowe, Henry Ward Beecher and, most glorious of all, Abraham Lincoln.

It may be of interest to note that Dr. Rudolf Steiner's "Christianity as Mystical Fact and the Mysteries of Antiquity" has now, after eight years, reached a third edition. Its interest so far as the Theosophist is concerned seems to lie in its outline of the early Mysteries rather than in its main contention that Christianity is not an extension of the Mysteries but a superstructure built upon them and of a quite independent nature. This is an opinion long and unaccountably held by Dr. Steiner and it need not here be combated. Perhaps it would be more correct to say that Christianity is neither an extension of the Mysteries nor an independent growth reared upon them but rather a mutilation and distortion of the Mysteries adroitly purloined for purposes creditable neither to faith nor morals.

But the author may at least be praised for the preface to his new edition. Here we find the distinct assertion that Mysticism is actually a method of knowledge and that it leads to a "true science" in the best sense of that term. The same clearness may exist in Mysticism as in any representation of the facts of natural science, and there can be no proper study of Mysticism without a recognition that there may be reliable interpretations of the world that are none the less based upon genuine knowledge because they follow other ways than those of materialistic research.

Phil 29.4



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III AUGUST, 1915 No. 10

Masters say we think in grooves, and but few have the courage to fill those up and go on other lines. Let us who are willing to make the attempt try to fill up these grooves, and make new and better ones.
—WILLIAM Q. JUDGE

CONTENTS

The Ensouled Violin	-	-	-	-	-	-	465
Theosophic Diet	-	-	-	-	-	-	472
Questions and Answers	-	-	-	-	-	-	475
Thoughts on Theosophy	-	-	-	-	-	-	476
"What is Truth?"	-	-	-	-	-	-	477
Yoga Vidya	-	-	-	-	-	-	485
Theosophical Symbolism	-	-	-	-	-	-	488
The Cure of Diseases	-	-	-	-	-	-	492
On Pseudo-Theosophy	-	-	-	-	-	-	495
Answers to Questioners	-	-	-	-	-	-	506
On the Lookout	-	-	-	-	-	-	509

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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.



The Brahman which has been thus described (as immortal and as the Gayatri) is the same as the ether which is around us; and the ether which is around us is the same as the ether which is within us, that is, the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.—*Chandogya-Upanishad*.

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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 ENSOULED VIOLIN *

(By Hillarion Smerdis, F. T. S.)

THE almost supernatural or magic art of Nicolo Paganini—the greatest violin player that the world has ever produced—was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering. The great Rossini wept like a sentimental German maiden, upon hearing him play for the first time. The princess Eliza of Lucca, sister of the great Napoleon, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls. Thousands of dreary tales circulated about this mysterious Genoese, the modern Orpheus of Italy. For besides his remarkable appearance—termed by his friends eccentric, and by his victims diabolical—he had experienced great difficulties in refuting certain rumours of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin—the famous “Cremona!” superstition not utterly unground in view of his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told

*This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1880.

of him in a measure excusable; especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact—a page from his biography—connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the “diabolical” Paganini was creating at the house of the Paris Opera an enthusiasm unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments.

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stenio. He was young and a philosopher, imbued with all the mysticism of Hoffman’s “*Chant d’Antonia*,” and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise was interested but little in the matters of this world. The whole of his aspirations mounted, incense-like, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he found he had been left poor indeed; poor in purse, still poorer in earthly affections. His old violin teacher, Samuel Klaus, one of those grotesque figures which look as if they had just stepped out of some old mediæval panel, with the speaking and piercing voice of a “show Punch,” and the fantastic allures of a night-goblin, then took him by the hand, and, leading him to his violin, simply said:—“make yourself famous. I am old and childless, I will be your father, and we will live together.” And they went to Paris.

Franz had never heard Paganini. He swore he would either eclipse all the violinists of those days, or, break his instrument and at the same time, put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself ready for his first appearance before the public, when Paganini’s arrival in the great capital of fashion was loudly heralded by his fame. The German violinist resolved to postpone his *debut*, and at first smiled at the enthusiastic mentions of the Italian’s name. But soon this name became a fiery thorn in the heart of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini’s successes.

At last the Italian’s first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches and got two modest seats. Who can describe the

enthusiasm, the triumphs of this famous, and at the same time, fatal night? At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris, unhitching the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting mournful and desperate, in their usual places at the fire-corner. "Samuel!" exclaimed Franz, pale as death itself,—“Samuel—it remains for us now but to die! . . . Do you hear me? . . . We are worthless . . . worthless! We were two mad men to have hoped that any one in this world would ever rival . . . him!—” The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor's wrinkles suddenly became purple; and his little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice—“Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. Am I to be blamed because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of black magic?”

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly, that to secure such a power, he too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with a feigned calmness—“You have heard the unfortunate tale rumoured about the famous Tartini? He died on one Sabbath night, strangled by his familiar demon, who had taught him the way, by means of incantations, to animate his violin, with a human soul, by shutting up in it, the soul of a young Virgin . . . Paganini did more; in order to endow his instrument with the faculty of emitting human sobs, despairing cries, in short the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless”

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face with his hands.—“And, . . . you really believe . . . that had I the means of obtaining human intestines for strings, I could rival Paganini?”

asked Franz, after a moment's pause, and casting down his eyes.

The old German, unveiled his face, and, with a strange look of determination upon it, softly answered.—“Human intestines only are not sufficient for our purpose: these must have belonged to one that has loved us well, and with an unselfish, holy, love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him . . . The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and, then transferred this breath into his violin.* As to Paganini—I have just told you his tale. It was with the consent of his victim though, that he murdered him to get possession of his intestines . . . “Oh for the power of the human voice!” Samuel went on, after a brief pause. “What can equal the eloquence, the magic spell, of the human voice! Do you think, my poor boy, I would not have taught you this great, this final secret, were it not, that it throws one right into the clutches of *him* . . . who must remain unnamed at night?”

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords tore them out and flung them into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, and the two hardly exchanged a word together. The violin hung mute, cordless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them.

One night, as Franz sat, looking particularly pale and gloomy, old Samuel, suddenly jumped from his seat, and after hopping about the room in a mag-pie fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeaked at the top of his voice. “It is time to put an end to all this!” . . . Whereupon starting from his usual lethargy, Franz echoed, as in a dream;—“Yes, it is time to put an end to this.” Upon which the two separated and went to bed.

On the following morning, when Franz awoke, he was astonished at not seeing his old teacher at his usual place to give him his first greeting. “Samuel! My good, my dear . . . Samuel!” exclaimed Franz, as he hurriedly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound

*Giuseppe Tartini, the great Italian composer and violinist of the xvii century, produced such an impression by his inspired performance that he was commonly styled the “master of nations.” He eloped with a high born young lady of great beauty. His most marvellous composition was the “*Sonate du diable*,” or “Tartini's Dream,” which he confessed to have written “on awakening from a dream, in which he had heard it performed by the devil, in consequence of a bargain struck with him.”—ED. THEOS.

of his own voice, so changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence . . . There exists in the domain of sounds, a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror . . .

Samuel was lying on his bed, cold, stiff and lifeless . . . At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter.

A note addressed with his own name was conspicuously placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:—

"My beloved Franz,

"When you read this, I will have made the greatest sacrifice, your best and only friend and professor could have accomplished, for your fame. He, who loved you most, is now but an inanimate body; of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude, were you now to render this sacrifice useless. When you shall have replaced the cords upon your violin, and these cords—a portion of my own self,—will acquire under your touch my voice, my groans, my song of welcome, and the sobs of my infinite love for you, my boy,—then, Oh, Franz, fear nobody! Take your instrument along with you, and follow the steps of him who filled our lives with bitterness and despair. . . . Appear on the arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance into his face. Oh, Franz! then only wilt thou hear with what a magic power the full note of love will issue forth from thy violin; as with a last caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

—SAMUEL."

Two burning tears sparkled in the eyes of Franz, but they dried up instantly under the fiery rush of passionate hope and pride. The eyes of the future magician-artist, rivetted to the ghastly face of the corpse, shone like the eyes of the church-owl.

Our pen refuses to describe what took place later on that day, in the death room, after the legal autopsy was over. Suffice to say, that, after a fortnight had passed, the violin was dusted and four new, stout, cords had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival—nay, surpass Paganini.

But the famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paganini sat in the bar room of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting

card was handed to him which had a few words written in pencil upon its back, by a young man with wild and staring eyes. Fixing upon the intruder a look which few persons could bear, but receiving back a glance as determined and calm as his own, Paganini slightly bowed and then dryly said:—"Sir, it will be as you desire, . . . name the night . . . I am at your service. . ."

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:—

"To-night at the Grand Theatre of—, and for the first time, will appear before the public, Franz Stenio, a German Violinist, arrived purposely to throw the gauntlet at, and challenge the world-famous Paganini to a duel—upon their violins. He purposes to compete with the great 'virtuoso' in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated 'Fantaisie caprice' of the latter, known as 'THE WITCHES.'"

The effect of the notice proved magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his post, calm, resolute, almost smiling. It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and ended his famous composition "*The Witches*" amid uninterrupted bravos. The cries of public enthusiasm lasted so long that Franz began to think his turn would never come. When, at last, Paganini, amid the roaring applauses of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness, and the air of assurance of the unknown German artist.

When Franz approached the foot-lights, he was received with an icy coldness. But for all that he did not feel in the least disconcerted: he only scornfully smiled, for he was sure of his triumph.

At the first notes of the *Prelude* of "*The Witches*" the audience became dumb struck with astonishment. It was Paganini's touch, and—it was something else besides. Some—and that some the majority—thought that never, in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally diabolical power. Under the pressure of the long muscular fingers, the cords wriggled like the palpitating intestines of a disemboweled victim, the Satanic eye of the artist, fixed upon the sound board, called forth hell itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of

fantastic, infernal figures, dancing the witches' "goat dance." In the emptiness of the stage background behind him, a nameless phantasmagoria produced by the concussion of unearthly vibrations, seemed to draw pictures of shameless orgies, and the voluptuous hymens, of the witches' Sabbath A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spell-bound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mohammed that come into the disordered fancy of an opium-eating Mussalman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens* Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness!

Then came the *finale*—The magic bow was just drawing forth its last quivering sounds—imitating the precipitate flight of the witches saturated with the fumes of their night's saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street *punchinello*,* screaming at the top of his senile voice: "Art thou satisfied, Franz, my boy? Have I well kept my promise, eh" And then, the slender graceful figure of the violinist suddenly appeared to the public as entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful looking old man, whose bowels were protruding and ended where they were stretched on the violin!

Within this hazy, quivering veil, the violinist was then seen driving furiously his bow upon the *human cords* with the contortions of a demoniac, as represented on a mediæval Cathedral painting!

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whining moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four cords upon the bewitched violin

When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the foot-lights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments.

Cyprus, October 1st, 1879.

*Punch and Judy show—an old and very popular street amusement among Western nations.

THEOSOPHIC DIET*

The question "whether to eat meat or not to eat it" is one which is uppermost in the minds of many theosophists to-day. Some will eat no meat, while others still use it, and a few who are vegetarians seem to think that the meat eaters are sinners and cannot be spiritual.

Although I belong to the Spanish-speaking people, I am a vegetarian and a theosophist; and I hope that the difference in race will not have any effect on my American readers, brother theosophists.

Let us examine the different standpoints taken, and look at the matter without any bias in favor of either vegetarianism or carnivorous diet.

The meat eaters say that in nature we find cows and elephants eating no meat, and yet that they seem to have no additional spirituality as a result, and that among men we often see those who, although they eat meat, are at the same time highly spiritualised. This is their case.

The vegetarians have these arguments: (a) that animal food necessarily imparts to the eater the qualities of the animal, and that the eating of meat not only may give us the diseases of the animal, but also tends to inflame the blood and makes the gross envelope of the body more dense than ever; (b) that it is wrong to kill animals for food, because, as we did not give them life, we have no right to take it away from them; (c) that by living on vegetable food we make the gross body more permeable to higher influences. There may be finer divisions of the argument, but the above will give their case in general.

It must make much difference in the conclusion whether one is speaking of a man belonging to the western nations or of one who, like the Hindu, comes of a race which for ages has taken no animal food. It is held by many physiologists that the stomach is an organ for the digesting of animal food only, and that in a vegetarian the pyloric valve leading from the stomach is so paralyzed from want of use that the food passes directly into the intestines. It must therefore follow that the western man may be placing himself in danger of fatal derangement of his system when he leaves meat eating and takes up vegetarianism. This has, indeed, been proved in many cases to be a real danger. I have before me the reports of several theosophists who found that it was not possible for them to make the change; at the same time others have made it with perfect safety. The trouble did not arise from weakness

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following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeast and other growths were thrown into the circulation; these are sufficient to bring on tuberculosis, nervous diseases, and other manifold derangements. It is well known that a man who has melancholia due to systememia cannot expect to reach a high development in occultism.

We next find that there are powerful black magicians in farther India and in many other places who do not deny themselves meat but take as much as they wish, and also stimulants. From this we conclude that power over nature's forces is not solely in the hands of the vegetarian. We need not stop to consider the fate of such magicians, as that has been often dilated upon.

Now although the Hindu has been always a vegetarian, it is a fact that for him the acquirement of knowledge of absolute truth is as difficult as it is for the western man who eats meat. In the books of the Hindoo on the subject of spiritual culture or soul development, the rules laid down are extremely hard to follow. The eating of meat is not definitely referred to, but the attainment of union with the Supreme, *from which alone knowledge of absolute truth results*, is hedged about with difficulties in comparison with which the eating of meat sinks into the shade; but we must remember that it is assumed in India that the student is not a meat eater. The reason for the prohibition, however, is that a man has no right to kill animals for his food or for any other reason. He must refrain, not because the act is forbidden, but because his whole nature, through the great love and pity that he feels, naturally recoils from such an act. It is plain, if this rule be the correct one—and I think it is—that a person who stops the eating of meat in order that he may by complying with that condition attain to a development he has set before him misses the mark, and has acquired a selfish motive for the line thus adopted. It is an old and true saying that the kingdom of God cometh not from taking or refraining from meat, nor from the refraining from anything whatever, but that it is *within us*. In another place it is said that this kingdom of heaven is taken by violence; that is, it requires all knowledge and all goodness to attain at last to that union with the spirit which is the kingdom of heaven. And such attainments are not in the reach of either those who, on the one hand, long for sentimental religion only, or those who, on the other, work that they may reach the blissful result for themselves. The first, although extremely good, are barred from want of knowledge, and the other by the selfish motive at the bottom of their practice. In the "Great Journey," translated from the Sanscrit by Mr. Arnold, is a beautiful illustration of the spirit and motive which must actuate us. Yudishthira reached heaven after losing his friends on

the way, and was at the gate accompanied by his dog who looked to him as his only friend; and when he was refused admission because the dog was with him, he declined to enter. He was let in, and the dog revealed himself as one of the gods; then the king found that his friends were not there, and was told that they were in hell. He asked to go there, and was sent. He found it an awful place and was on the point of returning, when the pitiful voices of his friends called him back, saying that he gave them some comfort by his presence, and he then said he would stay in hell for them. This was reported to the gods, and they in a body went to hell and rescued all the denizens of the place for his sake. The selfishness or selflessness of the motive will determine the result.

We find, on referring to the great Indian work of Patanjali on the Philosophy of Yogam, that nothing is said about meat eating. The disciple is not met with the regulation at the outset. "You must refrain from eating meat." This is not because the people were all vegetarians at the time it was written, because even then permissions were extended to certain classes of men for the eating of flesh. The warrior was allowed to eat meat, and out of the warrior caste arose many who attained to the supreme heights of adeptship. To say that carnivorous diet will *in itself* exclude you from spiritual attainments is of like character with the statement that one cannot attain unless he is of the unsullied Brahmin caste. That was sometimes said by some Brahmins, but is easily met by the fact that the great Krishna was a shepherd by caste.

What, then, is the true theosophic diet? It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood; and, if it is practised from the sincere conviction that it is not true brotherhood to destroy living creatures so highly organized as animals, then so much the better. But if you refrain from meat in order to develop your psychic powers and senses, and continue the same sort of thoughts you have always had, neither cultivating nor practising the highest altruism, the vegetarianism is in vain.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration to the Divine—the Supreme Soul. This only is what we can grow upon. And vain are the hopes of those who pin their faith on any other doctrine.

RODRIGUEZ UNDIANO.

QUESTIONS AND ANSWERS *

C.—I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.

ANS.—It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance.

W. Q. J.

T. C. AND F. O. R.—In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."

ANS.—It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane.

W. Q. J.

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THOUGHTS ON THEOSOPHY *

“THE letter killeth, but the spirit giveth life,” this is the keynote of all true reform. Theosophy is the vehicle of the spirit that gives life, consequently nothing *dogmatic* can be truly *theosophical*.

It is incorrect, therefore, to describe a *mere* unearthing of dead letter dogmas as “Theosophic work.”

When a word, phrase, or symbol, having been once used for the purpose of suggesting an idea *new* to the mind or minds being operated on, is insisted upon irrespective of the said idea, it becomes a dead letter dogma and loses its vitalising power, and serves rather as an obstruction to, than as vehicle of the spirit; but, alas, this insistence upon the letter is too often carried on under the honoured name of “Theosophy.”

A man cannot acquire an idea *new to him* unless it *grows* in his mind.

The mere familiarity with the *sound* of a word, or a phrase, or the mere familiarity with the *appearance* of a symbol, does not, of *necessity*, involve the possession of the idea properly associated with the said word, phrase or symbol. To insist, therefore, on the contrary cannot be theosophical; but would be better described as *untheosophical*.

It would certainly be theosophical work to point out kindly and temperately how certain words, phrases and symbols appear to have been misunderstood or misapplied, how various claims and professions may be excessive or confused as a consequence of ignorance or vanity, or both. But it is quite another thing to condemn a man or a body of men *outright*, for certain errors in judgment or action; even though they were the result of vanity, greed or hypocrisy; indeed such wholesale condemnation would, on the contrary, be *untheosophical*.

The one eternal, immutable law of life alone can judge and condemn a man absolutely. “Vengeance is *mine*, saith the Lord.”

Were I asked how I would dare attempt “to dethrone the gods, overthrow the temple, destroy the law which feeds the priests and props the realm; I should answer as the Buddha is made to answer in the *Light of Asia*: ‘What thou bidst me keep is form which passes while the free truth stands; get thee to thy darkness.’”

“What good gift hath my brother but it comes from search and strife (inward) and loving sacrifice.”

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*This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1887.

"WHAT IS TRUTH?" *

"*Truth* is the Voice of Nature and of Time—
Truth is the startling monitor *within us*—
Nought is without it, it comes from the stars,
The golden sun, and every breeze that blows. . . . "

—W. THOMPSON BACON.

". . . Fair Truth's immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect faith
And all the thousand causes which obstruct
The growth of goodness. . . . "

—HANNAH MORE.

"**W**HAT is Truth?" asked Pilate of one whom if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.¹

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of *Divine revelation* and *Scientific authority*. But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, "there cannot be." There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assim-

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¹Jesus says to the "Twelve"—"Unto you is given the mystery of the Kingdom of God; but *unto them that are without, all things are done in parables,*" etc. (Mark iv. II.)

ilate, and no more. *Tot homines, quot sententie*—is an immortal truism. The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man's consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .

Still each of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays, however differentiated they may become after their long journey through the physical particles in space. To achieve this, there are two methods. On the physical plane we may use our mental polariscope; and, analyzing the properties of each ray, choose the purest. On the plane of spirituality, to reach the Sun of Truth we must work in dead earnest for the development of our higher nature. We know that by paralyzing gradually within ourselves the appetites of the lower personality, and thereby deadening the voice of the purely physiological mind—that mind which depends upon, and is inseparable from, its medium or *vehicle*, the organic brain—the animal man in us may make room for the spiritual; and once aroused from its latent state, the highest spiritual senses and perceptions grow in us in proportion, and develop *pari passu* with the "divine man." This is what the great adepts, the Yogis in the East and the Mystics in the West, have always done and are still doing.

But we also know, that with a few exceptions, no man of the world, no materialist, will ever believe in the existence of such adepts, or even in the possibility of such a spiritual or psychic development. "The (ancient) fool hath said in his heart, There is no God"; the modern says, "There are no adepts on earth, they are figments of your diseased fancy." Knowing this we hasten to reassure our readers of the Thomas Didymus type. We beg them to turn in this magazine to reading more congenial to them; say to the miscellaneous papers on Hylo-Idealism, by various writers.*

For LUCIFER tries to satisfy its readers of whatever "school of thought," and shows itself equally impartial to Theist and Atheist, Mystic and Agnostic, Christian and Gentile. Such articles as our editorials, the Comments on "Light on the Path," etc., etc.—are not intended for Materialists. They are addressed to Theosophists, or

**e.g.*, to the little article "Autocentricism"—on the same "philosophy", or again, to the apex of the Hylo-Idealist pyramid in this Number. It is a letter of protest by the learned Founder of the School in question, against a *mistake* of ours. He complains of our "coupling" his name with those of Mr. Herbert Spencer, Darwin, Huxley, and others, on the question of atheism and materialism, as the said lights in the psychological and physical sciences are considered by Dr. Lewins too flickering, too "compromising" and weak, to deserve the honourable appellation of Atheists or even Agnostics. See "Correspondence" in Double Column, and the reply by "The Adversary."

readers who know in their hearts that Masters of Wisdom *do* exist: and, though *absolute* truth is not on earth and has to be searched for in higher regions, that there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy.

To return to our subject. It thus follows that, though "general *abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it. And thirdly, because notwithstanding that in the poet's fancy man is

". the abstract
Of all perfection, which the workmanship
Of heaven hath modelled. "

in reality he is a sorry bundle of anomalies and paradoxes, an empty wind bag inflated with his own importance, with contradictory and easily influenced opinions. He is at once an arrogant and a weak creature, which, though in constant dread of some authority, terrestrial or celestial, will yet—

". like an angry ape,
Play such fantastic tricks before high Heaven
As make the angels weep."

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say—develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer "Man, know thyself," no greater or more important truth was ever taught. Without such perception, man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, i. e., acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with rela-

tive truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake*, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value?* We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man lives at a maddening speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality. Now conventionality—pure and simple—is a congenital LIE, as it is in every case a “*simulation of feelings according to a received standard*” (F. W. Robertson’s definition); and where there is any simulation *there cannot be any truth*. How profound the remark made by Byron, that “truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed by the false scales of custom,” is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

Look around you, reader; study the accounts given by world-known travellers, recall the joint observations of literary thinkers, the data of science and of statistics. Draw the picture of modern society, of modern politics, of modern religion and modern life in general before your mind’s eye. Remember the ways and customs of every cultured race and nation under the sun. Observe the doings and the moral attitude of people in the civilized centres of Europe, America, and even of the far East and the colonies, everywhere where the white man has carried the “benefits” of so-called civilization. And now, having passed in review all this, pause and reflect, and then name, *if you can*, that blessed Eldorado, that exceptional spot on the globe, *where TRUTH is the honoured guest, and LIE and SHAM the ostracised outcasts?* YOU CANNOT. Nor can any one else, unless he is prepared and determined to add his mite to the mass of falsehood that reigns supreme in every department of national and social life. “Truth!” cried Carlyle, “truth, though the heavens crush me for following her, no falsehood, though a whole celestial Lubberland were the prize of Apostasy.” Noble words, these. But how many think, and how many will *dare* to speak as Carlyle did, in our nineteenth century day? Does not the gigantic appalling majority prefer to a man the “paradise of Do-nothings,” the *pays de Cocagne* of heartless selfishness? It is this majority that recoils terror-stricken before the most shad-

owy outline of every new and unpopular truth, out of mere cowardly fear, lest Mrs. Harris should denounce, and Mrs. Grundy condemn, its converts to the torture of being rent piecemeal by her murderous tongue.

SELFISHNESS, the first-born of Ignorance, and the fruit of the teaching which asserts that for every newly-born infant a new soul, *separate and distinct* from the Universal Soul, is "created"—this Selfishness is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling, and *Hypocrisy* out of the desire to mask *Lie*. It is the fungus growing and strengthening with age in every human heart in which it has devoured all better feelings. Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self's sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called "noble national aspiration, patriotism," etc.; and the citizen views it in his family circle as "domestic virtue." Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one's neighbor, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE—the *Jachin* and *Boaz* of every International Temple of Solomon—called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism "in (cunning) strength shall this my house be established" into daily practice; *i. e.*, gets by deceit what he cannot obtain by force—shall we applaud him? A diplomat's qualification—"dexterity or skill in securing advantages"—for one's own country at the expense of other countries, can hardly be achieved by speaking *Truth*, but verily by a wily and deceitful tongue; and, therefore, LUCIFER calls such action—a *living*, and an evident *LIE*.

But it is not in politics alone that custom and selfishness have agreed to call deceit and lie virtue, and to reward him who lies best with public statues. Every class of Society lives on *LIE*, and would fall to pieces without it. Cultured, God-and-law-fearing aristocracy being as fond of the forbidden fruit as any plebeian, is forced to lie from morn to noon in order to cover what it is pleased to term its "little peccadillos," but which TRUTH regards as gross immorality. Society of the middle classes is honey-combed with false smiles, false talk, and mutual treachery. For the majority religion has become a thin tinsel veil thrown over

the corpse of spiritual faith. The master goes to church to deceive his servants; the starving curate—preaching what he has ceased to believe in—hood-winks his bishop; the bishop—his God. *Dailies*, political and social, might adopt with advantage for their motto Georges Dandin's immortal query—"Lequel de nous deux trompe-t-on ici?"—Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of *naked* Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Such is the actual state of things in 1888 A. D., and yet we are taken to task by certain papers for seeing this year in more than gloomy colours!

Lie has spread to such extent—supported as it is by custom and conventionalities—that even chronology forces people to lie. The suffixes A. D. and B. C. used after the dates of the year by Jew and Heathen, in European and even Asiatic lands, by the Materialist and the Agnostic as much as by the Christian, at home, are—a *lie* used to sanction another LIE.

Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible *dark* side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics. However it may be, in no case and under no threat shall LUCIFER be ever forced into pandering to any universally and tacitly recognised, and as universally practised lie, but will hold to fact, pure and simple, trying to proclaim truth whensoever found, and under no cowardly mask. Bigotry and intolerance may be regarded as orthodox and sound policy, and the encouraging of social prejudices and personal hobbies at the cost of truth, as a wise course to pursue in order to secure success for a publication. Let it be so. The Editors of LUCIFER are Theosophists, and their motto is chosen: *Vera pro gratiis*.

They are quite aware that LUCIFER's libations and sacrifices to the goddess Truth do not send a sweet savoury smoke into the noses of the lords of the press, nor does the bright "Son of the Morning" smell sweet in their nostrils. He is ignored when not abused as—*veritas odium parat*. Even his friends are beginning to find fault with him. They cannot see *why it should not be a purely Theosophical magazine*, in other words, why it refuses to be dogmatic and bigoted. Instead of devoting every inch of space

to theosophical and occult teachings, it opens its pages "to the publication of the most grotesquely heterogeneous elements and conflicting doctrines." This is the chief accusation, to which we answer—why not? Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not*, as to learn what it *is*. The average reader can hardly hope to find any fact in a sectarian publication under all its aspects, *pro* and *con*, for either one way or the other its presentation is sure to be biassed, and the scales helped to incline to that side to which its editor's special policy is directed. A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiassed, if still only approximate truth and fact. Naked truth is reflected in LUCIFER under its many aspects, for no philosophical or religious views are excluded from its pages. And, as every philosophy and religion, however incomplete, unsatisfactory, and even foolish some may be occasionally, must be based on a truth and fact of some kind, the reader has thus the opportunity of comparing, analysing, and choosing from the several philosophies discussed therein. LUCIFER offers as many facets of the One universal jewel as its limited space will permit, and says to its readers: "Choose you this day whom ye will serve: whether the gods that were on the other side of the flood which submerged man's reasoning powers and divine knowledge, or the gods of the Amorites of *custom* and *social falsehood*, or again, the Lord of (the highest) Self—the bright destroyer of the dark power of illusion?" Surely it is that philosophy that tends to diminish, instead of adding to, the sum of human misery, which is the best.

At all events, the choice is there, and for this purpose only have we opened our pages to every kind of contributors. Therefore do you find in them the views of a Christian clergyman who believes in his God and Christ, but rejects the wicked interpretations and the enforced dogmas of his ambitious proud Church, along with the doctrines of the Hylo-Idealist, who denies God, soul, and immortality, and believes in nought save himself. The rankest Materialists will find hospitality in our journal; aye, even those who have not scrupled to fill pages of it with sneers and personal remarks upon ourselves, and abuse of the doctrines of Theosophy, so dear to us. When a journal of *free thought*, conducted by an Atheist, inserts an article by a Mystic or Theosophist in praise of his occult views and the mystery of Parabrahmam, and passes on it only a few casual remarks, then shall we say LUCIFER has found a rival. When a Christian periodical or mis-

sionary organ accepts an article from the pen of a free-thinker deriding belief in Adam and his rib, and passes criticism on Christianity—its editor's faith—in meek silence, then it will have become worthy of LUCIFER, and may be said truly to have reached that degree of tolerance when it may be placed on a level with any Theosophical publication.

But so long as none of these organs do something of the kind, they are all sectarian, bigoted, intolerant, and can never have an idea of truth and justice. They may throw innuendoes against LUCIFER and its editors, they cannot affect either. In fact, the editors of that magazine feel proud of such criticism and accusations, as they are witnesses to the absolute absence of bigotry, or arrogance of any kind in theosophy, the result of the divine beauty of the doctrines it preaches. For, as said, Theosophy allows a hearing and a fair chance to all. It deems no views—if sincere—entirely destitute of truth. It respects thinking men, to whatever class of thought they may belong. Ever ready to oppose ideas and views which can only create confusion without benefiting philosophy, it leaves their expounders personally to believe in whatever they please, and does justice to their ideas when they are good. Indeed, the conclusions or deductions of a philosophic writer may be entirely opposed to our views and the teachings we expound; yet, his premises and statements of facts may be quite correct, and other people may profit by the adverse philosophy, even if we ourselves reject it, believing we have something higher and still nearer to the truth. In any case, our profession of faith is now made plain, and all that is said in the foregoing pages both justifies and explains our editorial policy.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead." . . .

It is to avoid such a calamity—one that has befallen every founder of a religious or philosophical school—that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer

the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find *their faces* reflected on the clear waters of our LUCIFER, without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?

YOGA VIDYA*

By an F. T. S.

. . . Look where we will around us, in every direction the sources of pure spiritual life appear to be either altogether stagnant, or else trickling feebly in shrunken and turbid streams. In religion, in politics, in the arts, in philosophy, in poetry even—wherever the grandest issues of Humanity are at stake, man's spiritual attitude towards them, is one either of hopeless fatigue and disgust, or fierce anarchical impatience. And this is the more deplorable, because it is accompanied by a feverish materialistic activity. Yes, this age of ours is materialist; and perhaps the saddest and dreariest thing in the ever-increasing materialism of the age, is *the ghostly squeaking and gibbering of helpless lamentation made over it by the theologians, who croak about their old dry wells wherein no spiritual life is left*. Meanwhile society appears to be everywhere busily organizing animalism. [LORD LYTON—in *Fortnightly Review* for 1871.]

His Lordship paints the spiritual darkness of Kali Yug with realistic fidelity. The reading of this paragraph has suggested the making of an effort to bring back to India, to some extent at least,

*This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

the ancient light of Aryāvarta. With his lordship's sympathetic co-operation, much would be possible. Let us begin with an attempt at explaining what is the almost forgotten science of Yogism.

No man can understand the meaning of Patanjali's aphorisms of the Yoga Philosophy, who does not perfectly comprehend what the soul and body are and their respective powers. The lucubrations of commentators, for the most part, show that when their author is thinking of one, they fancy he means the other. When he describes how the latent psychical senses and capabilities may be brought out of the bodily prison and given free scope, he appears to them to be using metaphorical terms to express an utopy of physical perceptions and powers. The 'organized animalism' of the 19th century, which Lord Lytton stigmatizes, in the paragraph from the *Fortnightly Review* above quoted—would have totally obliterated, perhaps, our capacity to grasp the sublime idea of Yoga, were it not for the glimpses that the discoveries of Mesmer and Reichenbach and the phenomena of mediumship, have afforded of the nature of the Inner World and the Inner Man. With these helps most of what would be obscure is made plain. These give us definite appreciation of the sure and great results that the *Yogi* ascetic strives for, and obtains by his self-discipline and privations. For this reason, the Theosophical Society insists that its Fellows who would comprehend alike the hidden meaning of ancient philosophies, and the mysteries of our own days, shall first study magnetism, and then enter the 'circle-room' of the spiritualists.

May we not compare the unveiling of the soul's senses of sight, hearing, smell, taste and touch, and the awakening of its will-power, which result from Yog training, with that change which comes to the bodily senses and will, when the child emerges from its foetal home into the outer world? All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. Given scope and exercise, they became developed in proportion to their innate energies—more in some people than in others. How vastly different they are in *posse* and in *esse*! And yet this contrast affords but a very meagre idea of that between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the full-trained *Yogi*. Rather compare the shining star with a yellow taper. The eye of the body can at best see only a few miles, and its ear hear but what is spoken near by; its feet can carry it but ploddingly along the surface of the ground, a step at a time; and its hands grasp nothing that is more than a yard off. If securely locked in a closet, the body is powerless to effect its deliverance, and can neither see, hear, touch, taste, nor smell what is outside its prison wall. But the unbound soul of the *Yogi* is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing anything it likes, on the instant; no matter how distant or hidden the thing the *Yogi* would see, feel, hear or know. The soul has potentially, in short, the qualities of

omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully.

We have a great desire that the Yoga philosophy should be familiarized to students of psychology. It is particularly important that spiritualists should know of it; for their numbers are so large that they could, by united action, counteract in large degree the 'organized animalism' that Lord Lytton complains of. Give the century a worthy ideal to aspire to, and it would be less animal: teach it what the soul is, and it will worship the body less. As a commencement in this direction, we begin in this number of the THEOSOPHIST, a translation of part of the 15th chapter of the eleventh Skandha of the *Shrimad Bhagavata*. The authorship of this important Sanskrit work is so disputed as by some to be ascribed to Bopadeva, the celebrated grammarian of Bengal, thus giving it an age of only eight centuries, by others to Vyāsa, author of the other Puranās, and so making it of archaic origin. But either will do; our object being only to show modern psychologists that the science of soul was better understood, ages ago, in India than it is to-day by ourselves. Sanskrit literature teems with proofs of this fact, and it will be our pleasure to lay the evidence supplied to us by our Indian brothers, before the public. Foremost among such writings stand, of course, Patanjali's own philosophical teachings, and these will come later on.

The student of Yoga will observe a great difference in *Siddhis* ('Superhuman faculties,' this is rendered; but not correctly, unless we agree that 'human' shall only mean that which pertains to physical man. 'Psychic faculties' would convey the idea much better: man can do nothing *superhuman*.) that are said to be attainable by Yoga. There is one group which exacts a high training of the spiritual powers; and another group which concerns the lower and coarse, psychic and mental energies. In the *Shrimad Bhagavata*, Krishna says; "He who is engaged in the performance of *Yoga*, who has subdued his senses and who has concentrated his mind in me (Krishna), such Yogis [all] the *Siddhis* stand ready to serve."

Then Udhava asks: "Oh Achyuta (Infallible One) since thou art the bestower of [all] the *Siddhis* on the Yogis, pray tell me by what *dhāranā** and how, is a *Siddhi* attained, and how many *Siddhis* there are." Bhagavān replies: "Those who have transcended the *dhāranā* and *yoga* say that there are eighteen *Siddhis*, eight of which contemplate *me* as the chief object of attainment (or are attainable through me), and the [remaining] ten are derivable from the *gunas*";—the commentator explains—from the preponderance of *satva gunā*. These eight superior *Siddhis* are: *Animā*, *Mahimā*, *Laghima* [of the body], *Prāpti* (attainment by the senses), *Prākāshyama*, *Ishita*, *Vashitā*, and an eighth which enables one to attain his every wish. "These," said Krishna, "are my *Siddhis*." (To be continued.)

**Dharana*. The intense and perfect concentration of the mind upon one interior object;—accompanied by complete abstraction from things of the external world.

THEOSOPHICAL SYMBOLISM *

THE number 7 has, ever since the Theosophical Society was founded November 17th, 1875, played a prominent part in all its affairs, and, as usual, the symbols which particularly relate or pertain to the Society are in number, seven. They are: first the seal of the Society; second, the serpent biting his tail; third, the gnostic cross near the serpent's head; fourth, the interlaced triangles; fifth, the cruxansata in the centre; sixth, the pin of the Society, composed of a cruxansata entwined by a serpent, forming together T. S.; and seventh, Om the sacred Vedic word.

The seal of the Society contains all of the symbols enumerated, excepting *aum*, and is the synthesis of them. It, in fact, expresses what the Society is itself, and contains, or ought to, in symbolic form, the doctrines which many of its members adhere to.

A symbol to be properly so called, must be contained in the idea or ideas which it is intended to represent. As a symbol of a house could never be the prow of a boat, or the wing of a bird, but must be contained somewhere in the form of the house itself; that is, it must be an actual part chosen to represent or stand for the whole. It need not be the whole, but may be a lower form or species used as the representative of a higher of the same kind. The word is derived from the Greek words meaning *to throw with*, that is to throw together. To be a just and correct symbol, it should be such as that the moment it is seen by one versed in symbolism, its meaning and application become easily apparent. The Egyptians adopted to represent the soul passing back to its source, after the trial in the Hall of Two Truths, a winged globe, for a globe is a symbol of either the Supreme Soul or a portion of it, and the wings were added to represent its life and flight to the upper spheres. In another branch of their symbology they represented justice by a scale which gives a just balance; while even there in the Hall of Two Truths, they reverted again to the other mode and symbolized the man being weighed by justice, in the form of his heart over against the feather of truth in the opposite pan of the scales.

There is one very curious hieroglyph of the Egyptians which deserves some study by those of curious mind. Here we will merely point it out, remarking that there is a mine of great value in the Egyptian method of picturing their ideas of the macrocosm. In one of the numerous papyri now in the British Museum, there is a picture of a globe being held up by a beetle by means of his head and two fore legs, while he is standing upon a sort of pedestal which has certain divisions, looking on the whole, like a section of an hour glass crossed by horizontal lines that project from each side. This pedestal represents stability; but what does the whole mean or shadow forth? Those who can follow up suggestions should direct their thoughts to the relation which the Sun bears to the earth in its orbital revolution.

* This article was first printed by Wm. Q. Judge in *The Path* for May, 1886.

To proceed with our analysis: The second symbol is, the serpent biting his tail. This is wisdom, and eternity. It is eternity, because that has neither beginning nor end and therefore the ring is formed by serpent swallowing his tail. There is an old hermetic symbol similar to this, in which the circle is formed by two serpents interlaced and each swallowing the tail of the other one. No doubt the symbolism in that is, in respect to the duality of the manifested All, and hence, two serpents inextricably entwined.

Furthermore, the scales of the reptiles form the figures of facettes or diamonds, which shadow forth the illimitable diversity of the aspects of wisdom or truth. This is not due to any want of coherence or congruity in truth itself, but solely to the diverse views which each individual takes of the one Truth. These reflecting facettes are the beings composing the macrocosm: each one has developed himself only to a certain degree, and therefore can only appreciate and reflect that amount of wisdom which has fallen to his lot. As he passes again and again through the form of man, he slowly develops other various powers of appreciating more truth, and so at the last may become one with the whole—the perfect man, able to know and to feel completely his union with all. This is when he has acquired the highest Yoga. So in our experience and in history and ethnology we find individuals, nations and races, whose want of responsiveness to certain ideas, and others whose power to grasp them, can only be explained by the doctrines of Re-incarnation and Karma. If those doctrines are not accepted, there is no escape from a blank negation.

It is not necessary to express the duality of the Supreme Soul by two serpents, because in the third component part of the Seal, elsewhere, that is symbolized by the interlaced triangles. One of these is white, that one with the point uppermost, and the other is black with its apex directed downward. They are intertwined because the dual nature of the Supreme, while in manifestation, is not separate in its parts. Each atom of matter, so called, has also its atom of spirit. This is what the *Bagavad-Gita** denominates Purusha and Prakriti, and Krishna there says that he is at once Purusha and Prakriti, he is alike the very best and the very worst of men. These triangles also mean, "the manifested universe." It is one of the oldest and most beautiful of symbols, and can be discovered among all nations, not only those now inhabiting the earth, but also in the monuments, carvings and other remains of the great races who have left us the gigantic structures now silent as far as the voice of man is concerned, but resounding with speech for those who care to listen. They seem to be full of ideas turned into stone.

The triangles thus combined form in the interior space, a six sided plane figure. This is the manifested world. Six is the number of the world, and 666 is the great mystery which is related to the symbol. St. John talks of this number. Around the six sided centre are the six triangles projecting into the spiritual world, and touch-

* *Bagavad-Gita*, ch. 13; id. ch. 10.

ing the enclosed serpent of wisdom. In an old book, this is made by the great head of the Lord rising above the horizon of the ocean of matter, with the arms just raised so that they make the upper half of the triangle. This is the "long face," or macroscopos, as it is called. As it rises slowly and majestically, the placid water below reflects it in reverse, and thus makes the whole double triangle. The lower one is dark and forbidding in its aspect, but at the same time the upper part of the darker one is itself light, for it is formed by the majestic head of this Adam Kadmon. Thus they shade into one another. And this is a perfect symbolism, for it clearly figures the way in which day shades into night, and evil into good. In ourselves we find both, or as the Christian St. Paul says, the natural and spiritual man are always together warring against each other, so that what we would do we cannot, and what we desire not to be guilty of, the darker half of man compels us to do. But ink and paper fails us in the task of trying to elucidate this great symbol. Go to Hermes, to St. John, the Caballah, the Hindu books, wherever you please, and there will you find the seven times seven meanings of the interlaced triangles.

OM is the Sacred Vedic syllable: let us repeat it with a thought directed to its true meaning.*

Within the small circle, placed upon the serpent, is a cross with its ends turned back. This is called the Gnostic Cross. It signifies evolution, among other ideas, for the turning back of its ends is caused by the revolving of the two diametres of the circle. The vertical diametre is the spirit moving down and bisecting the horizontal. This completed, the revolution round the great circle commences, and that motion is represented in the symbol by the ends turned back. In Chapter III. of *Bagavad-Gita*, Krishna says: "He who in this life does not cause this cycle, thus already revolved, to continue revolving lives to no purpose, a life of sin, indulging his senses." That is, we must assist the great wheel of evolution and not oppose it; we must try to help in the great work of returning to the source from whence we came, and constantly endeavor to convert lower nature into higher, not only that of ourselves, but also of our fellow men and of the whole animated world.

This cross is also the symbol of the Hindu Chakra, or discus, of Vishnu. In the Mahabharata is described the conflict between the Asuras and Devas, for the possession of the vase of Amreeta which had been churned with infinite trouble, from the ocean, and which the Asuras desired to take for themselves. The conflict began when *Rahu*, an Asura, assuming the form of a Deva, began drinking the ambrosia. In this case the Amreeta was spiritual wisdom, material existence, immortality, and also magic power. The deceit of *Rahu* was discovered before he had swallowed, and then the battle began.

"In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narayan* beholding a

* Path, No. 1, p. 24.

celestial bow in the hands of *Nar*, it reminded him of his Chakra, the destroyer of the Asuras. The faithful weapon, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan* with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the Asuras in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens from whence he came." (Mahabharata, Book I, Chap 15.)

Ezekiel, of the Jews, saw this wheel, when he was among the captives by the river Chebar in Chaldea. In a vision he saw the four beasts and the man of the Apocalypse, and with them "for each of the four faces," was a wheel, of the colour of a beryl; it was "as a wheel within a wheel," and they went wherever the living creatures went, "for the spirit of the living creatures was in the wheels." All of this appeared terrible to him, for he says: "And when they went I heard a noise like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host."

There are many other meanings concealed in this symbol, as in all the others.

In the center of the interlaced triangles is placed the *Cruix-ansata*. This is also extremely ancient. In the old Egyptian papyri it is frequently found. It signifies life. As Isis stands before the candidate, or the soul, upon his entry, she holds in one hand this cross, while he holds up his hand that he may not look upon her face. In another there is winged figure, whose wings are attached to the arms, and in each hand is held the same cross. Among other things we find here the horizontal and vertical diameters once more, but conjoined with the circle placed on top. This is the same as the old astrological sign for Venus. But in the seal, its chief and most important meaning is *the regenerated man*. Here in the centre, after passing the different degrees and cycles, both spirit and matter are united in the intelligent regenerated man, who stands in the middle knowing all things in the manifested universe. He has triumphed over death and holds the cross of life.

The last theosophical symbol is, the pin of the Society, adopted early in its history but not used much. It is the cross we have just been considering, entwined in such a way by a serpent, that the combination makes T S as a monogram.

The foregoing is not exhaustive. Every symbol should have seven meanings of principal value, and out of every one of those we have been considering can be drawn that number of significations. Intelligent study of them will be beneficial, for when a consistent symbol, embodying many ideas is found and meditated upon, the thought or view of the symbol brings up each idea at once before the mind.

NILAKANT.

THE CURE OF DISEASES*

MORTAL ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects

* This article was first printed by Wm. Q. Judge in *The Path* for September, 1892.

and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March PATH¹ are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favor of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as one in March, where "faith curers", in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a

¹ See "*Affirmations and Denials*," reprinted in *Theosophy* for April, 1914.

distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality—not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892,²—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane*.

This is the true ground of our objection to metaphysical healing practices, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes.

WILLIAM Q. JUDGE.

² See "Of Metaphysical Healing," reprinted in *Theosophy* for April, 1914.

ON PSEUDO-THEOSOPHY *

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion."

—LAVATER.

"The most difficult thing in life is to know yourself."

—THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE presiding genius in the *Daily News* Office runs amuck at LUCIFER in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride, si sapiis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

The editor of LUCIFER has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in LUCIFER that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T. S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky"—presumably "the Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it*." We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of LUCIFER is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of LUCIFER and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the "H. B. of L.," exposed in Yorkshire by Theosophists two years ago, and the "G. N. K. R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or

* The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T. S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief of *her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[Ed.]

student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatar*, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the "advent?" No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—LUCIFER pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn *to love the truth* before they thoroughly believe it—the

truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only LUCIFER—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But “who shall sit in the seat of the scorner?” Is it the timid in heart, who tremble at every opinion too boldly expressed in LUCIFER lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the “self-admirers,” who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

“ I am Sir Oracle
And when I ope my lips, let no dog bark!”

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the “Fallen Idol,” and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any “theosophical” novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S. But after the publication of the “Fallen Idol” more than one such exhibition was stopped. “The Talking Image of Urur” may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain Ex-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore “Puffer” is a compound and very vivid photograph. It *may* be that of several members of the T. S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston U. S. A., is now being nipped in the bud and exposed by our own Theosophists.

These are the “Solar adepts” spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of the *pseudo*-adepts, those “Sages of the Ages” who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ring leaders of that shameful speculation—the sale of bogus

occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with “Theosophic Knaves,” and “Pantognomostic Theosophs,” etc, etc. This is pure fiction. The editor of the “Esoteric” had never been at any time a member of our society, or of any of its numerous Branches. “ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens OM mane padmi AUM*” (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his “many virtues!” Nor has the Sage “bent under the weight of centuries,” the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T. S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the “Boston Globe,” this is the—

“WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT.”

“If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music.”

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut avenue, uttered the foregoing sentiment to a GLOBE reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.”

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the “Talking Image of Urur—” advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to “attack” or “expose” even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that

we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaiika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct "H. B. of L" with its mysterious appeals of four year ago to the "Dissatisfied" with "the Theosophical Mahatmas." The two hundred pages of the wildest balderdash constitute their "Appeal from the Unseen and the Unknown" and the "Interior of the Inmost" (?) to "the Awakened." *Pantognomos* and *Ekphoron* offer to teach the unwary "the laws of ENS, MOVENS, and OM," and appeal for money. *Vidya Nyaiika* and *Ethnomedon* propose to initiate the ignorant into the "*à priori* Sambudhistic" (?) philosophy of Kapila" and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW.

For fourteen years our Theosophical Society has been before the public. Born with the three-fold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the

Fellows of the T. S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T. S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the American spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, "*invented by the Theosophists*:" it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave to*, and often *helped* with money, poor Theosophists, but never asked anything of the rich—these *MASTERS were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for: a *bonâ fide* ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him *Wullahy!* Allah is great and—"Vidya Nyaika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS.

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T. S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was

originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

"There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life."

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis*; in that interminable æon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES.

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that "revealed religion is an imposture"—will be regarded by some as simply "of that exalted kind which rises above all human forms."¹

* *Devachan*, rather; the *entr'acte* between two incarnations.

¹ Vide Lady Grant Duff's article "Laurence Oliphant" in the "*Contemporary Review*" for February: pages 185 and 188.

A "Christian" of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamouni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,"* and still remain a Christian of an "*exalted* kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE.

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still

* *Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff—page 186.

but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (*Lotus*, February, 1888.) Unfortunately for himself he also called the Pope of the "Cæsaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII. asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of "Christ, the Pope, and the Democracy;" "The Fatal Crisis and the Salvation of Europe;" and "The End of the World." Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled "Glorieux Centenaire," 1889. "Monde Nouveau." "Nouveaux Cieux, nouvelle Terre."

According to *Galignani*—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has for some time, (says *Galignani*), been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything." (*The Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:—

"He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such a union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold."

This is not so. What "Mdme. Blavatsky" replied in the *Lotus* (December 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

... "We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation,' (as invited by the Abbé). They will rather wait that the Mahomet of Rome

should go to the trouble of taking the path which leads to Mount Meru." . . .

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i. e.* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

ANSWERS TO QUESTIONERS*

From C.

1st. Is celibacy necessary to the highest spiritual life and attainment. Is this your idea of true occultism?

Answer.—By no single way is the highest spiritual life attained. The highest Adept and the true occult student, have at some time been wedded to woman. The highest attainment is never reached until a man has passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons—lessons which he must inevitably learn—because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force.

*This correspondence was first printed by Wm. Q. Judge in *The Path* for November, 1887.

2d.—Is a purely vegetable diet indispensable to a high and serene spiritual life?

Answer.—One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labor given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal like. But "one man's meat is another's poison." Use that which seems the wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man." The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices. Fraternally, ZADOK.

From T.

1st.—Am I the result of a series of existences or a series of co-existences?

Answer.—That which is known as you is the result of one continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you." You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

2d.—May one walk for any distance along the Path without being able to see into the Astral Light, or without recognizing anything extraordinary?

Answer.—One may journey an entire life time on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.

All questions are vital so long as they remain unsolved but all will be answered. It requires patience in ourselves, for many times the answers do not come until years after the question has

been propounded. If I can be of further use to you please consider me at your service.

ZADOK.

From J. V.

"There are two ways to ascend and descend, the direct and indirect." *Tea Table*, Oct. PATH. 1st. What are these ways?

Answer.—The thistle down is blown hither and thither with every breath of wind: The arrow speeds straight to the mark from the powerful bow.

The indirect way is that of the thistle down; the Astral going out when the body is asleep, does so in a diffused condition—a passive state—with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is traveled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and is sometimes traveled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force—the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and the knowledge acquired is not communicated in a dream. This way is travelled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other wills or forces drive it. It pauses when other forces interfere—learns from the place it happens to be in, and brings back a horrible jumble sometimes.

2d. Where do these ways lead?

One way leads to Theosophia—Illumination—when travelled awake or asleep.

The other to consideration of self—ordinary living with its erroneous conceptions—as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars and other worlds, for all these may be within the astral of this globe.

ZADOK.

ON THE LOOKOUT

The New York *Sun*, with its columns widely and hospitably open to the eccentric and the crank, prints in small type a letter from Mr. Rene Bache on the subject of immortality. Mr. Bache does not plead any special provocation for his rash act. He writes, so to speak, *pro bono publico*, and from a lofty and humanitarian desire to slay the hydra-headed monster of superstition and to scatter as widely as may be the little seeds of materialism along the path of life. He asks us to approach this problem from the point of view of plain ordinary commonsense, and from this we may assume that he means diffidently his own point of view. Mr. Bache is like the numerous scribes who write unsolicited and unread volumes on "the future of religion," under the placid and confident conviction that the forces of evolution will eventually bring the opinions of the whole human race into conformity with their own.

Is it likely, asks Mr. Bache triumphantly, that we can survive our own deaths? Has any living man ever known of an instance where a human being "or other animal" has survived his own death? Mr. Bache seems to be anxious about these questions, or else a little proud of them, since he asks them several times. We may therefore hasten to put his mind at rest by answering both questions in the negative. No man "or other animal" has ever survived his or her own death. No dead man was ever known to be also alive, nor was any living man ever known to be also dead. And by way of forestalling a similarly infantile question we may say that there is no such thing as a square circle nor a circular square.

Now we are forced regretfully to the conclusion that Mr. Bache is "talking down" to the supposed level of his audience, like a university professor to a kindergarten. It is a common custom with these protectors of the poor who are so anxious to free us all from slavery's chains and who are willing enough to juggle with ideas in the attempt. For Mr. Bache must be well aware that the question is not at all whether a dead man can be also alive but whether a living man can ever be dead, and whether the dissolution of the body can have any effect upon the consciousness that used that body. Possibly Mr. Bache is merely trying in a contemptuous sort of way to be humorous; or he assumes that the logic of his audience is of a negligible quality; or he is actually as inconsequential as he seems to be. Perhaps it does not much matter.

Mr. Bache shows his own philosophic obscurity when he asks "how can the mind continue" after the brain is destroyed? He might as well ask how a violinist can continue after he has lost his violin; or how America and Europe can exist after the Atlantic cable is severed; or how a carpenter can still be a carpenter after he has broken his hammer.

Surely, says Mr. Bache, we can be virtuous without the persuasions of immortality. No doubt we can, some of us. But will Mr. Bache tell us what he means by virtue? What constitutes right and wrong? Why is unselfishness beautiful and selfishness hideous? Does he not understand that virtue is obedience to the evolutionary laws of the soul and that there can be no soul evolution without soul continuity? And does he not see that virtue may often consist of a resistance to the tendencies of the body, and therefore that soul and body cannot be identical? But we seem to have wasted too much time over the obsolete Mr. Bache. He is out of date.

Sir Oliver Lodge would need no prophetic power to foresee that some inquisitive reporter would ask him to explain the total absence of warning from the "spirit world" with regard to the war. The "guides" and "controls" who are so surprisingly loquacious on the many sillinesses of the seance room

seem to have had not the least inkling of the approach of the greatest event in human history and Sir Oliver admitted regretfully, and, let us hope, thoughtfully, that there had been "no definite message." Some of us he said had felt that "something terrible was pending," but then that feeling is somewhat prevalent among us all with the approach of rent day and the tax collector. Evidently the "spirit guides" were grievously remiss, or they may have had reasons of their own for a reticence that must prove embarrassing to their devotees.

And while on the subject of predictions we may ask how it is that the astrologers were in a similar state of unawareness. An examination of the prophetic almanacs and other sources of astrological inspiration fails to disclose anything more definite than those vague conjectures of political unrest that would be equally applicable to any year since the rise of the Holy Roman Empire. Is it possible that the stars in their courses were inadequate to so great an event, or that our astrologers were unable to decipher their message? Let us at least hope that the starry soothsayers of the day will learn a little modesty—a virtue that they sadly lack—and that they will no longer demand for their study a place among the exact sciences of the day. We have the assurance of H. P. Blavatsky that there is a true astrology, but it demands for its acquisition something more than a rather credulous empiricism reinforced by a sidereal almanac and the usual fee for a "full reading."

The ancient augurs, says H. P. Blavatsky, (*Five Years of Theosophy*, p. 308), "studied exact sciences, for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this ancient science is now being lost, does that give any warrant for saying that it never existed, or that to believe in it one must be ready to swallow 'magic,' 'miracles' and the like." Says a writer of many years ago in the Russian *Novoye Vremja*, quoted by H. P. Blavatsky in the same article:—

If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either child's play or a deliberate deception, then we can point at science, which, in its turn, has now taken up and placed on record the question whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance, or depends on the same natural laws which govern the phenomena of human life.

Some years ago the eminent German scientist, Dr. E. Zasse, wrote for the Prussian Journal of Statistics a powerful and suggestive article on the law of cycles in human history, and it won the approval of H. P. Blavatsky who drew attention to Dr. Zasse's calculations of war periods which he believed to rest upon a basis of periodicity. Dr. Zasse says, "if it is permissible to prophesy, then about the year 2000, Western Europe will have lived through one of those periods of culture and progress so rare in history." Commenting on this prediction at the time it was made a writer in the Russian press (not impossibly H. P. Blavatsky herself) says:—

Towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolition of armies and an alliance between all the European empires.

Those who read the letter from a Turkish Effendi once published by H. P. Blavatsky in the *Theosophist* and subsequently reprinted in *Theosophy* for November, 1914, will find some confirmatory testimony in an article on "Mos-

lems and the War" by the Rev. George F. Herrick which appears in the July issue of the *Review of Reviews*. Mr. Herrick admits that while Moslems have shown a willingness to accept aid from Christian nations in material things they have always shown a firm fidelity to their ancestral faith and a revulsion from Christianity, and the events now taking place in Europe have, he says, deepened their conviction of the supreme excellence of their own religion.

And Mr. Herrick, although a clergyman, is willing to confess that there is reason for this religious fidelity on the part of the Moslems. Contrary to all our ideas of the character of the followers of the Prophet we are told by Mr. Herrick that:—

One reason for the recoil of Moslems and other Orientals from the war in Europe is their horror when brought face to face with the results of modern militarism. Asia has been many times overrun by conquering armies. But where in all the centuries can a parallel be found to what is now witnessed in Europe as the result of waging war with the scientific equipment of the present age? The militaristic doctrine and practice of central Europe are utterly repellent to the Oriental mind.

Mohammedans, says Mr. Herrick, have been guilty of killing innocent people, but it has been under provocation and when inflamed by passion. They do not deliberately *plan* the indiscriminate slaughter of people by thousands. The Commander of the Fourth Corps of the Turkish army used these words in his proclamation to the peoples of Palestine:—

I order the Mohammedan races, who form the majority, to make proof of their patriotic sentiments by cordial relations with the Israelite and Christian elements of the population.

The good, the life, the honor, and especially the individual rights of the subjects of the states at war with us are also under the guarantee of our national honor. I therefore shall not allow the least aggression against these either.

It may be noted furthermore that the Turks are conspicuous among the nations now at war not only by their scrupulous observance of international rule but also by their kindness toward the prisoners and the wounded. It is said that they alone are supplying lists of prisoners taken by them in order that the relatives of such prisoners may have the satisfaction of knowing that they are alive and safe. The villification of the Mohammedan world may be said to have been a settled policy of Christendom for centuries, but it would seem that vengeance upon the traducer is not among Mohammedan vices.

H. P. Blavatsky was the first to attack eugenism when it appeared in its more objectionable forms, but it would now seem that the doctrine of an irresponsible heredity ought to break down under the weight of its own absurdities and contradictions. Of this we have an amusing example in the discussion among the "experts" as to the characteristics of the first-born child. The discussion began when Mr. G. Hardy Clark of Iowa, speaking before the Child Welfare Bureau of the Panama Pacific Exposition, announced as a fact proved by science that the first-born child was always the best, and that it inherited the finest characteristics of both father and mother. The assembled crowd listened with reverent attention to such a revelation from the scientific Sinai, and doubtless thanked Providence that they were born into an age of such definite and positive knowledge.

But only two days later the newspapers printed a report of a paper written by Professor Karl Pearson, director of the Galton Laboratory for National Eugenics of the University of London. It is only fair to assume that Professor Pearson was unaware of the pronouncement of his brother pundit

from Iowa, for he says that "the first-born is very significantly handicapped," and he then goes on to declare that first-born children are not only mentally and physically deficient but they have an additional disadvantage in that they have a very hard time to get into the world at all.

But there is worse to come. With a view to the settlement of this knotty problem the New York newspapers hastened to secure the opinions of other medical sages who had turned their profound intelligences to the elucidation of eugenics. The first to be consulted was Dr. Kerley, visiting physician to the babies hospital, and various other institutions of a like nature. Dr. Kerley was of the opinion that the first-born are likely to be inferior physically but not mentally or morally. Then came Dr. Emmet Holt, a specialist in diseases of babies, and Dr. Holt was of opinion that the first-born are not "necessarily" inferior in any respect. The third expert was Dr. Menas S. Gregory, head of the psychopathic service at Bellevue, who delivered a verdict to the effect that the first-born were likely to be inferior mentally but not physically or morally. So this is obviously a case where we may pay our money and take our choice, and a very wide choice it is.

Now it may be noted that the two chief authorities that have been quoted, Mr. Hardy Clark and Professor Pearson, do not put forward their dicta as opinions, or speculations, or theories. Both speak with the somewhat hectoring voice of science. They know. They ask us to believe that they are speaking of proved and definite fact, like the circulation of the blood, or comets. And they are in absolute contradiction. Their assertions, equally worthless, are mutually destructive. And it is upon a trumpery "science" of this kind that we not only accept a pernicious doctrine of human irresponsibility but hasten to the enactment of coercive legislation.

Mr. A. P. Sinnett has written a little book of "The Spiritual Powers and the War." He tells us that somewhere in the blue empyrean there are titanic and intelligent powers of evil, that they are bent upon the destruction of the human race, and that we are now witnessing the result of their last and culminating efforts in this direction. Well, it may be so, but we had supposed that the causes of war were somewhat more clearly in sight. Mr. Sinnett seems to have fallen under the prevailing delusion that the war is a sudden and unforeseeable invasion of wickedness into the world, that it has come like a lightning stroke from a clear sky, that we are the helpless victims of unpreventable calamity. Now we should have thought that Mr. Sinnett's philosophy would have saved him from a resort to something that is strangely like our old theological bogey of Satan. That there are malefic intelligences in the unseen world is likely enough but they would be powerless without the sustenance of human thought. So far from the war being a bolt from the blue it was the necessary and inevitable result of a generation of materialism, of the frightful teaching that man is no more than a glorified animal, and that it would be well for him to obey the law of the jungle and to sharpen his teeth and claws for the continual combat. The war-makers were Haeckel, and Darwin and Spencer and Nietzsche, a science that robbed humanity of its soul by first persuading man that he was no more than a piece of material mechanism and then proceeding to make him so. We might as well attribute an attack of dyspepsia to the devil as make the devil responsible for the war. Mr. Sinnett may be further reminded that H. P. Blavatsky predicted the present cataclysm in precise and definite terms, but she did not say that it would be caused by devils. She said that it would be caused by unbrotherliness, the "insanity of the age," and she said also that it might be prevented by the promulgation of the broad teachings of Theosophy.

THE THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

SEPTEMBER, 1915

No. 11

. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.
—H. P. BLAVATSKY.

CONTENTS

War in Olympus	- - - - -	513
Before American Spiritualism	- - - - -	521
Our Three Objects	- - - - -	524
Some Views of an Asiatic	- - - - -	531
H. P. B. on Messages from Masters	- - - - -	533
Yoga Vidya	- - - - -	535
The Theosophical Movement	- - - - -	541
Answers to Questioners	- - - - -	543
Karmic Visions	- - - - -	544
Correspondence	- - - - -	555
On the Lookout	- - - - -	557

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- 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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WAR IN OLYMPUS*

By H. P. Blavatsky.

DARK clouds are gathering over the hitherto cold and serene horizon of exact science, which forebode a squall. Already two camps are forming among the votaries of scientific research. One wages war on the other, and hard words are occasionally exchanged. The apple of discord in this case is—Spiritualism. Fresh and illustrious victims are yearly decoyed away from the impregnable strongholds of materialistic negation, and ensnared into examining and testing the alleged spiritual phenomena. And we all know that when a true scientist examines them without prejudice . . . well, he generally ends like Professor Hare, Mr. William Crookes, F.R.S., the great Alfred Russell Wallace, another F.R.S., and so many other eminent men of science—he passes over to the, enemy.

We are really curious to know what will be the new theory advanced in the present crisis by the sceptics, and how they will account for such an apostasy of several of their luminaries, as has just occurred. The venerable accusations of *non compos mentis*, and "dotage" will not bear another refurbishing: the eminent perverts are increasing numerically so fast, that if mental incapacity is charged upon all of them who experimentally satisfy themselves that tables can talk sense, and mediums float through the air, it might augur ill for science; there might soon be none but weakened brains in the learned societies. They may, possibly, for a time find some consolation in accounting for the lodgment of the extraordinary "delusion" in very scholarly heads, upon the theory of *atavism*—the mysterious law of latent transmission, so much

*This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1879.

favoured by the modern schools of Darwinian *evolutionism*—especially in Germany, as represented by that thorough-going apostle of “modern struggle for culture,” Ernst-Haeckel, professor at Jena. They may attribute the belief of their colleagues in the phenomena, to certain molecular movements of the cell in the ganglia of their once powerful brains, hereditarily transmitted to them by their ignorant mediæval ancestors. Or, again, they may split their ranks, and establishing an *imperium in imperio* “divide and conquer” still. All this is possible; but time alone will show which of the parties will come off best.

We have been led to these reflections by a row now going on between German and Russian professors—all eminent and illustrious *savants*. The Teutons and Slavs, in the case under observation, are not fighting according to their nationality but conformably to their respective beliefs and unbeliefs. Having concluded, for the occasion, an offensive as well as a defensive alliance, regardless of race—they have broken up in two camps, one representing the spiritualists, and the other the sceptics. And now war to the knife is declared. Leading one party, are Professors Zöllner, Ulrizzi, and Fichte, Butlerof and Wagner, of the Leipzig, Halle and St. Petersburg Universities; the other follows Professors Wundt, Mendeleyef, and a host of other German and Russian celebrities. Hardly has Zöllner—a most renowned astronomer and physicist—printed his confession of faith in Dr. Slade’s mediumistic phenomena and set his learned colleagues aghast when Professor Ulrizzi of the Halle University arouses the wrath of the Olympus of science by publishing a pamphlet entitled “The *so-called* Spiritualism a Scientific Question,” intended as a complete refutation of the arguments of Professor Wundt, of the Leipzig University, against the modern belief, and contained in another pamphlet called by its author “spiritualism—the *so-called* scientific question.” And now steps in another active combatant, Mr. Butlerof, Professor of Chemistry and Natural Sciences, of St. Petersburg, who narrates *his* experiments in London, with the medium Williams, and thus rouses up a most ferocious polemic. The humorous illustrated paper *Kladderadatch* executes a war-dance, and shouts with joy, while the more serious conservative papers are indignant. Pressed behind their last entrenchments by the cool and uncontrovertible assertions of a most distinguished naturalist, the critics led forward by the St. Petersburg star, Mr. Bourenine, seem desperate, and evidently short of ammunition, since they are reduced to the expedient of trying to rout the enemy with the most remarkable paradoxes. The *pro* and *con* of the dispute are too interesting, and our posterity might complain, were the incidents suffered to be left beyond the reach of English and American readers interested in Spiritualism, by remaining confined to the German and Russian newspapers. So, Homer-like, we will follow the combatants and condense this modern Iliad for the benefit of our friends.

After several years of diligent research and investigation of the phenomena, Messrs. Wagner and Butlerof, both distinguished savants and professors in St. Petersburg University, became thoroughly convinced of the reality of the weird manifestations. As a result, both wrote numerous and strong articles in the leading periodicals in defence of the "mischievous epidemic"—as in his moments of "unconscious cerebration" and "prepossession" in favour of his own hobby, Dr. Carpenter calls spiritualism. Both of the above eminent gentlemen, are endowed with those precious qualities, which are the more to be respected as they are so seldom met with among our men of science. These qualities, admitted by their critic himself, Mr. Bourenine, are: (1) a serious and profound conviction that what they defend is true; (2) an unwavering courage in stating at every hazard, before a prejudiced and inimical public that such is their conviction; (3) clearness and consecutiveness in their statements; (4) the serene calmness and impartiality with which they treat the opinions of their opponents; (5) a full and profound acquaintance with the subject under discussion. The combination of the qualities enumerated, adds their critic, "leads us to regard the recent article by Professor Butlerof, *Empiricism and Dogmatism in the Domain of Mediumship*, as one of those essays whose commending significance cannot be denied and which are sure to strongly impress the readers. Such articles are positively rare in our periodicals; rare because of the originality of the author's conclusions; and because of the clear, precise, and serious presentation of facts"

The article so eulogized may be summed up in a few words. We will not stop to enumerate the marvels of spiritual phenomena witnessed by Professor Zöllner with Dr. Slade and defended by Prof. Butlerof, since they are no more marvellous than the latter gentleman's personal experience in this direction with Mr. Williams, a medium of London, in 1876. The seances took place in a London hotel in the room occupied by the Honorable Alexandre Aksakof, Russian Imperial Councillor, in which, with the exception of this gentleman, there were but two other persons,—Prof. Butlerof and the medium. Confederacy was thus utterly impossible. And now, what took place under these conditions, which so impressed one of the first scientists of Russia? Simply this: Mr. Williams, the medium, was made to sit with his hands, feet, and even his person tightly bound with cords to his chair, which was placed in a dead-wall corner of the room, behind Mr. Butlerof's plaid hung across so as to form a screen. Williams soon fell into a kind of lethargic stupor, known, among spiritualists as the trance condition, and "spirits" began to appear before the eyes of the investigators. Various voices were heard, and loud sentences, pronounced by the "invisibles," from every part of the room; things—toilet appurtenances and so forth, began flying in every direction through the air; and finally "John King"—a sort of king of the spooks, who has been famous for years—made his appearance

bodily. But we must allow Prof. Butlerof to tell his phenomenal story himself. "We first saw moving"—he writes—"several bright lights in the air, and immediately after that appeared the full figure of 'John King.' His apparition is generally preceded by a greenish phosphoric light which, gradually becoming brighter, illuminates, more and more, the whole bust of John King. Then it is that those present perceive that the light emanates from some kind of a luminous object held by the 'spirit.' The face of a man with a thick black beard becomes clearly distinguishable; the head is enveloped in a white turban. The figure appears outside the cabinet (that is to say, the screened corner where the medium sat), and finally approaches us. We saw it each time for a few seconds; then rapidly waning, the light was extinguished and the figure became invisible to reappear again in a moment or two; then from the surrounding darkness, 'John's' voice is heard proceeding from the spot on which he had appeared mostly, though not always, when he had already disappeared. 'John' asked us 'what can I do for you?' and Mr. Aksakof requested him to rise up to the ceiling and from there speak to us. In accordance with the wish expressed, the figure suddenly appeared above the table and towered majestically above our heads to the ceiling which became all illuminated with the luminous object held in the spirit's hand, when 'John' was quite under the ceiling he shouted down to us: 'Will that do?'

During another séance M. Butlerof asked 'John' to approach him quite near, which the "spirit" did, and so gave him the opportunity of seeing clearly "the sparkling, clear eyes of John." Another spirit, "Peter," though he never put in a visible appearance during the séances, yet conversed with Messrs. Butlerof and Aksakof, wrote for them on paper furnished by them, and so forth.

Though the learned professor minutely enumerates all the precautions he had taken against possible fraud, the critic is not yet satisfied, and asks, pertinently enough: "Why did not the respectable *savant* catch 'John' in his arms, when the spirit was but at a foot's distance from him? Again, why did not both Messrs. Aksakof and Butlerof try to get hold of 'John's' legs, when he was mounting to the ceiling? Indeed they ought to have done all this, if they are really so anxious to learn the truth for their own sake, as for that of science, when they struggle to lead on toward the domains of the 'other world.' And, had they complied with such a simple and, at the same time, very little scientific test, there would be no more need for them, perhaps, to . . . further explain the scientific importance of the spiritual manifestations."

That this importance is not exaggerated, and has as much significance for the world of science, as for that of religious thought, is proved by so many philosophical minds speculating upon the modern "delusion." This is what Fichte, the learned German *savant*, says of it. "Modern spiritualism chiefly proves the existence of that which, in common parlance, is very vaguely

and inaptly termed '*apparition of spirits*.' If we concede the reality of such apparitions, then they become an undeniable, practical proof of the continuation of our personal, conscious existence (beyond the portals of death). And such a tangible, fully demonstrated fact cannot be otherwise but beneficent in this epoch, which, having fallen into a dreary denial of immortality, thinks, in the proud self-sufficiency of its vast intellect, that it has already happily left behind it every superstition of the kind." If such a tangible evidence could be really found, and demonstrated to us, beyond any doubt or cavil, reasons Fichte further on,—“if the reality of the continuation of our lives after death were furnished us upon positive proof, in strict accordance with the logical elements of experimental natural sciences, then it would be, indeed, a result with which, owing to its nature and peculiar signification for humanity, no other result to be met with in all the history of civilization could be compared. The old problem about man's destination upon earth would be thus solved, and consciousness in humanity would be elevated one step. That which, hitherto, could be revealed to man but in the domain of blind faith, presentiment, and passionate hope, would become to him—positive knowledge; he would have acquired the certainty that he was a member of an eternal, a spiritual world, in which he would continue living, and that his temporary existence upon this earth forms but a fractional portion of a future eternal life, and that it is only there that he would be enabled to perceive, and fully comprehend his real destination. Having acquired this profound conviction, mankind would be thoroughly impressed with a new and animating comprehension of life, and its intellectual perceptions opened to an idealism strong with incontrovertible facts. This would prove tantamount to a complete reconstruction of man in relation to his existence as an entity and mission upon earth; it would be, so to say, a 'new birth.' Whoever has lost all inner convictions as to his eternal destination, his faith in eternal life, whether the case be that of an isolated individuality, a whole nation, or the representative of a certain epoch, he or it may be regarded as having had uprooted, and to the very core, all sense of that invigorating force which alone lends itself to self-devotion and to progress. Such a man becomes what was inevitable—an egotistical, selfish, sensual being, concerned wholly for his self-preservation. His culture, his enlightenment, and civilization, can serve him but as a help and ornamentation toward that life of sensualism, or, at best, to guard him from all that can harm it."

Such is the enormous importance attributed by Professor Fichte and Professor Butlerof of Germany and Russia to the spiritual phenomena; and we may say the feeling is more than sincerely echoed in England by Mr. A. R. Wallace, F.R.S. (See his "*Miracles and Modern Spiritualism*."

An influential American scientific journal uses an equally strong language when speaking of the value that a scientific dem-

onstration of the survival of the human soul would have for the world. If spiritualism prove true, it says, "it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the Nineteenth Century. Its discoverer will have no rival in renown, and his name will be written high above any other. * * * If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification." (*Scientific American*, 1874, as quoted in Olcott's "People from the Other World," p. V. Pref.)

And now we will see what the stubborn Russian critic (who seems to be but the mouth-piece of European materialistic science) has to say in response to the unanswerable arguments and logic of Messrs. Fichte and Butlerof. If scepticism has no stronger arguments to oppose to spiritualism but the following original paradox, then we will have to declare it worsted in the dispute. Instead of the beneficial results foretold by Fichte in the case of the final triumph of spiritualism, the critic forecasts quite a different state of things.

"As soon," he says, "as such scientific methods shall have demonstrated, beyond doubt or cavil, to the general satisfaction, that our world is crammed with souls of men who have preceded us, and whom we will all join in turn; as soon as it shall be proven that these 'souls of the deceased' can communicate with mortals, all the earthly physical science of the eminent scholars will vanish like a soap-bubble, and will have lost all its interest for us living men. Why should people care for their proportionately short life upon earth, once that they have the positive assurance and conviction of another life to come after the bodily death; a death which does not in the least preclude conscious relations with the world of the living, or even their *post-mortem* participation in all its interests? Once, that with the help of science, based on mediumistic experiments and the discoveries of spiritualism, such relations shall have been firmly established, they will naturally become with every day more and more intimate; an extraordinary friendship will ensue between this and the 'other' worlds; that other world will begin divulging to this one the most occult mysteries of life and death, and the hitherto most inaccessible laws of the universe—those which now exact the greatest efforts of man's mental powers. Finally, nothing will remain for us in this temporary world to either do or desire, but to pass away as soon as possible into the world of eternity. *No inventions, no observations, no sciences will be any more needed!!* Why should people exercise their brains, for instance, in perfecting the telegraphs, when nothing else will be required but to be on good terms with spirits in order to avail of their services for the instantaneous transmission of thoughts and objects, not only from Europe to America, but even to the moon, if so desired? The following are a few of the results which a communion *de facto* between this world and the 'other', that certain men of science are hoping to establish by the help of spiritual-

ism, will inevitably lead us to: to the complete extinction of all science, and even of the human race, which will be ever rushing onward to a better life. The learned and scholarly *phantasists* who are so anxious to promote the science of spiritualism, *i. e.*, of a close communication between the two worlds, ought to bear the above in mind."

To which, the "scholarly phantasists" would be quite warranted in answering that one would have to bring his own mind to the exact measure of microscopic capacity required to elaborate such a theory as this, before he could take it into consideration at all. Is the above meant to be offered as an objection for *serious* consideration? Strange logic! We are asked to believe that, because these men of science, who now believe in naught but matter, and thus try to fit every phenomenon—even of a mental, and spiritual character,—within the Procrustean bed of their own preconceived hobbies, would find themselves, by the mere strength of circumstances forced, in their turn, to fit these cherished hobbies to *truth*, however unwelcome, and to *facts* wherever found—that because of that, science will lose all its charm for humanity. Nay—life itself will become a burden! There are millions upon millions of people who, without believing in spiritualism at all, yet have faith in another and a better world. And were that blind faith to become *positive knowledge* indeed, it could but better humanity.

Before closing his scathing criticism upon the "credulous men of *science*," our reviewer sends one more bomb in their direction, which unfortunately like many other explosive shells misses the culprits and wounds the whole group of their learned colleagues. We translate the missile *verbatim*, this time for the benefit of all the European and American academicians.

"The eminent professor," he adds, speaking of Butlerof, and his article, "among other things, makes the most of the strange fact that spiritualism gains with every day more and more converts within the corporation of our great scientists. He enumerates a long list of English and German names among illustrious men of science, who have more or less confessed themselves in favor of the spiritual doctrines. Among these names we find such as are quite authoritative, those of the greatest luminaries of science. Such a fact is, to say the least, very striking, and in any case, lends a great weight to spiritualism. But we have only to ponder coolly over it, to come very easily to the conclusion *that it is just among such great men of science that spiritualism is most likely to spread and find ready converts*. With all their powerful intellects and gigantic knowledge, our great scholars are firstly, men of sedentary habits, and, secondly, they are, with scarcely an exception, *men with diseased and shattered nerves, inclined toward an abnormal development of an overstrained brain. Such sedentary men are the easiest to hoodwink; a clever charlatan will make an easier prey of, and bamboozle with far more facility a scholar than an unlearned but practical man. Hallucination will far sooner get hold of persons inclined to nervous receptivity, especially if they*

once concentrate themselves upon some peculiar ideas, or a favourite hobby. This, I believe, will explain the fact that we see so many men of science enrolling themselves in the army of spiritualists."

We need not stop to enquire how Messrs. Tyndall, Huxley, Darwin, Herbert Spencer, Lewes, and other eminent scientific and philosophical sceptics, will like such a prospect of rickety ganglionic centres, collective softening of the brain, and the resulting "hallucinations." The argument is not only an impertinent *naïveté*, but a literary monstrosity.

We are far from agreeing entirely with the views of Professor Butlerof, or even Mr. Wallace, as to the agencies at work behind the modern phenomena; yet between the extremes of spiritual negation and affirmation, there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics. Mr. Tyndall, who declares ("Science and Man") that "Metaphysics will be welcomed when it abandons its pretensions to scientific discovery, and consents to be ranked as a kind of poetry," opens himself to the criticism of posterity. Meanwhile, he must not regard it as an impertinence if his spiritualistic opponents retort with the answer that "physics will always be welcomed, when it abandons its pretension to psychological discovery." The physicists will have to consent to be regarded in a near future as no more than supervisors and analysts of physical results, who have to leave the spiritual causes to those who believe in them. Whatever the issue of the present quarrel, we fear, though, that spiritualism has made its appearance a century too late. Our age is pre-eminently one of extremes. The earnest philosophical, yet reverent doubters are few, and the name for those who rush to the opposite extreme is—Legion. We are the children of our century. Thanks to that same law of atavism, it seems to have inherited from its parent—the XVIIIth—the century of both Voltaire and Jonathan Edwards—all its extreme scepticism, and, at the same time, religious credulity and bigoted intolerance. Spiritualism is an abnormal and premature outgrowth, standing between the two; and, though it stands right on the high-way to truth, its ill-defined beliefs make it wander on through by-paths which lead to anything but philosophy. Its future depends wholly upon the timely help it can receive from honest science—that science which scorns no truth. It was, perhaps, when thinking of the opponents of the latter, that Alfred de Musset wrote the following magnificent apostrophe:—

"Sleepst thou content, Voltaire;
And thy dread smile hovers it still above
Thy fleshless bones?
Thine age they call too young to understand thee
This one should suit thee better—
Thy men are born!
And the huge edifice that, day and night, thy great
hands undermined,
Is fallen upon us."

BEFORE AMERICAN SPIRITUALISM*

SO many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic *séances* which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinged with prevailing religious thought, and at the same time *séances* were held very privately. But enough leaked out and was recorded in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebigstorf, beginning in 1792.

Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3d part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.

* * *

A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556, according to their reckoning—which I believe to be incorrect. The labors lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this apparition; gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendor so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval. Who could reasonably doubt the fervor and piety of those twenty-seven members? . . . I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in

*This article was first printed by Wm. Q. Judge in *The Path* for October, 1893.

the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

* * *

I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin—Tr.]; the one in question is farther north [Copenhagen—Tr.]. Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while—on the doctrine of the heavenly food, the great mystery. . . . They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise "When two or three are met together in my name, there am I in the midst of them": since then a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

(1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

(2) Because these manifestations enjoined their love for that Cause.

(3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.

(4) Because the answers were given at the same time, in many places, to different persons, and in the same manner.

(5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.

(6) Because whenever they asked it "Art thou the active intelligent Cause?" they were answered "Yes," which no power, good or bad, would have dared to say.

(7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zurichers: "Art thou the active intelligent Cause?" They answered "Yes, *which no intermediate power, good or bad, would have dared to say.*" Is this conclusion right or not?—that's the question.

The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers.

* * *

I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign "yes" or "no", is a whitish phosphoric color, and

not red, because red, or the color of fire, would be a bad species. . . . Just as if it was not as easy to ape a whitish color as a fiery color.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer "Yes" or "No", the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask:

"Is there a passage in Scripture which indisputably proves the metempsychosis?"

"Yes and no."

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

"Is there any in the *New Testament*?"

"Yes."

"In the four Evangelists?"

"Yes."

"In *St. Matthew*?"

"Yes."

"In the first chapter?"

"No."

"In the second?"

"No."

"In the fourth?"

"No."

"In the eleventh?"

"Yes."

"In the four first verses?"

"No."

"In the four next?"

"No."

"In the fourteenth?"

"Yes."

* * *

In this record we find support for certain conclusions. First, that the *modus operandi* was the same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of 1792, including the "Great First Cause", spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek Spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body.

WILLIAM BREHON.

OUR THREE OBJECTS*

"All the performances of human heart at which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings."

—JOHNSON.

"SO it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered."

—HUGHES.

Post nubila Phœbus.—After the clouds, sunshine. With this, LUCIFER enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome inanities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers

*This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1889.

are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality. Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD.

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmanical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch. And again, between the several castes of the Sinhalese—for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion—there was a complete disunity, no intermarriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Prof. Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find—that throughout India unity and brotherhood have replaced the old disunity, one hundred and twenty-five Branches of our Society have spring up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organisation called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one vent the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut—ancient symbol of affection and good-will—in the compound of the Hindu Temple in Tinnevely, and Kandyan nobles, until now holding aloof from the low-country people with

the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere* or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread throughout that Empire even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of these facts. They have passed through the fog of to-day's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The text books fed this spirit, and the

educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M.P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its various literary and corporate agencies, the Society has disseminated throughout the whole world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant—brought about by the study of Esoteric Doctrine—from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and

Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own printing-office. And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realising the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM.

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling, as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the "Impassable Chasm," in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the "Key to Theosophy."*

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as every one has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

*By H. P. Blavatsky. The Theosophical Publishing Company Limited, 7, Duke Street, Adelphi, W. C. Price 5s.

SOME VIEWS OF AN ASIATIC*¹

YOU ask me what is my belief about "reincarnation." Well, as it is a complicated question, I must give you a plain statement of my full belief. To begin with, I am a Pantheist. I believe that *the whole universe is God*. You must, however, well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say "God" I understand it to be nature or universe, and no more. Therefore I might more appropriately be called a "naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were, the harmony or equilibrium of nature could not be preserved, and the whole, instead of being one harmonious whole, would be a Tower of Babel. This harmony can be kept only by the working of the immutable laws of Nature. And if the laws of nature be immutable, they must be blind, and require no guiding hand.² Hence the existence of an extra-cosmical Deity is impossible. This is, as far as I can understand, the chief teaching and principle of Aryan philosophy. As the position is logical, I must accept it in preference to the Semitic theory, which rests on blind faith alone.

Some of the Pantheists recognize the existence of two distinct entities, viz., Matter and Spirit. But thinking deeply over the subject has led me to the conclusion that their position is not quite logical; for, as far as I can understand, there can be but one Infinite entity and not two. Call it either matter or spirit, but it is one and the same. Who can say that this is spirit and that matter? Take an instance: Ice is a gross form of matter. If a little rarified it will be water, which is still matter. Higher still it is vapor; still matter. Higher, gas; it is still matter. Further it becomes ether, but it is still matter; and then you may go on *ad infinitum*. Thus becoming more and more sublimated, it will reach its climax by the way of spiritualism. But still it does not become nothing. For if it does, there must come a time when the whole universe will be nothing. If it is so, it is not infinite, as it has an end. If it has an end, it must have had a beginning; if it had a beginning, it must have been created; and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not logical. Then we thus logically find that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of sublimation or spiritualization, when any further action would make it grosser, not finer. What is commonly understood by the word *spirit*, then, is nothing but that highly etherealized form of matter which we, with our finite senses, cannot com-

*This article was first printed by Wm. Q. Judge in *The Path* for January, 1896.

¹Taken from a private letter to Wm. Q. Judge, F. T. S., received in 1878-9, and first published in the *Platonist*.

²Allowance must be made all through for a lack of complete knowledge of the English language. What is here meant is that the inherent impulse acts according to its own laws without any *extra-cosmic* power meddling with it as a guide.—EDITOR *Path*.

prehend. But it is still matter, inasmuch as it is still something and liable to be grosser.

There is then *only one* eternal infinite existence, call it either spirit or matter. I will, however, call it by the latter name, as that is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Some say that this thing does not really exist; but I do not agree to that. In my opinion it is called *Maya simply on account of these transformations*. It is never steady. The process is ever working. The one infinite agglomeration of matter is in some of its modes becoming grosser, while in others becoming more sublimated. The circle is ever turning its round. Nothing goes out of that circle. Everything is kept within its bounds by the action of the centripetal and centrifugal forces. The *forms* are changing, but the *inner substance* remains the same.

You will ask: "What is the use of being good or bad; our souls in proper time will be etherealized?" But what is a soul? Is it material or immaterial? Well, it is material for me, and there is nothing immaterial, as said above. As far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we *are*. But in the case of the ice, it was not sublimated until touched by heat. The centripetal force was strong in its action, and it required the centrifugal force to refine the ice. Just so with man. The action of the centripetal force keeps us to our gross forms, and if we have to etherealize ourselves, we must supply the centrifugal force, which is our *will*. And this is the first principle of Occultism. We must study and know the forces of nature. Every result must be in proportion to the cause producing it. We are every instant emitting and attracting atoms of matter. Now, a person who is not an occultist will have various desires, and unconsciously to himself he will produce a cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined; and thus other individualities, which are thus formed, will have to suffer for no fault of theirs. But an occultist directs both. He is the master of the situation. He guides them, and by knowing their action he produces such conditions as are favorable to his obtaining of "Nirvana."

But what is *Nirvana*? By Nirvana I mean a *state*, and not a locality. It is that condition in which we are so etherealized that instead of being merely a mode of the Infinite Existence, as at present, we are merged in totality, or we become the *whole*. Another thing about the advanced occultist is that he is in a better position to benefit humanity.¹

¹It is said that Buddha attained to Nirvana before he left this earth, hence he was always free.—EDITOR *Path*.

The particles of which I am formed have always existed; yet I do not know in what form they existed before. Probably they have passed through billions of transformations.² Why do I not know these? Because I did not supply the force that would have prevented the disintegration of my individuality.³ I will, if I attain Nirvana, remain there till the action of the force that put me there ceases; the effect being always in proportion to the cause. The law of Exhaustion must assert itself.⁴

In passing through this process of etherealization, you all along give a certain tendency to the particles of which you are composed. This tendency will always assert itself; and thus in every cycle, or reincarnation, you will have the same advantages which you can always utilize to soon be free, and by remaining longer in the Nirvana state than the generality of humanity, you are comparatively free.⁵ So every consciousness, which has been once fully developed, must disintegrate, if not preserved by the purity of its successive Egos till the Nirvana state is attained. Now I believe that the full development of my consciousness as Krishna is possible only on this earth,⁶ and therefore if I die before that is done I must be reborn here. If I reach the Nirvana state, even though I am in another body, I shall know myself as Krishna.

Now I suppose this is sufficient for you. It is difficult to put such ideas on paper. Such things are to be understood intuitionally.

* * *

H. P. B. ON MESSAGES FROM MASTERS*

SOME years ago H. P. B. was charged with misuse of Mahâtmâs names and handwritings, with forgery of messages from the Mahâtmâs, and with humbugging the public and the T. S. therewith. Those charges had floated vaguely about for some time and at last came the explosion. Afterward when writing on the subject of "*Lodges of Magic*" in *Lucifer*¹ the question of the genuineness or the opposite of such messages was dealt with, and what

²That all the particles of the matter of our universe have passed through millions of transformations, and been in every sort of form, is an old assertion of the Adepts. H. P. B. in *Isis Unveiled*, and the *Secret Doctrine* points this out as showing how the Adept may use matter, and it will also bear upon the protean shapes the astral matter may assume.—EDITOR *Path*.

³This word is used to mean the personalities; the person in any birth. Since the letter was written, *individuality* is much used to mean the indestructible part.—EDITOR *Path*.

⁴If this be right—and I agree with it—Nirvana has to come to an end, just as Devachan must; and being ended, the individual must return to some manifested plane or world for further work.—EDITOR *Path*.

⁵The comparison made is with the general run of men in all races. They are not free at any time. In the writer's opinion there is a certain amount of freedom in being in Nirvana; but he refers to other and secret doctrines which he does not explain.—EDITOR *Path*.

⁶This has always been accepted, that only on earth could we unify the great potential trinity in each, so that we are conscious of the union, and that when that is done, and not before, we may triumph over all illusions, whether of name or form, place or time, or any other.—EDITOR *Path*.

* This article was first printed by Wm. Q. Judge in *The Path* for July, 1895.

¹ Vol. III, p. 92-93.

she wrote is here presented for reconsideration. It covers two matters.

First, it proves out of her own mouth what the *Parh* not long ago said that "if one letter has to be doubted then all have" to be doubted. Hence, if the *Letter to some Brahmans* is a fraud, as Col. Olcott and another say, then all the rest are, also.

Second, it applies precisely to the present state of affairs in respect to messages from Masters, just as if she had so long ago foreseen the present and left the article so that tyros in occultism, such as the present agitators are, might have something to show them how to use their judgment. The portion selected from her article reads:

"We have been asked by a correspondent why he should not 'be free to suspect some of the so-called "precipitated" letters as being forgeries,' giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine and genuine what was false. Thus what *criterion* has any one to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples) can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says 'I wrote that letter' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the non-adept recipient is left in the dilemma of uncertainty, whether if one letter is false all may not be, for as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another and far worse condition implied. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together*. If one is to be doubted, then all have, and the series of letters in the 'Occult World,' 'Esoteric Buddhism,' etc., etc., may be, and there is no reason why they should not be in such a case,—*frauds*, 'clever impostures,' and 'forgeries' such as the ingenuous though stupid agent of the 'S. F. R.' has made them out to be, in order to raise in the public estimation the scientific acumen and standard of his 'Principals.'"

YOGA VIDYA*

(Continued from the last month.)

By an F. T. S. . . .

The Siddhis of Krishna may be thus defined:

1. *Animá*—the power to atomize “the body;” to make it become smallest of the smallest.

2. *Mahimá*—the power to magnify one’s body to any dimensions.

3. *Laghima*—the power to become lightest of the lightest.

These three, the commentator says, relate to “the body;” but he does not enlighten us as to whether the outer or inner—the physical or astral—body is meant. Turning to Bhoja Raja’s commentary on Patanjali (Govinda Deva Sastri’s translation, in *Pandit*, Vol. V. p. 206), we find *Animá* explained as a “Minuteness—attainment of an atomic form, or the power of becoming as minute as an atom; [by this power the ascetic can enter into a diamond, etc].”

Garimá—is the obtaining of control over the attraction of gravitation, so that one’s body may attain such great heaviness as to weigh tons if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

Let the reader observe that here are two Siddhis (*animá* and *mahimá*); which can only refer to conditions of the astral body, and a third which may be applicable to either the astral or physical body of the ascetic. Whenever we have such instances coming under notice, our first thought must be that *there is no such thing possible as a miracle; whatever happens does so in strict compliance with natural law*. For instance; knowing what we do of the composition and structure of a man’s body,—a mass of bioplastic matter—it is unthinkable that he should make it small enough to enter into an atom or a diamond-grain. So, also, that he should illimitably swell it out and stretch it, so as to “occupy as much space as he likes.” A living adult man cannot be compressed into a speck. But as to the inner body, or soul, the case is different. By ‘soul’ we mean, in this instance, the plastic, ethereal inner-self, that which corresponds to the western idea of a “double,”¹ and, in the ancient Indian philosophy is known as the *Mayavi-rupa*—(illusionary form), and as *Káma-rupa*—(WILL-form). These are identical, for the *double* exists in its latent state in every living being, as it is the exact ethereal counterpart of the outer body. The difference in name but indicates the different circumstances under which it is at times made to become objective—that is visi-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1879.

¹The *double* which appears under two aspects at times as—a dull non-intelligent form or animate statue, at other times as an intelligent entity. More than anyone else, the spiritualists ought to be aware of the difference.

ble. In the case of mediums, or when, as a result and the unconscious effect of an intense desire which attracts a person's thoughts to a certain place, or prompts him to a certain action, it thus oozes out of its envelope of flesh, it then is called *Mayavi-rupa* (illusionary form). It made itself visible because compelled to it by the law of inter-magnetic action, which, when left to itself, acts blindly. But when it is projected by the trained will of an adept, a Yogi, who directs it at his own convenience, then it is designated as *Kāma-rupa*,—WILL-form, or Desire-form; *i. e.* so to say, created, or called forth into objective shape, by the will, and at the desire of its possessor.

This "dual-soul," must not be confounded with either *Jivātma* (the vital principle resident in inert matter) or, the *Ling-Sarir*. This last named is the subtle, ethereal element of the ego of an organism; inseparably united to the coarser elements of the latter; it never leaves it but at death. While its functionary principle—the *Linga-Deha*—is the executive agent, through which it works; the objective formation of *Kāma-rupa* being performed by the power of *Yoga-balla*.

This "dual-soul," possesses properties peculiar to itself, and as distinctly its own as those of the physical body are peculiar to it. Among these properties are compressibility, the power of passing through the most solid substances, infinite expansibility, and many more that might be enumerated. These are not idle words, but facts derived from the experiences of many yogis, adepts, ascetics, mystics, mediums, etc. of many different classes, times and countries. We may think, therefore, of the capacity of the *Kāma-rupa* to become a mere speck or enlarge itself to enormous dimensions; entering a grain of diamond-dust, and the next moment filling every pore of the entire globe: for thought is unparticled and illimitably elastic. And, we could apprehend how, when once in the grain or in the globe, our trained *thought* can act there as it it were our own whole *self*. So, too, we may conceive of the astral body—or *Kāma-rupa*, which, although material as compared with pure spirit, is yet immaterial in comparison with the dense physical body—having like properties, and thus come to an understanding of the esoteric (secret) meaning of *Animá* and *Mahimá*.

Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a word: man's soul is the aggregate of all the above given subdivisions. This "self," through the *Linga-Deha*, is ever conscious during the sleep of the body, and transfers the sense of this inner consciousness into the waking brain; so that the Yogi may, at will, be informed of what is transpiring in the outer world, through his physical organs, or in the inner world, through his soul perceptions. While average mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, even while his body sleeps. He can go even further: he can voluntarily

paralyze his vital functions so that his body shall lie like a corpse, the heart still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that re-winds it, to resume its beating. What nature does for the scores of hybernating quadrupeds, reptiles and insects under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will. And what he can do for himself the magnetizer can do for his cataleptic subject, whose body in the state of *ecstasis*, the highest in the range of mesmeric phenomena, presents all the physical appearances of death, including even *rigor mortis*; while the active vitality of the soul is shown in the descriptions given by the ecstatic either of distant events on the earth, or the scenes in which he is taking part in the world of the invisible. The records of a thousand such cases, occurring in every part of the world, combine to show (a) that the soul has the capacity of a conscious existence separate from the body; (b) that it is limited by neither time nor space, it being able to visit and return in an instant from the farthest localities, and to reach such—the tops of mountains, for instance, or the centres of deserts, or the bottoms of rivers or lakes, as the waking man could either not exist in or could only visit with the most tedious exertions and the greatest precautions; (c) that it can penetrate closed rooms, rocky walls, iron chests, or glass cases, and see and handle what is within. All these, if it were particed and unyielding like the physical body, would be impossibilities; and so, seeing what our modern experience has taught us, we can readily comprehend Patanjali's meaning and avoid the absurd conclusions which some of his materialistic and inexperienced commentators have reached. "Hundreds of times," says Professor Denton, "have I had the evidence that the spirit (meaning 'soul'—the two words are most unhappily, and we fear inextricably confounded—*Ed.*) can smell, hear, and see, and has powers of locomotion." Cicero calls the soul *spiritus* (a breathing), as also does Virgil, and both regard it as a subtile matter which might be termed either *aura* (a breeze), or *ignis* (fire), or *æther*. So that here again we are assisted to the conception that *Anima* applies only to a certain portion of the soul—(*psuché*) and not to the body. And, we thus find that this Siddhi is entirely possible for one who has learnt the manifold faculties of the *inner* man, and knows how to apply and utilize the manifold functions of *Jivatma*, *ling-sarir*, and the *mayava* and *kama-rupa*. Plutarch makes pretty nearly the same division of the functions of the "Soul." The *ling-sarir* he calls *psuché* (physical entity), and teaches that it never leaves the body but at death; *mayava* and *kama-rupa* answer to his *dæmon*, or spiritual-double, one-half of which is *irrational* and called by him *eidolon*; and the other *rational* and usually termed "blessed god."

But, while the physical body may not be atomized or magnified illimitably, *its weight may be voluntarily changed without trans-*

ceding natural law in the slightest degree. Hundreds, if not thousands, are living in India to-day, who have seen ascetics, while in the state of *dháraná*, rise from the ground and sit or float in the air without the slightest support. We doubt if a phenomenon seen by so many reputable persons will be seriously denied. Admitting, then, that this levitation does happen, how shall we explain it? That has already been done in "*Isis Unveiled*," where the author shows that by simply changing the polarity of his body, so as to make the latter similarly electrified to the spot of ground upon which he stands, the ascetic can cause himself to rise perpendicularly into the air. This is no miracle, but a very simple affair of magnetic polarity. The only mystery is as to the means by which these changes of polarity may be effected. This secret the Yogi learns, and Patanjali's name for the Siddhi is *Garima*, which includes *Laghima*. It follows, of course, that he who knows how to polarize his body so as to cause himself to be "light as a flake of cotton" and rise into the air, has only to reverse the process, to make his body abnormally heavy. We stick to the surface of the earth because our bodies are of an opposite polarity to the ground on which we stand. Science explains that we are attracted towards the centre of the earth by gravity, and our weight is the measure of the combined attraction of all the particles of our physical body towards the central point at the earth's centre. But if we double the intensity of that attraction, we become twice as heavy as we were before; if we quadruple it, four times as heavy; centuple it, one hundred times as heavy. In short, by a mere alteration of our polarity, we would be giving our flesh the weight of an equal bulk of stone, iron, lead, mercury, etc. And the Yogi has this secret, or Siddhi, also.

Many Hindus—who admit that their sacred books contain accounts of the phenomena of levitation, that is, of walking or floating in the air—affirm that the power has been lost, and that there are none living who can exhibit it, or even the appearance of it, save through the help of jugglery. This false conclusion is assisted by the tendency of Western education, which but reflects the materialism of modern experimental science—so misnamed, for it is but partly experimental and preponderatingly inferential guess-work. Forgetting that the law of gravitation is, after all, but an incomplete hypothesis which holds its ground for the want of a better one,—our young men say that science has defined the laws of gravity, hence levitation is an absurdity, and our old books teach nonsense. This would be sufficient if the premises were not false. Science has but noted the more familiar phenomena of gravity, and knows nothing whatever of its nature, or its variable manifestations under the impulse of the undiscovered primal force. Open any book on any branch of physical science, and the author, if he have any professional reputation to lose, will be detected in the confession of his ignorance of the ultimate cause of natural phenomena. Superficial readers will be deceived by glittering

generalizations from partially proved data, but the thoughtful student will ever find the empty void at the bottom. Huxley sums it all up in the self-condemnatory sentence, "we"—that is *we* scientists, we men who talk so glibly about ancient superstition and ignorance, and would impress Indian youth with the notion that *we* are the very High Priests of nature, the only competent instructors of her mysteries, the key to which we all carry in our vest pockets—"we know nothing about the composition of any body whatever, as it is."

But supposing that not one witness could be found in all our India to-day to prove the fact of levitation, would we have to let the case go by default? By no means; for, to say nothing of the unbroken chain of lay testimony that stretches from the earliest historic period to our times, we can take that of eminent Western physicians who have witnessed such levitations in the cases of patients afflicted with certain nervous diseases;—Professor Perty, of Geneva, and Dr. Kerner, of Wurtemberg, among others. If a phenomenon of such nature takes place in a diseased body, without being regarded as a violation of the "laws of nature," why should it not occur—provided the same conditions, *i. e.*, a reversed polarity, are furnished it—in a body free from disease? This testimony of science secured, we need not hesitate to cull from contemporaneous records the mass of available proof that the bodies of living men can be and are floated through the air. Who shall deny it? Science? No, for we have seen that it is attested by some of the most eminent scientific men of our day; and to these we may add Lord Lindsay, President of the Royal Astronomical Society, and one of the Council of the Royal Society itself. One witness of his stamp is enough, and he is on record (London Dialect. Soc. "*Report*," p. 215) as saying that he had seen a certain medium not only float through the air of a drawing-room but carry with him the chair upon which he had been sitting and with it "pushing the pictures out of their places as he passed along the walls." They were far beyond the reach of a person standing on the ground. And he adds the highly important fact—"The light was sufficient to enable me to see clearly." This same medium he saw floated horizontally out of the window in one room of a house, in Victoria Street, London, and again at the window of the adjoining room. "I saw him," says Lord Lindsay, "outside the other window (that in the next room) floating in the air. *It was eighty-five feet from the ground.* There was no balcony along the windows, * * * I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mechanical trick. I have had the fullest opportunity for investigation." When such a man gives such testimony, we may well lend an attentive ear to the corroborative evidence which has accumulated at different epochs and in many countries.

The case of the levitated 'medium' of the modern spiritualist, affords us an example of a phase of *Laghima* of which no mention is made in the portion of the *Shrimad Bhagavata* under consideration, but may be found in many other manuscripts. We have seen that a Yogi may reverse his corporeal polarity at pleasure, to make himself light as a cotton flake or heavy as lead; and that he acquires this Siddhi by long self-discipline, and the sub-ordination of the general law of matter to the focalized power of spirit. It has also been affirmed that the cataleptic similitude to death, which in India is called *Samadhi*, may be produced in the mesmerised, or magnetized, subject by the magnetizer. We have the report of the late William Gregory, Professor of Chemistry in Edinburgh University, (*Animal Magnetism; or Mesmerism and its Phenomena*, pp. 154, 155) of one of many experiments, at his own house, by M. Lewis, a famous negro mesmerizer:

"Case 5.—Mr. J. H., a young and healthy man, could be rendered instantly and completely cataleptic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could have endured it for half a minute. * * * When Mr. L. stood on a chair and tried to draw Mr. H., without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis said that, had he been still more elevated above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time, while some spectator should pass his hand under the feet. Although this was not done in my presence, *yet the attraction upwards was so strong that I see no reason to doubt the statement made to me by Mr. Lewis, and by others who saw it that this experiment has been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering the law of gravity.*"

Let us first clearly comprehend the meaning of the word gravity, and then the inference of Professor Gregory will not seem too extravagant after all. In this phase of *Laghima*, observe that the changed polarity of the human body is effected by the magnetiser's will. We have, therefore, one class of cases where the effect is self-produced by the conscious will of the Yogi; another where it occurs involuntarily in the subject as the result of an outside will directed upon him. The third class is illustrated in the example of the floating medium, which Lord Lindsay attests. Here the *athrobat*—as air-walkers were called by the Greeks—neither practises Yoga Vidya, nor is visibly depolarized by a living magnetiser, and yet his body also rises from the earth, light as a cotton flake or thistle-down. If this happens, where is the cause: for cause there must be, since miracle is an impossibility? Modern Spiritualists, as we are informed, vaguely ascribe the fact to the agency of the disembodied spirits of their dead friends, but have given no sufficient explanation of the method employed. One of their most intelligent writers—Miss Blackwell who won the gold medal of the British N.A.S. for her essay on Spiritualism—attributes it to "jets of currents of magneto-vital force," which sounds vaguely scientific, to say the least. To follow out this branch of the subject

would cause too wide a digression for our present purpose. Suffice it that the medium's body is depolarized, or differently polarized, by some force external to him, which we have no warrant for ascribing to the voluntary action of living spectators.

Another branch of this great subject of Laghima is reserved for our next article. The more it is studied, the more cumulative is the proof that Patanjali was a master of Psychology.

(To be continued.)

THE THEOSOPHICAL MOVEMENT*

THERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it

*This article was first printed by Wm. Q. Judge in *The Path* for September, 1895.

was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H. P. B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H. P. B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

ANSWERS TO QUESTIONERS*

ARE THERE NEW SOULS? WHY REINCARNATION?

M. E. A. asks: "We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will the PATH please explain?"

Answer. There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population—in the United States for instance—to expand. Hence the question is narrowed down to the single one—"Does Theosophy teach us that new souls are created?" Mme. Blavatsky answers this in the "Secret Doctrine" by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

"If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?"

Answer. This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the "Upanishads" it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this, that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

* This article was first printed by Wm. Q. Judge in *The Path* for April, 1890.

KARMIC VISIONS*

Oh, sad no more! Oh, sweet *No more!*

Oh, strange *No more!*

By a mossed brook bank on a stone

I smelt a wild weed-flower alone;

There was a ringing in my ears,

And both my eyes gushed out with tears,

Surely all pleasant things had gone before.

Low buried fathom deep beneath with thee, No MORE!

TENNYSON ("The Gem," 1831).

I.

A CAMP filled with war-chariots, neighing horses and legions of long-haired soldiers. . . .

A regal tent, gaudy in its barbaric splendour. Its linen walls are weighed down under the burden of arms. In its centre a raised seat covered with skins, and on it a stalwart, savage-looking warrior. He passes in review prisoners of war brought in turn before him, who are disposed of according to the whim of the heartless despot.

A new captive is now before him, and is addressing him with passionate earnestness. . . . As he listens to her with suppressed passion in his manly, but fierce, cruel face, the balls of his eyes become bloodshot and roll with fury. And as he bends forward with fierce stare, his whole appearance—his matted locks hanging over the frowning brow, his big-boned body with strong sinews, and the two large hands resting on the shield placed upon the right knee—justifies the remark made in hardly audible whisper by a grey-headed soldier to his neighbour:

"Little mercy shall the holy prophetess receive at the hands of Clovis!"

The captive, who stands between two Burgundian warriors, facing the ex-prince of the Salians, now king of all the Franks, is an old woman with silver-white dishevelled hair, hanging over her skeleton-like shoulders. In spite of her great age, her tall figure is erect; and the inspired black eyes look proudly and fearlessly into the cruel face of the treacherous son of Gilderich.

"Aye, King," she says, in a loud, ringing voice. "Aye, thou art great and mighty now, but thy days are numbered, and thou shalt reign but three summers longer. Wicked thou wert born . . . perfidious thou art to thy friends and allies, robbing more than one of his lawful crown. Murderer of thy next-of-kin, thou who addest to the knife and spear in open warfare, dagger, poison, and treason, beware how thou dealest with the servant of Nerthus!"¹ . . .

*This article was first printed by H. P. Blavatsky in *Lucifer* for June, 1888.

¹"The Nourishing" (Tacit Germ XI.)—the Earth, a Mother-Goddess, the most beneficent deity of the ancient Germans.

"Ha, ha, ha! . . . old hag of Hell!" chuckles the King, with an evil, ominous sneer. "Thou hast crawled out of the entrails of thy mother-goddess, truly. Thou fearest not my wrath? It is well. But little need I fear thine empty imprecations. . . . I, a baptized Christian!"

"So, so," replies the Sybil. "All know that Clovis has abandoned the gods of his fathers; that he has lost all faith in the warning voice of the white horse of the Sun, and that out of fear of the Allimani he went serving on his knees Remigius, the servant of the Nazarene, at Rheims. But hast thou become any truer in thy new faith? Hast thou not murdered in cold blood all thy brethren who trusted in thee, after, as well as before, thy apostasy? Hast not thou plighted troth to Alaric, the King of the West Goths, and hast thou not killed him by stealth, running thy spear into his back while he was bravely fighting an enemy? And is it thy new faith and thy new gods that teach thee to be devising in thy black soul even now foul means against Theodoric, who put thee down? . . . Beware, Clovis, beware! For now the gods of thy fathers have risen against thee! Beware, I say, for . . ."

"Woman!" fiercely cries the King—"Woman, cease thy insane talk and answer my question. Where is the treasure of the grove amassed by thy priests of Satan, and hidden after they had been driven away by the Holy Cross? . . . Thou alone knowest. Answer, or by Heaven and Hell I shall thrust thy evil tongue down thy throat for ever!" . . .

She heeds not the threat, but goes on calmly and fearlessly as before, as if she had not heard.

" . . . The gods say, Clovis, thou art accursed! . . . Clovis, thou shalt be reborn among thy present enemies, and suffer the tortures thou hast inflicted upon thy victims. All the combined power and glory thou hast deprived them of shall be thine in prospect, yet thou shalt never reach it! . . . Thou shalt . . ."

The prophetess never finishes her sentence.

With a terrible oath the King, crouching like a wild beast on his skin-covered seat, pounces upon her with the leap of a jaguar, and with one blow fells her to the ground. And as he lifts his sharp murderous spear the "Holy One" of the Sun-worshipping tribe makes the air ring with a last imprecation.

"I curse thee, enemy of Nerthus! May my agony be tenfold thine! . . . May the Great Law avenge. . . ."

The heavy spear falls, and, running through the victim's throat, nails the head to the ground. A stream of hot crimson blood gushes from the gaping wound and covers king and soldiers with indelible gore. . . .

II.

Time—the landmark of gods and men in the boundless field of Eternity, the murderer of its offspring and of memory in man-

kind—time moves on with noiseless, incessant step through æons and ages. . . . Among millions of other Souls, a Soul-Ego is reborn: for weal or for woe, who knoweth! Captive in its new human Form, it grows with it, and together they become, at last, conscious of their existence.

Happy are the years of their blooming youth, unclouded with want or sorrow. Neither knows aught of the Past nor of the Future. For them all is the joyful Present: for the Soul-Ego is unaware that it had ever lived in other human tabernacles, it knows not that it shall be again reborn, and it takes no thought of the morrow.

Its Form is calm and content. It has hitherto given its Soul-Ego no heavy troubles. Its happiness is due to the continuous mild serenity of its temper, to the affection it spreads wherever it goes. For it is a noble Form, and its heart is full of benevolence. Never has the Form startled its Soul-Ego with a too-violent shock, or otherwise disturbed the calm placidity of its tenant.

Two score of years glide by like one short pilgrimage; a long walk through the sun-lit paths of life, hedged by ever-blooming roses with no thorns. The rare sorrows that befall the twin pair, Form and Soul, appear to them rather like the pale light of the cold northern moon, whose beams throw into a deeper shadow all around the moon-lit objects, than as the blackness of night, the night of hopeless sorrow and despair.

Son of a Prince, born to rule himself one day his father's kingdom; surrounded from his cradle by reverence and honours; deserving of the universal respect and sure of the love of all—what could the Soul-Ego desire more for the Form it dwelt in.

And so the Soul-Ego goes on enjoying existence in its tower of strength, gazing quietly at the panorama of life ever changing before its two windows—the two kind blue eyes of a loving and good man.

III.

One day an arrogant and boisterous enemy threatens the father's kingdom, and the savage instincts of the warrior of old awaken in the Soul-Ego. It leaves its dream-land amid the blossoms of life and causes its Ego of clay to draw the soldier's blade, assuring him it is in defence of his country.

Prompting each other to action, they defeat the enemy and cover themselves with glory and pride. They make the haughty foe bite the dust at their feet in supreme humiliation. For this they are crowned by history with the unfading laurels of valour, which are those of success. They make a footstool of the fallen enemy and transform their sire's little kingdom into a great empire. Satisfied they could achieve no more for the present, they return to seclusion and to the dreamland of their sweet home.

For three lustra more the Soul-Ego sits at its usual post, beaming out of its windows on the world around. Over its head the sky is blue and the vast horizons are covered with those seemingly unfading flowers that grow in the sunlight of health and strength. All looks fair as a verdant mead in spring. . . .

IV.

But an evil day comes to all in the drama of being. It waits through the life of king and of beggar. It leaves traces on the history of every mortal born from woman, and it can neither be scared away, entreated, nor propitiated. Health is a dewdrop that falls from the heavens to vivify the blossoms on earth only during the morn of life, its spring and summer. . . . It has but a short duration and returns from whence it came—the invisible realms.

"How oft 'neath the bud that is brightest and fairest,
The seeds of the canker in embryo lurk!
How oft at the root of the flower that is rarest—
Secure in its ambush the worm is at work. . . ."

The running sand which moves downward in the glass, wherein the hours of human life are numbered, runs swifter. The worm has gnawed the blossom of health through its heart. The strong body is found stretched one day on the thorny bed of pain.

The Soul-Ego beams no longer. It sits still and looks sadly out of what has become its dungeon windows, on the world which is now rapidly being shrouded for it in the funeral palls of suffering. Is it the eve of night eternal which is nearing?

V.

Beautiful are the resorts on the midland sea. An endless line of surf-beaten, black, rugged rocks stretches, hemmed in between the golden sands of the coast and the deep blue waters of the gulf. They offer their granite breast to the fierce blows of the north-west wind and thus protect the dwellings of the rich that nestle at their foot on the inland side. The half-ruined cottages on the open shore are the insufficient shelter of the poor. Their squalid bodies are often crushed under the walls torn and washed down by wind and angry wave. But they only follow the great law of the survival of the fittest. Why should *they* be protected?

Lovely is the morning when the sun dawns with golden amber tints and its first rays kiss the cliffs of the beautiful shore. Glad is the song of the lark, as, emerging from its warm nest of herbs, it drinks the morning dew from the deep flower-cups; when the tip of the rosebud thrills under the caress of the first sunbeam, and earth and heaven smile in mutual greeting. Sad is the Soul-Ego alone as it gazes on awakening nature from the high couch opposite the large bay-window.

How calm is the approaching noon as the shadow creeps steadily on the sundial towards the hour of rest! Now the hot sun begins

to melt the clouds in the limpid air and the last shreds of the morning mist that lingers on the tops of the distant hills vanish in it. All nature is prepared to rest at the hot and lazy hour of midday. The feathered tribes cease their song; their soft, gaudy wings droop, and they hang their drowsy heads, seeking refuge from the burning heat. A morning lark is busy nestling in the bordering bushes under the clustering flowers of the pomegranate and the sweet bay of the Mediterranean. The active songster has become voiceless.

"Its voice will resound as joyfully again to-morrow!" sighs the Soul-Ego, as it listens to the dying buzzing of the insects on the verdant turf. "Shall ever mine?"

And now the flower-scented breeze hardly stirs the languid heads of the luxuriant plants. A solitary palm-tree, growing out of the cleft of a moss-covered rock, next catches the eye of the Soul-Ego. Its once upright, cylindrical trunk has been twisted out of shape and half-broken by the nightly blasts of the north-west winds. And as it stretches wearily its drooping feathery arms, swayed to and fro in the blue pellucid air, its body trembles and threatens to break in two at the first new gust that may arise.

"And then, the severed part will fall into the sea, and the once stately palm will be no more," soliloquises the Soul-Ego as it gazes sadly out of its windows.

Everything returns to life in the cool, old bower at the hour of sunset. The shadows on the sun-dial become with every moment thicker, and animate nature awakens busier than ever in the cooler hours of approaching night. Birds and insects chirrup and buzz their last evening hymns around the tall and still powerful Form, as it paces slowly and wearily along the gravel walk. And now its heavy gaze falls wistfully on the azure bosom of the tranquil sea. The gulf sparkles like a gem-studded carpet of blue-velvet in the farewell dancing sunbeams, and smiles like a thoughtless, drowsy child, weary of tossing about. Further on, calm and serene in its perfidious beauty, the open sea stretches far and wide the smooth mirror of its cool waters—salt and bitter as human tears. It lies in its treacherous repose like a gorgeous, sleeping monster, watching over the unfathomed mystery of its dark abysses. Truly the monumentless cemetery of the millions sunk in its depths. . . .

"Without a grave,
Unknell'd, uncoffined and unknown. . . ."

while the sorry relic of the once noble Form pacing yonder, once that its hour strikes and the deep-voiced bells toll the knell for the departed soul, shall be laid out in state and pomp. Its dissolution will be announced by millions of trumpet voices. Kings, princes and the mighty ones of the earth will be present at its obsequies, or will send their representatives with sorrowful faces and condoling messages to those left behind. . . .

"One point gained, over those 'uncoffined and unknown,'" is the bitter reflection of the Soul-Ego.

Thus glides past one day after the other; and as swift-winged Time urges his flight, every vanishing hour destroying some thread in the tissue of life, the Soul-Ego is gradually transformed in its views of things and men. Flitting between two eternities, far away from its birth-place, solitary among its crowd of physicians, and attendants, the Form is drawn with every day nearer to its Spirit-Soul. Another light unapproached and unapproachable in days of joy, softly descends upon the weary prisoner. It sees now that which it had never perceived before. . . .

VI.

How grand, how mysterious are the spring nights on the seashore when the winds are chained and the elements lulled! A solemn silence reigns in nature. Alone the silvery, scarcely audible ripple of the wave, as it runs caressingly over the moist sand, kissing shells and pebbles on its up and down journey, reaches the ear like the regular soft breathing of a sleeping bosom. How small, how insignificant and helpless feels man, during these quiet hours, as he stands between the two gigantic magnitudes, the star-hung dome above, and the slumbering earth below. Heaven and earth are plunged in sleep, but their souls are awake, and they confabulate, whispering one to the other mysteries unspeakable. It is then that the occult side of Nature lifts her dark veils for us, and reveals secrets we would vainly seek to extort from her during the day. The firmament, so distant, so far away from earth, now seems to approach and bend over her. The sidereal meadows exchange embraces with their more humble sisters of the earth—the daisy-decked valleys and the green slumbering fields. The heavenly dome falls prostrate into the arms of the great quiet sea; and the millions of stars that stud the former peep into and bathe in every lakelet and pool. To the grief-furrowed soul those twinkling orbs are the eyes of angels. They look down with ineffable pity on the suffering of mankind. It is not the night dew that falls on the sleeping flowers, but sympathetic tears that drop from those orbs, at the sight of the Great HUMAN SORROW. . . .

Yes; sweet and beautiful is a southern night. But—

“When silently we watch the bed, by the taper’s flickering light,
When all we love is fading fast—how terrible is night. . . .”

VII.

Another day is added to the series of buried days. The far green hills, and the fragrant boughs of the pomegranate blossom have melted in the mellow shadows of the night, and both sorrow and joy are plunged in the lethargy of soul-resting sleep. Every noise has died out in the royal gardens, and no voice or sound is heard in that over-powering stillness.

Swift-winged dreams descend from the laughing stars in motley crowds, and landing upon the earth disperse among mortals and

immortals, amid animals and men. They hover over the sleepers, each attracted by its affinity and kind; dreams of joy and hope, balmy and innocent visions, terrible and awesome sights seen with sealed eyes, sensed by the soul; some instilling happiness and consolation, others causing sobs to heave the sleeping bosom, tears and mental torture, all and one preparing unconsciously to the sleepers their waking thoughts of the morrow.

Even in sleep the Soul-Ego finds no rest.

Hot and feverish its body tosses about in restless agony. For it, the time of happy dreams is now a vanished shadow, a long bygone recollection. Through the mental agony of the soul, there lies a transformed man. Through the physical agony of the frame, there flutters in it a fully awakened Soul. The veil of illusion has fallen off from the cold idols of the world, and the vanities and emptiness of fame and wealth stand bare, often hideous, before its eyes. The thoughts of the Soul fall like dark shadows on the cognitive faculties of the fast disorganizing body, haunting the thinker daily, nightly, hourly. . . .

The sight of his snorting steed pleases him no longer. The recollections of guns and banners wrested from the enemy; of cities razed, of trenches, cannons and tents, of an array of conquered spoils now stirs but little his national pride. Such thoughts move him no more, and ambition has become powerless to awaken in his aching heart the haughty recognition of any valourous deed of chivalry. Visions of another kind now haunt his weary days and long sleepless nights. . . .

What he now sees is a throng of bayonets clashing against each other in a mist of smoke and blood; thousands of mangled corpses covering the ground, torn and cut to shreds by the murderous weapons devised by science and civilization, blessed to success by the servants of his God. What he now dreams of are bleeding, wounded and dying men, with missing limbs and matted locks, wet and soaked through with gore. . . .

VIII.

A hideous dream detaches itself from a group of passing visions, and alights heavily on his aching chest. The night-mare shows him men, expiring on the battle field with a curse on those who led them to their destruction. Every pang in his own wasting body brings to him in dream the recollection of pangs still worse, of pangs suffered through and for him. He sees and *feels* the torture of the fallen millions, who die after long hours of terrible mental and physical agony; who expire in forest and plain, in stagnant ditches by the road-side, in pools of blood under a sky made black with smoke. His eyes are once more rivetted to the torrents of blood, every drop of which represents a tear of despair, a heart-rent cry, a life-long sorrow. He hears again the thrilling sighs of desolation, and the shrill cries ringing through mount, forest and valley. He sees the old mothers who have lost the light of their

souls; families, the hand that fed them. He beholds widowed young wives thrown on the wide, cold world, and beggared orphans wailing in the streets by the thousands. He finds the young daughters of his bravest old soldiers exchanging their mourning garments for the gaudy frippery of prostitution, and the Soul-Ego shudders in the sleeping Form. . . . His heart is rent by the groans of the famished; his eyes blinded by the smoke of burning hamlets, of homes destroyed, of towns and cities in smouldering ruins. . . .

And in his terrible dream, he remembers that moment of insanity in his soldier's life, when standing over a heap of the dead and the dying, waving in his right hand a naked sword red to its hilt with smoking blood, and in his left, the colours rent from the hand of the warrior expiring at his feet, he had sent in a stentorian voice praises to the throne of the Almighty, thanksgiving for the victory just obtained! . . .

He starts in his sleep and awakes in horror. A great shudder shakes his frame like an aspen leaf, and sinking back on his pillows, sick at the recollection, he hears a voice—the voice of the Soul-Ego—saying in him:—

"Fame and victory are vainglorious words. . . . Thanksgiving and prayers for lives destroyed—wicked lies and blasphemy!" . . .

"What have they brought thee or to thy fatherland, those bloody victories!" whispers the Soul in him. "A population clad in iron armour," it replies. "Two score millions of men dead now to all spiritual aspiration and Soul-life. A people, henceforth deaf to the peaceful voice of the honest citizen's duty, averse to a life of peace, blind to the arts and literature, indifferent to all but lucre and ambition. What is thy future Kingdom, now? A legion of war-puppets as units, a great wild beast in their collectivity. A beast that, like the sea yonder, slumbers gloomily now, but to fall with the more fury on the first enemy that is indicated to it. Indicated, by whom? It is as though a heartless, proud Fiend, assuming sudden authority, incarnate Ambition and Power, had clutched with iron hand the minds of a whole country. By what wicked enchantment has he brought the people back to those primeval days of the nation when their ancestors, the yellow-haired Suevi, and the treacherous Franks roamed about in their warlike spirit, thirsting to kill, to decimate and subject each other. By what infernal powers has this been accomplished? Yet the transformation has been produced and it is as undeniable as the fact that alone the Fiend rejoices and boasts of the transformation effected. The whole world is hushed in breathless expectation. Not a wife or mother, but is haunted in her dreams by the black and ominous storm-cloud that overhangs the whole of Europe. The cloud is approaching. It comes nearer and nearer. Oh woe and horror! I foresee once more for earth the suffering I have already witnessed. I read

the fatal destiny upon the brow of the flower of Europe's youth! But if I live and have the power, never, oh never shall my country take part in it again! No, no, I will not see—

'The glutton death gorged with devouring lives. . . .'

"I will not hear—

' robb'd mothers' shrieks

While from men's piteous wounds and horrid gashes

The lab'ring life flows faster than the blood!'"

IX.

Firmer and firmer grows in the Soul-Ego the feeling of intense hatred for the terrible butchery called war; deeper and deeper does it impress its thoughts upon the Form that holds it captive. Hope awakens at times in the aching breast and colours the long hours of solitude and meditation; like the morning ray that dispels the dusky shades of shadowy despondency, it lightens the long hours of lonely thought. But as the rainbow is not always the dispeller of the storm-clouds but often only a refraction of the setting sun on a passing cloud, so the moments of dreamy hope are generally followed by hours of still blacker despair. Why, oh why, thou mocking Nemesis, hast thou thus purified and enlightened, among all the sovereigns on this earth, him, whom thou hast made helpless, speechless and powerless? Why hast thou kindled the flame of holy brotherly love for man in the breast of one whose heart already feels the approach of the icy hand of death and decay, whose strength is steadily deserting him and whose very life is melting away like foam on the crest of a breaking wave?

And now the hand of Fate is upon the couch of pain. The hour for the fulfilment of nature's law has struck at last. The old Sire is no more; the younger man is henceforth a monarch. Voiceless and helpless, he is nevertheless a potentate, the autocratic master of millions of subjects. Cruel Fate has erected a throne for him over an open grave, and beckons him to glory and to power. Devoured by suffering, he finds himself suddenly crowned. The wasted Form is snatched from its warm nest amid the palm groves and the roses; it is whirled from balmy south to the frozen north, where waters harden into crystal groves and "waves on waves in solid mountains rise;" whither he now speeds to reign and—speeds to die.

X.

Onward, onward rushes the black, fire-vomiting monster, devised by man to partially conquer Space and Time. Onward, and further with every moment from the health-giving, balmy South flies the train. Like the Dragon of the Fiery Head, it devours distance and leaves behind it a long trail of smoke, sparks and stench. And as its long, tortuous, flexible body, wriggling and hissing like a gigantic dark reptile, glides swiftly, crossing mountain and moor, forest, tunnel and plain, its swinging monotonous motion lulls the worn-out occupant, the weary and heartsore Form, to sleep. . . .

In the moving palace the air is warm and balmy. The luxurious vehicle is full of exotic plants; and from a large cluster of sweet-smelling flowers arises together with its scent the fairy Queen of dreams, followed by her band of joyous elves. The Dryads laugh in their leafy bowers as the train glides by, and send floating upon the breeze dreams of green solitudes and fairy visions. The rumbling noise of wheels is gradually transformed into the roar of a distant waterfall, to subside into the silvery trills of a crystalline brook. The Soul-Ego takes its flight into Dreamland. . . .

It travels through æons of time, and lives, and feels, and breathes under the most contrasted forms and personages. It is now a giant, a Yotun, who rushes into Muspelheim, where Surtur rules with his flaming sword.

It battles fearlessly against a host of monstrous animals, and puts them to flight with a single wave of its mighty hand. Then it sees itself in the Northern Mistworld, it penetrates under the guise of a brave Bowman into Helheim, the Kingdom of the Dead, where a Black-Elf reveals to him a series of its lives and their mysterious concatenation. "Why does man suffer?" enquires the Soul-Ego. "Because he would become one," is the mocking answer. Forthwith, the Soul-Ego stands in the presence of the holy goddess, Saga. She sings to it of the valorous deeds of the Germanic heroes, of their virtues and their vices. She shows the soul the mighty warriors fallen by the hands of many of its past Forms, on battlefield, as also in the sacred security of home. It sees itself under the personages of maidens, and of women, of young and old men, and of children. . . . It feels itself dying more than once in those forms. It expires as a hero-Spirit, and is led by the pitying Walkyries from the bloody battlefield back to the abode of Bliss under the shining foliage of Walhalla. It heaves its last sigh in another form, and is hurled on to the cold, hopeless plane of remorse. It closes its innocent eyes in its last sleep, as an infant, and is forthwith carried along by the beauteous Elves of Light into another body—the doomed generator of Pain and Suffering. In each case the mists of death are dispersed, and pass from the eyes of the Soul-Ego, no sooner does it cross the Black Abyss that separates the Kingdom of the Living from the Realm of the Dead. Thus "Death" becomes but a meaningless word for it, a vain sound. In every instance the beliefs of the Mortal take objective life and shape for the Immortal, as soon as it spans the Bridge. Then they begin to fade, and disappear. . . .

"What is my Past?" enquires the Soul-Ego of Urd, the eldest of the Norn sisters. "Why do I suffer?"

A long parchment is unrolled in her hand, and reveals a long series of mortal beings, in each of whom the Soul-Ego recognises one of its dwellings. When it comes to the last but one, it sees a blood-stained hand doing endless deeds of cruelty and treachery, and it shudders. . . . Guileless victims arise around it, and cry to Orlog for vengeance.

"What is my immediate Present?" asks the dismayed Soul of Werdandi, the second sister.

"The decree of Orlog is on thyself!" is the answer. "But Orlog does not pronounce them blindly, as foolish mortals have it."

"What is my Future?" asks despairingly of Skuld, the third Norn Sister, the Soul-Ego. "Is it to be for ever dark with tears, and bereaved of Hope?" . . .

No answer is received. But the Dreamer feels whirled through space, and suddenly the scene changes. The Soul-Ego finds itself on a, to it, long familiar spot, the royal bower, and the seat opposite the broken palm-tree. Before it stretches, as formerly, the vast blue expanse of waters, glassing the rocks and cliffs; there, too, is the lonely palm, doomed to quick disappearance. The soft mellow voice of the incessant ripple of the light waves now assumes human speech, and reminds the Soul-Ego of the vows formed more than once on that spot. And the Dreamer repeats with enthusiasm the words pronounced before.

"Never, oh, never shall I, henceforth, sacrifice for vainglorious fame or ambition a single son of my motherland! Our world is so full of unavoidable misery, so poor with joys and bliss, and shall I add to its cup of bitterness the fathomless ocean of woe and blood, called WAR? Avaunt, such thought! . . . Oh, never more. . . ."

XI.

Strange sight and change. . . . The broken palm which stands before the mental sight of the Soul-Ego suddenly lifts up its drooping trunk and becomes erect and verdant as before. Still greater bliss, the Soul-Ego finds *himself* as strong and as healthy as he ever was. In a stentorian voice he sings to the four winds a loud and a joyous song. He feels a wave of joy and bliss in him, and seems to know why he is happy.

He is suddenly transported into what looks a fairy-like Hall, lit with most glowing lights and built of materials, the like of which he had never seen before. He perceives the heirs and descendants of all the monarchs of the globe gathered in that Hall in one happy family. They wear no longer the insignia of royalty, but, *as he seems to know*, those who are the reigning Princes, reign by virtue of their personal merits. It is the greatness of heart, the nobility of character, their superior qualities of observation, wisdom, love of Truth and Justice, that have raised them to the dignity of heirs to the Thrones, of Kings and Queens. The crowns, by authority and the grace of God, have been thrown off, and they now rule by "the grace of divine humanity," chosen unanimously by recognition of their fitness to rule, and the reverential love of their voluntary subjects.

All around seems strangely changed. Ambition, grasping greediness or envy—miscalled *Patriotism*—exist no longer. Cruel selfishness has made room for just altruism, and cold indifference

to the wants of the millions no longer finds favour in the sight of the favoured few. Useless luxury, sham pretences—social and religious—all has disappeared. No more wars are possible, for the armies are abolished. Soldiers have turned into diligent, hard-working tillers of the ground, and the whole globe echoes his song in rapturous joy. Kingdoms and countries around him live like brothers. The great, the glorious hour has come at last! That which he hardly dared to hope and think about in the stillness of his long, suffering nights, is now realized. The great curse is taken off, and the world stands absolved and redeemed in its regeneration! . . .

Trembling with rapturous feelings, his heart overflowing with love and philanthropy, he rises to pour out a fiery speech that would become historic, when suddenly he finds his body gone, or, rather, it is replaced by another body. . . . Yes, it is no longer the tall, noble Form with which he is familiar, but the body of somebody else, of whom he as yet knows nothing. . . . Something dark comes between him and a great dazzling light, and he sees the shadow of the face of a gigantic timepiece on the ethereal waves. On its ominous dial he reads:

"NEW ERA: 970,995 YEARS SINCE THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE. 971,000 SOLAR YEARS SINCE THE SUBMERSION OF THE EUROPEAN CONTINENTS AND ISLES. SUCH ARE THE DECREE OF ORLOG AND THE ANSWER OF SKULD. . . ."

He makes a strong effort and—is himself again. Prompted by the Soul-Ego to REMEMBER and ACT in conformity, he lifts his arms to Heaven and swears in the face of all nature to preserve peace to the end of his days—in his own country, at least.

A distant beating of drums and long cries of what he fancies in his dream are the rapturous thanksgivings, for the pledge just taken. An abrupt shock, loud clatter, and, as the eyes open, the Soul-Ego looks out through them in amazement. The heavy gaze meets the respectful and solemn face of the physician offering the usual draught. The train stops. He rises from his couch weaker and wearier than ever, to see around him endless lines of troops armed with a new and yet more murderous weapon of destruction—ready for the battlefield.

SANJNA.

CORRESPONDENCE*

DEAR PATH:—Can you explain these?

1. A young lady practising on the piano a new and difficult piece felt a voice say "Stop! play no more." She paid no attention, but soon her arms

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felt heavy as lead. Persisting she spoke, "I will learn this," when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

ANSWER.—Mere "spooks" and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear all the hymns ever sung still resounding, and see all the acts ever done being re-enacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

ON THE LOOKOUT

Among the writers of "occult" stories it is easy to discriminate between those who know and those who do not. During the last few years such stories have been quite numerous, but for the most part they have been deplorably poor stuff. Their authors are usually satisfied with a little psychism of an ugly and sickly kind. A ghost, a fulfilled dream, and a dash of telepathy, are considered a full equipment of the "occult," but even here there are no evidences that the writer knows what he is talking about or that he has done more than languidly turn the pages of some *Psychical Research* report in quest of his material. Nowhere do we find the bold plunge into deep water of Bulwer Lytton or Marion Crawford.

And now we have two more "occult" novels. One of them, "The Brocklebank Riddle," by Hubert Wales (Century Company), talks learnedly about Theosophy, although it is not a brand of Theosophy that any real student would like to be associated with. Brocklebank, a London business man, attempts the ascent of Mount Blanc with his wife and partner. He dies under the strain of the climb, his body is taken to Geneva, and is there cremated in the presence of his partner, Reece. But when Reece returns to London he is stupefied at the sight of Brocklebank working at his desk as usual, and professing entire ignorance of the tragic events in which he was so intimately involved.

There is no need to sketch the solution of the problem, but it may be said to include a weird and rather horrible "Theosophist" who has acquired the power to leave his body at will and to personate other persons—powers well known to be possessed by all Theosophists who can lay any claim to orthodoxy. The story deserves praise for its ingenuity and literary merits, but we may none the less deplore the gratuitous association of the uncanny and the repellant with a philosophy which is neither the one nor the other.

The second story is entitled "Athalie," and its author is Robert W. Chambers (Appletons). Athalie, the heroine, is psychic from her birth, but she learns discreetly to hide her abnormal vision from her playmates. But her mother is uneasily aware of it, and questions her. For example:—

"Did you know that Mrs. Allen had died when you—thought you saw her?"

"I did see her."

"Yes. . . . Did you know she had died?"

"Not until I saw her."

"Did you know it then?"

"Yes."

"How?"

"I don't know how I knew it. I seemed to know it."

"Did you know she had been ill?"

"No, mamma."

"Did it in any way frighten you—make you uneasy when you saw her standing there?"

"Why, no," said Athalie, surprised.

"Not even when you knew she was dead?"

"No. Why should it? Why should I be afraid?"

Athalie can see nothing remarkable in her peculiar vision, and indeed she asks the very sensible question: "What is there to be surprised at if

sometimes I see things inside my mind? They are just as real as when I see them outside. They are no different."

The story is quite a long one and intensely readable. Mr. Chambers never rises above the level of the psychic, but it may be said to his credit that he is neither extravagant nor morbid. While most stories of this kind have a strong element of the objectionable, Mr. Chambers is always restrained and dignified, and he seems moreover to write with a certain serious purpose. If he would now take the trouble to acquaint himself with the outline of a genuine Occultism we might expect from him something of real worth and merit. At present he is only interesting.

We are all familiar with the scientific dogma that as soon as we have ascertained the age of some prehistoric race we may then make positive inferences as to its development and evolution. Humanity, we are told, has progressed in a fairly straight line from barbarism to civilization, and the further back we go the more pronounced is the barbarism. Of course there have been many facts that have proved themselves hostile to the theory, but we all know the usual untimely fate of the fact that is so ill-advised as to oppose a dogma.

But now comes Dr. Hector Alliot of the Los Angeles Society of the Archaeological Institute of America with the results of his enquiry into the remains of a people who once inhabited the islands of the Santa Barbara Channel. Dr. Alliot tells us that these people must have been of a high artistic and intellectual development if we may judge from their instruments, weapons, and statuary. The skeletons are from five to six feet in length, and their skulls large and well formed. The bodies were buried with the knees under the chin, and enclosed in decorated baskets, and nearly all the implements found had been coated with asphaltum and ornamented with abalone shells.

H. P. Blavatsky states definitely and in many places that barbarism and civilization have always been co-existent, just as they are today, and it need hardly be said that her statements were received with the usual smile of superior knowledge. Now comes Dr. Alliot with the latest discovered evidence that she was right and that her critics were wrong. In "Isis Unveiled" (Vol. I, p. 4) H. P. Blavatsky says:

Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the Earth disappears and some Archaeologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of the Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone Age?"

And again in the "Secret Doctrine" (Vol. 2, p. 763) the author, speaking of the implements of the Palaeolithic and Neolithic ages, says:

There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, 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?

It was said that the old alchemists had been vindicated when Sir William Ramsay performed something very much like the transmutation of metals.

We may doubt if the best of the old alchemists were very much concerned with the metals at all, and whether their chemistry was not the convenient cloak for a spiritual Occultism that it would have been hardly wise to avow at a time when the church had not lost its now sorely regretted power to persecute. But however that may be, we now have a book by H. Stanley Redgrove, B. Sc., F. C. S., intended to show that the alchemists may have been aware of some of those laws of nature that we suppose ourselves recently to have discovered, and that their "dreams" may have had a basis of sound scientific knowledge.

Certainly we cannot now afford to laugh at the transmutation of metals, with the new atomic and electronic theories before our eyes. If the atoms of the various elements differ from one another only by the varying numbers of electrons that they contain then it becomes at once possible, if only theoretically so, to control the ever moving electrons and to compel them to take up atomic homes other than those in which we find them. The radium atoms lose their electrons in unceasing procession before our eyes, radium apparently being constitutionally unable to keep its electrons at home. But the same process is going on everywhere. If the hydrogen atom loses one of its hundred electrons it is obvious that it is no longer a hydrogen atom, but is on its way to become an atom of something else. And if the lost electron then joins some other atomic family it is evident that the accession must change the nature of that atom also. It is by the constant loss and gain of electrons that homogeneity becomes heterogeneity, that the simple becomes the complex, that the inorganic becomes the organic. To use a theosophical terminology it is in this way that matter, the medium, or vehicle, of consciousness, becomes more transparent to that consciousness, a process that now extends from the mineral kingdom to the brain and nervous system of man.

But since we now know the mechanism by which nature effects the transmutation of metals it is by no means impossible that we should control the process, even though the precise method of doing so should still be hidden from us. And the old alchemists may have been familiar with the electron and the part that it plays in evolving nature. At least we may believe that they were not quite such visionaries as modern self-conceit would have us suppose.

Dr. F. Carrel, writing in "Science Progress," expresses a grave fear that we are inadvertently wandering from the path of a true materialism. Certain popular habits of thought are making their insidious appearance, and unless we exercise extreme care we shall find ourselves in the most heretical form of error. Thus we find that "misconception of a serious kind" is beginning to prevail among the "laity" regarding the analogies between plant and animal life, and there are actually some sturdy rogues who are saying that the principle of life is identical throughout living nature. It is to combat such unorthodoxies as this that the learned doctor girds up his loins and enters the arena.

First of all he tells us what he means by life, and after reading his definition of life we may confess our willingness to withdraw from the discussion. Life, he tells us, is that "series of circumstances" whereby organized matter is enabled to stand in a certain relationship with its environment. Now there was once a philosopher who said that if he were allowed to write the songs of a people he cared not who dictated its policies, and in the same way we may say that whoever is allowed to make his own definitions can easily prove anything that he pleases. If life is actually a "series of circumstances" than we have only to prove a radical difference in the "circumstances" to prove also a difference in the life.

This is precisely what Dr. Carrel sets to work to do. Plants, he tells us, are anchored to the soil, and animals are not. There is no life where there is no mobility. It is true that trees move in a way, that they leaf and extend

their roots, but then these are merely "facts of growth" which explains it all. Then there are differences in nutrition and reproduction. Fertilization in plants depends upon "Chance," and in animals it does not, and the seeds of plants and animals are not interchangeable. We need not follow Dr. Carrel in his enumeration of the differences between plants and animals. We are aware of them already, and we are also aware that the resemblances are still more striking. Perhaps a sufficient comment upon this nonsense is to point out that there are many plants that have a much greater mobility than an oyster, and that fertilization among fish depends quite as much upon chance as fertilization among plants. At the same time we may apologize for so impertinent an intrusion of fact into the domain of a theory. Fact and theory, as we all know, should be kept rigidly apart.

Now it may be that those who insist upon an identical life principle throughout nature are not willing to admit that the vehicles or media of the life principle are the same thing as the life principle itself. To such it will be evident enough that Dr. Carrel begs the whole question when he assumes that they are, and that henceforth his whole argument resolves itself into the indisputable proposition that things that are different—are different. Of course they are. We do not need several pages of printed matter to prove that. Dr. Carrel first assumes a glaringly false major premiss and then points proudly to his deduction in the hope that his initial falsity will be overlooked, as it probably will be by the gallery. As an exact correspondence to Dr. Carrel's syllogism we might suggest the following: Electricity is a series of circumstances incidental to coils of wire and magnets; there are no coils and magnets in the sky; therefore lightning is not electricity.

The tragedy at Chicago has produced the usual crop of wonderings as to why "God" should permit such wholesale destruction of human life. Shallow minds seem to suppose that there is some essential difference between a large destruction of life and a small one, and that we are entitled to complain when accident destroys a large number of persons, but not when it destroys only a few. And yet there is actually no difference except in dimension between the disaster at Chicago and the street misadventure that has a single fatal result. We do not reproach God for the infinitely greater toll of human life exacted by tuberculosis, nor do we complain of the fact that nature would presently have taken all these lives, and in ways infinitely more painful. We have sense enough to attribute the death from tuberculosis to a violation of the laws of the body. Why should we not attribute all premature or tragical deaths to some similar cause, and so ask ourselves what this cause is? In this instance the most obvious and immediate cause seems to be either the venality or the carelessness of officials, that is to say to defects in our social system, and surely we shall not blame God for that in these days of democratic government.

Nor does it seem impossible to suppose that the selective hand of Karma should be evident in this and all similar disasters. If Karma can group certain entities into the family, and so expose them to like conditions; if it can group certain entities into the nation, and so expose them to war and to the common national fate, why should not Karma regulate all groupings everywhere, as of course it does?

Phil 29. 4
Title page

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A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. III

OCTOBER, 1915

No. 12

The SECRET DOCTRINE teaches the fundamental identity of all Souls with the Universal Over-Soul, and admits no privileges or special gifts in man, save those won by his own Ego through personal merit and effort throughout a long series of metempsychoses and reincarnations.

—H. P. BLAVATSKY, A. D. 1888.

CONTENTS

A Land of Mystery	- - - - -	561
Theosophy and Capital Punishment	- - - - -	568
Correspondence	- - - - -	570
Yoga Vidya	- - - - -	571
Glamour	- - - - -	577
Spiritualism	- - - - -	580
A Conversation on Mahatmas	- - - - -	587
The Theory of Cycles	- - - - -	592
The Adepts and Modern Science	- - - - -	598
Answers to Questioners	- - - - -	603
On the Lookout	- - - - -	605

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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.

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O man, thou thinkest that thou art alone, and actest as thou likest. Thou dost not perceive the Eternal Love that dwells within thy heart. Whatever is done by thee, It sees and notes it all. The Soul is Its own witness, and is Its own refuge. It is the supreme, eternal witness of man. Do not offend it.—*Mahabharata and Manu.*

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A LAND OF MYSTERY*

BY H. P. B.

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there

*This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1880.

are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystalized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller: and the ignorance and fanaticism of the conquerors, and their carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards pre-historic buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long genera-

*See Stephens' *Central America*.

tions of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, every thing is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Incal times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century. They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Incal history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical "flood," and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and "infallibility," are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the "Highest" deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children, Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labour. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and housekeeping. It is from this celestial pair that Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which

cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the "twice-born" an exclusive and aristocratic caste—the Inca race. Considered as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign: thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archaeologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at

the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U. S. A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude." To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and Caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably

elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding 300 years, since the Conquest, had formed only a few lines in thickness*. How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.* "Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano on the Guanapi islands, just south of Truxillo, and Macabi just north, mummies, birds, and birds' eggs, gold and silver ornaments were taken*. On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of

*A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov., 1878.

times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

(*To be continued.*)

THEOSOPHY AND CAPITAL PUNISHMENT*

FROM ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exist a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offense. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Lawgiver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law therefore it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes: *i. e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another. The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the

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condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens? All the onlooker sees is that the sudden cutting off is accomplished; but what of the reality? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favorable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said, he is himself the repository of his own deeds; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is forever coming in contact with the mind and senses of the living. More people than we suspect are

nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime; and that force came from such an inhabitant of our sphere.

And even with those not called "sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau, who shot President Garfield. He went through many days of trial. His hate, anger and vanity were aroused to the highest pitch every day and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

CORRESPONDENCE*

MISTAKES ABOUT INDIA.

DEAR PATH:—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

LEANTO.

We would advise you to stay at home and find out that "the kingdom of heaven is within you," and not in India nor America. India is the land of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindûs of to-day are not those of the past; their ancient philosophy is ours as we find it; but to go there expecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindû fellows asking you for aid in the same road. H. P. B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindûs of to-day because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found.—Ed.

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YOGA VIDYA*

(Continued.)

By F. T. S. .:

HISTORY affords many proofs that even inanimate objects, such among others, as huge bronze and marble statues, may be differently polarized, and illustrate the condition of *Laghima*. It being an established maxim that it is easy to learn from an enemy, let us first call the Heathen-hating, Pope-adoring bigot Des Mousseaux of France, to the witness-stand. This contemporary champion of Roman Catholicism is a voluminous and sharp writer, but in his eagerness to prove the divinity of his own religion unwittingly gives the most numerous proofs of the superiority of the despised Heathen in psychological science. True, he ascribes every phenomenon to the Devil, but few readers of this journal will be frightened by this poor tattered 'bogey.' In his "Les Hauts Phenomenes de la Magie" he admits that "several thousand" of these animated statues are noticed by unexceptionable witnesses, and bids us stand aghast at these evidences of diabolical interference in the affairs of men. He quotes from Titus Livy the account of the statue of Juno at Veii—the Etruscan rival of Rome—which miraculously answered the taunting question of a Roman soldier, at the sack of the city by Camillus. "Juno," said the soldier, "will it please you to quit the walls of Veii and settle yourself at Rome?" The statue inclined its head to signify assent, and then audibly replied, "Yes, I will;" whereupon, being lifted upon the shoulders of the conquerors, the huge image "seemed instantly to lose its weight, and rather follow them, as it were, than make itself carried." According to Dionysius of Halicarnassus (*Ant.*, book I, ch. XV.) the household gods (*penates*) carried away from the Troad to Lavinium and placed in a new temple rose from their pedestals and floated back to their old places, though the temple doors were fast shut; and this happened a second time. In M. Brasseur de Bourbourg's "Histoire de Mexique" (Vol. II, p. 588, and Vol. III, p. 664) is mentioned a curious building—no less than a prison for gods. Herein were confined by chains and under secure bolts and locks, the tutelar gods of the people conquered by the Mexicans, under the belief that as long as these images could be prevented from transporting themselves back to their own countries, their several ward-nations would be kept under subjection; which proves that under its local Mexican name Patanjali's *Laghima* science was generally known to those ancient people of India's antipodes.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1880.

Lucian (*de Syria Dea*) describes a scene of which he was eye-witness in a temple of Apollo. When the god wished to express his will his statue would move on its pedestal; if not immediately taken, upon their shoulders, by the priests, it would sweat, and "come forth into the middle of the room." When being carried, the statue would become preternaturally light in weight, and once Lucian, the sceptic and priest-scoffer saw it levitated. "I will relate," says he, "another thing also which he did *in my presence*. The priests were bearing him upon their shoulders—he left them below upon the ground, while he himself was borne aloft and alone into the air." In the mouth of such an unbeliever and shrewd observer as Lucian is known to have been, this testimony is of great importance.

We have thus purposely drawn upon other than Aryan or other cis-Himalayan sources for the proof we needed of the existence of a Laghima property in nature. Since our Indian youth are having so poor an opinion of their own literature, they may be willing to see the case proved without recourse to it. And doubtless, after running around the circle of foreign authority, and then stooping to consult some humble *shastri* about the contents of the Veda and later home writings, they may discover that their own ancestors were not such superstitious fools, after all, but did, in fact give the Western world its entire patrimony of philosophy and spiritual science. Following out the same policy, let us transfer to these pages from those of the *Quarterly Journal of Science* (February, 1875), a list of æthrobats whom the Roman Catholics have canonized into saints, and which the Editor (Mr. Crookes) takes from the Bolandists' *Acta*, giving volume and page in each instance. Before doing so, however, we will premise by saying, for the benefit of our Oriental readers, who this Mr. William Crookes is. This gentleman is one of the most eminent living chemists of England, and among the best known throughout the western world. His attention has for years been largely given to the application of chemical science to the development of the useful art, and in this direction has done a deal of important and valuable work. He discovered (in 1863) the new metal *Thallium*, and gave to modern science that delicate little instrument, the Radiometer, which measures the force in the heat rays of a beam of light. One of the cleverest of the Fellows of the Royal Society, and Editor of the *Quarterly Journal of Science*, he felt it his bounden duty, in the Summer of 1870, to investigate mediumistic phenomena and expose the fraud, if such it should prove to be. Before entering upon the inquiry, he laid down with minute particularity the tests that exact science would demand before accepting the phenomena as manifestations that a new force had declared itself. So sternly exacting did they seem, the whole scientific body applauded his intention, and prematurely rejoiced over the certain exposure of the 'humbug.' But the end was not to be as expected; the 'new force' beat Mr. Crookes completely, upset all his theories, con-

founded and shocked the Royal Society, immeasurably strengthened the spiritualist party, and gave such an impetus to this branch of scientific enquiry as to threaten a total reconstruction of Western ideas of Force and Matter. Though Mr. Crookes' inquiry first occupied itself with the simple percussive sounds, called 'raps,' it soon widened so as to embrace the visible apparition of 'materialized spirits,' and, later, the question of levitation.

The consideration of this part of the subject led to the appearance of the article from which we will now quote the above mentioned list of æthrobats whom the Roman Catholic church has crowned as 'saints'!

Forty Levitated Persons, Canonized or Beatified.

Name, Country and Condition.	Date of Life.	Acta Sanct.	Vol.	Pages.
Andrew Salus, Scythian Slave.....	880- 946	May	VI	16
Luke of Soterium, Greek Monk.....	890- 946	Feb.	II	85
Stephen I., King of Hungary.....	978-1038	Sept.	I	541
Ladislau I., Ditto (his grandson)....	1041-1096	June	V	318
Christina, Flemish Nun.....	1150-1220	July	V	656
St. Dominic, Italian Preacher.....	1170-1221	Aug.	I	405, 573
Lutgard, Belgian Nun.....	1182-1246	June	III	238
Agnes of Bohemia, Princess.....	1205-1281	March	I	522
Humiliana of Florence, Widow.....	1219-1246	May	IV	396
Jutta, Prussian Widow Hermit.....	1215-1264	May	VII	606
St. Bonaventure, Italian Cardinal.....	1221-1274	July	III	827
St. Thomas Aquinas, Italian Friar.....	1227-1274	March	I	670-1
Ambrose Sansedonius, Itln. Priest.....	1220-1287	March	III	192
Peter Armengol, Spanish Priest.....	1238-1304	Sept.	I	334
St. Albert, Sicilian Priest.....	1240-1306	Aug.	II	236
Princess Margaret of Hungary.....	1242-1270	Jan.	II	904
Robert of Solentum, Italian Abbot.....	1273-1341	July	IV	503
Agnes of Mt. Politian, Italian Abbess.....	1274-1317	April	II	794
Bartholus of Vado, Italian Hermit....	1300	June	II	1007
Princess Elizabeth of Hungary.....	1297-1338	May	II	126
Catharine Columbina, Sp. Abbess.....	1387	July	VII	352
St. Vincent Ferrer, Sp. Missionary.....	1359-1419	April	I	497
Coleta of Ghent, Flemish Abbess.....	1381-1447	March	I	559, 576
Jeremy of Panormo, Sicilian Friar.....	1381-1452	March	I	297
St. Antonine, Archbp. of Florence.....	1389-1459	May	I	335
St. Francis of Paola, Missionary.....	1440-1507	April	I	117
Osanna of Mantua, Italian Nun.....	1450-1505	June	III	703, 705
Bartholomew of Anghiera, Friar.....	1510	March	II	665
Columba of Rieti, Italian Nun.....	1468-1501	May	V	332-4, 360
Thomas, Archbishop of Valencia.....	1487-1555	Sept.	V	832, 969
St. Ignatius Loyola, Sp. Soldier.....	1491-1556	July	VII	432
Peter of Alcantara, Spanish Friar.....	1499-1562	Oct.	VIII	672, 673, 687
St. Philip Neri, Italian Friar.....	1515-1595	May	VI	590
Salvador de Horta, Spanish Friar.....	1520-1567	March	II	679-80
St. Luis Bertrand, Sp. Missionary.....	1526-1581	Oct.	V	407, 483
St. Theresa, Spanish Abbess.....	1515-1582	Oct.	VII	399
John á Cruce, Spanish Priest.....	1542-1591	Oct.	VII	239
J. B. Piscator, Roman Professor.....	1586	June	IV	976
Joseph of Cuportino, Italian Friar.....	1603-1663	Sept.	V	1020-2
Bonaventure of Potenza, Itln. Friar.....	1651-1711	Oct.	XII	154, 157-9

The compiler, Mr. Crookes, adds the following reflections:

"As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums," and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the "raps." The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, "macerating" their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again, all, without exception, were ghost seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers, for relics, was unquestionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest æthrobat in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England, and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (unless the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

"The great majority of them, though often seen suspended, were at heights from the ground described only as "a palm," half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, eels. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds; and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the Archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place.¹ In this and all cases the subjects were either praying at

*This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in *Acta Sanctorum Octobris*, Vol. XII, p. 158-60.

¹ This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The emperor said, "By no means; the mistake was providential; let it stand."

the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanished on declaiming his favourite verse of Homer. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air "*ut sclopeto emissus videretur*"; that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining by prayer the cessation of her early levitations, was yet obliged to avoid hearing John á Cruce on the Trinity, finding that this topic would cause both him and her to be raised with their chairs from the floor. A contemporary painting of them in this position, beside the grating where it occurred, has been engraved in the volume above cited. Joseph of Cupertino, on entering any church having a Madonna or his patron, St. Francis, as an altarpiece, would be borne straight thereto, crying "My dear mother!" or "My father!" and remain with his arms and robe so among the candles as to alarm all with the danger of his catching fire; but always flying back to the spot whence he had risen. Others were raised up to images or pictures, as the Abbess Agnes in early girlhood, often before a crucifix, "*in tantum eam arripuit amor Sponsi sui, quòd relictâ terrâ tam alté fuit corpus suum purissimum sublevatum in aère, quòd ipsi imagini, supra altare in eminenti loco positâ, se pari situ conjunxit; ubi osculans et amplexans, visa est super Dilectum suum innixa.*"

"Of invisible transfers to a distance, the only subjects seem to have been Columba of Rieti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her at Spoleto, 20 miles distant; and the river transits of Peter of Alcantara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of "*geminatio corporis*," or bodily presence in two distant places the same day, was twice vouchsafed to him while dwelling at Rome—once to assist at the death-bed of a named old man of his native village, whom he had promised to attend if possible; and again at the death of his mother. It is also related of the great Spanish æthrobat that, while the business of a jubilee detained him at Madrid (1556-9), a lady, Elvira de Caravajal, in Estremadura, declared her resolve to have no other confessor till Father Peter might be within reach; and the same day he presented himself at her castle, announcing that he had been brought expressly from Madrid, and that she ought not to choose confessors so distant. There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully-attested levitations and other phenomena parallel to the modern so-called Spiritism."

The student of Patanjali will remark two facts in connection with these air-walkers,—*they were all ascetics*, and not only were all but four unmarried, and, presumably, chaste, but inflicted upon their bodies the extreme rigors of maceration, that is to say that same stern repression of the physical appetites and desires which is common among our Indian Yogis and Sannyasis. Though they knew not the fact, they were in reality practising the extremest austerities of the Yoga system. Another fact will not fail to be observed, viz., that the thaumaturgic power was in several cases hereditary. We of the East know how often it happens that this abundance of psychical power passes down the generations in cer-

tain families—that, in short, there are ‘born magicians’ as certainly as there are born poets, painters, or sculptors. If we may credit the records of Western Spiritualism the quality of ‘mediumship’ is also known to run in families. Neither of these examples of heredity will surprise any student of either physiology or psychology, for the annals of the race are full of proof that the child is but the evolution of his double line of ancestors, with, in individual cases, a tendency to ‘breed back’ to some one relative on either the paternal or maternal side. Among the most interesting of English medical writers upon this subject is Dr. Charles Elam, of London. Though not a professed psychologist, he has collected in his “A Physician’s Problems” some most valuable data for the student of that science, supplementing them with judicious and intelligent criticism. “The various races of men,” he says, (*Op. cit.*, p. 33) “have characteristics quite as distinctly marked. . . . But *races consist of individuals*; it is clear therefore, that to a certain extent individuals have the power of *transmitting their own specific psychological nature*.” M. Giron, a great physiologist, remarks that “acquired capacities are transmitted by generation, and this transmission is more certain and perfect in proportion as the cultivation has extended over more generations.” Sir H. Holland, Esquirol, Dr. Virey, Montaigne, Riecken, Boethius, among moderns, and Hippocrates, Homer, Horace, Juvenal, among ancients, are a few of the great authorities who have noticed the constant assertion of this law of nature. Herodotus, the ‘Father of History’ to Western people who know nothing of our Indian literature, mentions the heritage of caste, of profession, and of moral and intellectual qualities. He speaks of Evenius as possessing the power of divination and transmitting it, *as a natural consequence*, to his son, Deiphonus. Men of Eastern birth may, in considering these facts, the more readily understand why so many more great psychologists and philosophers have flourished in this part of the world than at the West, where the rugged conditions of life, especially the climate, food, and the common use of stimulating beverages, have so largely tended to the development of the animal at the expense of the spiritual nature, ever since the exodus of people from the warm Eastern climes to settle those countries. The love of mystical study, and the tendency to practise asceticism are inherent in our blood, and absorbed through our mothers’ milk. Generations after generations of white men pass away without producing a single adept of the Secret Science, while it would be hard to find a parallel to this in India—even in these degenerate days, when our cleverest young scholars are worshipping Western idols, and it almost seems as if the very recollection of Yoga and the Yogis were dying out of the popular mind.

GLAMOUR*

ITS PURPOSE AND PLACE IN MAGIC.

THE word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are." This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H. P. B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes", these stories have arisen.

A writer well known in England and America once thought he had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamourised. But theosophists should not stumble and fall violently as this gentleman did over a word which, when

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enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H. P. B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or color for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamourised the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alteration of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the subject into an abnormal state, while the other operators need no such adventitious aids. Glamour, then, has a very impor-

tant place in magic. That it was frequently used by H. P. B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled sceptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T. S., by the Adepts. They are often among us from day to day appearing in a guise we do not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts. By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulgation will not soon be to such a selfish age.

WILLIAM BREHON.

SPIRITUALISM*

THE subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism mis-called by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not availed of at all: instead, ridicule and hate were thrown by them at H.P.B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H.P.B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H.P.B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished. Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the

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1 Read before Aryan T. S., February 28, 1893.

spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no

hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, excluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus,

giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For

*See *Religio-Philosophical Journal* for 1877.

if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages: and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picture is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws, brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, con-

densed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course, there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the subconscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds," as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own ac-

cord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross dregs of man when we attend *séances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare." Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develop and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth.

WILLIAM Q. JUDGE.

A CONVERSATION ON MAHATMAS*

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F.T.S.

Smith.—I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

Jones.—To what points do you especially refer?

S.—Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

J.—What kind of proof do you want?

S.—Any proof. I should like to see one. That would be the best kind of proof.

J.—Why would it? What would he look like?

S.—Like a Mahatma of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less skeptical.

J.—Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S.—[After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reappearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

*This article was first printed by Wm. Q. Judge in *The Path* for October, 1892.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "great soul." If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J.—I will not criticize your definition; but the proof you demand, apparently considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

J.—If you lived in India, a half-naked juggler might come into your court yard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at the close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men "great souls"? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a "great soul"? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a "great soul"?

S.—Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it be-

fore; but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J.—What would you have them say?

S.—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J.—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue amazingly, so with your leave please consider my question repeated.

S.—Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J.—Very good. Now let me analyze your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscreet and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their

powers are the results of lives of constant effort, carried on under the most favorable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S.—I appreciate the force of your remarks, but still it appears to be that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of their wisdom in a form that would be partly understood by the more intelligent or intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

J.—Suppose that they did so and that people were not interested enough to read or to listen.

S.—You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J.—Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

S.—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

J.—I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

S.—I do not agree with you, and should like to see the matter put to the test.

J.—It has been put to the test. The knowledge you are so eager for has been published in book form.

S.—When, where? Is it in English or any language I can learn?

J.—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine*.

S.—What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J.—I don't suppose I have.

S.—Besides, I thought Madame Blavatsky wrote that book.

J.—Suppose she did; some human fingers had to be employed, whether those of an Adept or an agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the center of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretense of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—[Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

WILLIAM MAIN.

THE THEORY OF CYCLES*

IT is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take it up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognised as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more

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wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of to-day will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of to-day draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Novoyé Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of the THEOSOPHIST noticed an article by Dr. Blohvitz *On the significance of the number Seven*, with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods, which bring around ever-recurring events, begin from the infinitesimally small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Máhá-Yug*, the "Great Age" or Cycle of the *Manu* calculation,

which itself revolves between two eternities—the “Pralayas” or *Nights of Brahma*. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. “As above, so it is below,” runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world’s great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one next preceding. This wave we may call “the historical wave” of the 250 years’ cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B. C.—the “golden age” of this Empire, the age of philosophy, of discoveries and reforms. “In 1750 B. C., the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B. C. at the siege of Troy”.

A second historical wave appears about that time in Central Asia. “The Scythians leave her steppes, and inundate towards the year 750 B. C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B. C., Greece reaches her highest state of culture and civilization—and further

on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness."

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and, beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophesize," then, about the year 2,000, Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue, believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millenium will witness the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half century duration, we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B. C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A. D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of

the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the milleniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had

been marked by the severest winters. His figures run thus: In 859 A. D., the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic Sea, between Russia, Norway and Sweden remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469 all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forest, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

THE ADEPTS AND MODERN SCIENCE*

MODERN science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K. H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K. H. to Mr. Sinnett and another.

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Mr. Sinnett writes, "The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science". To this he received a reply from K. H., who said: "Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenchantment, hence unprepared. . . . But as on the one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable." In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses". He then goes on to say: "Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?"

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other

men along in the immense current thus generated, the very purpose of the phenomenon would then be negatived. On this the Adept writes a little further on, "As for human nature in general, it is the same now as it was a million 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—proud and stubborn resistance to truth if it but upsets the previous notion of things; such are the characteristics of the age". "However successful, the danger would be growing proportionately with success", that is, the danger would grow in proportion to the success of the phenomenon produced. "No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of sceptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, aye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush." These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says: "We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former." He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says: "You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication". This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire

to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says, "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism".

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying, "In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic.

a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidifacient bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their intelligence find themselves accountable. . . . 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. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers,—as far as the path of Uranus is outside the earth's,—we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind."

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE.

ANSWERS TO QUESTIONERS*

From Walter B.

1st.—Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?

Answer.—It is not wise to cultivate either at the expense of the other. Each alone will end at the same place—The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

2d.—Do not the words and teachings of Jesus, taken in their esoteric sense, point one (the) way to the Theosophic Path?

Answer.—Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense—as he knew them—they *are the way*. Were the wisdom of Egypt and India to-day blotted out from both the seen and unseen worlds—the true seeker would find in his teachings, *when rightly studied*, all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both.

ZADOK.

From F. F.

Will the Devachanic period form an interruption to work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

Answer.—As the Devachanic period is a result of work for humanity—the true and pure devachanic state being only thus obtained—it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass beyond both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it.

ZADOK.

*This article was first printed by Wm. Q. Judge in *The Path* for January, 1888.

From M. E. S.

1st.—Are the Astral and the lowest plane of mental life synonymous terms?

Answer.—They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

2d.—Is the "rising above the Astral" in effect rising above the stings and approbation of public opinion?

Answer.—For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they can not rise above self. Until they forget self, they can not rise above the Astral: All things that please as well as those that distress men are in and through the Astral. Rise above both.

ZADOK.

From M. J. G.

Whence come the visions seen just before dropping to sleep? They are uncontrollable—Sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism?

Answer.—When we enter that condition called sleep, we open wide the doors and windows of the body or this house, we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary every day mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

ZADOK.

ON THE LOOKOUT

Those who are interested in watching the ebb and flow of thought in the public mind will find much important material in the newspaper press and especially in the great journals of the East. There can be no doubt that the war has torn many minds from their moorings and set them adrift in the deeper waters of speculation. We are most of us apt to assume that so long as all's right with the money market therefore "all's right with the world," and that it would be unbecoming to question the orthodox proprieties so long as dividends are regular and large. A popular writer—was it Mr. Wells?—recently remarked that the attitude of the average man toward God was that of a lamb snuggling up for warmth to a frozen tiger. He is aware that the tiger leaves much to be desired in the way of warmth, but he thinks it better not to move lest the tiger shall wake up. In the same way we are indisposed to challenge the conventions or to do other than applaud them so long as they seem to work out comfortably and so long as we are not rudely called upon to settle something.

But that is just what we must now do. That the world should be so visibly going to pieces before our eyes is a portent of such magnitude as to suggest some reluctant doubts of the wisdom with which the said world has been governed in all of its various departments. There must be something wrong with politics and philosophy and religion, seeing that these things can have no conceivable *raison d'être* unless they can save us from the very conditions that now confront us. The mariner who feels the grinding of the rocks beneath his ship will cease to look with his usual respect upon captain or compass or charts. He may not know where the fault lies, but he will know that it lies somewhere, and he will begin to look around for means of rectification.

And so the newspapers are beginning to reflect the popular disquietude. We can put on one side the innumerable and childish demands for prayer which may be sincere enough but at the same time silly enough. They are too much on the principle of a hair of the dog that bit you. The late Henry Labouchere once moved that the practice of reading prayers in the British parliament be discontinued. He pointed out that they had been asking for divine wisdom for something like a thousand years, and that the then existing government was the result. It would be well, he said, to stop the supplications lest some worse thing should happen. And so the demand for prayers that the war shall stop seems to fall upon deaf ears, on earth as well as in heaven.

It is what may be called the indirect results of war on the popular mind that are the more important. They take the form of a general questioning, and of a new audience suddenly attentive to old truths. Even the *New York Sun* throws its columns open to a discussion on immortality, and it may be remembered that the *Sun* has not usually been counted as among the prophets. The piety of the *Sun* has hitherto been of the latent or embryonic variety, one might almost say of the protoplasmic kind. Some of these letters are extraordinarily good, and there is hardly one among them that is either theological or materialistic.

In the *New York Globe* we find a somewhat similar correspondence. A correspondent writes on the subject of memory, and suggests that since character is founded upon memory, the characters with which we are born, our innate characters, must somewhere have a similar basis. To this there comes a reply from "A. G. P." who says, "As we grow older we have great difficulty in remembering circumstances that occurred in our childhood, and beyond certain points of that period they are altogether obliterated. And it may be pertinently asked of your correspondent why, if we remember nothing of our past existence (and there is no reason that it should be conceived of as our first existence if the present theories of life are explained by the theories of evolution), how comes it that we have no conception or memory

of any previous existence, and how is it that we, in no sense, remember any associates of such previous existence?"

We have no time to await the reply from the previous correspondent, but no doubt he will be equal to the occasion. He will probably point out that the brain is the instrument of memory, but that it is not memory itself. Memory can manifest itself only through a brain mechanism upon which it must be dependent for such manifestation, and since there must be a new brain for each incarnation the manifestations of memory must be limited accordingly. The harmonies produced by the musician will be limited by the qualities of his instrument, but the qualities of his instrument will have no effect upon the musician himself.

Then comes another correspondent, Mr. Emil Herbeck, who points out that at the end of a busy day we shall find it difficult to remember all that we have done during that day. But we can remember it all if we make sufficient effort. Evidently the record was there, but it came back unwillingly into the mind. It must have been stored, he says, in some other mind which is more real and permanent than the mind that occupies itself with the ordinary affairs of life. He then continues:—"To believe that such a mind is subject to physical limitation is hardly in harmony with present-day intelligence. I do not believe that such a mind reaches that state of perfection during the length of one earth life; it has attained it through evolution. When I hear of an 'abnormally bright' child I always believe that a former intelligence, spirit, or mind, or whatever else we may want to call it, has started on another turn of evolution."

It is unfortunate that most of these advocates of reincarnation—and they are now writing to the newspapers every day—should try to sustain their arguments by citing the cases of persons who have claimed to remember their past births. It shows a lacking sense of evidential values. For actually there is no evidential value whatever in these supposed memories except for their possessors, and there is no real value even for them. A clever mesmerist can produce in his victim any "memory" that he pleases, while even the lowest form of psychic vision is likely to incite to a sense of identity and association with the subject of the vision which thus translates itself into the "memory of a past birth." If some Theosophist were to make it his business to send a copy of H. P. Blavatsky's writings on this topic to every one who advertises himself as remembering his past births it would be money well expended. But perhaps nothing can move the self-complacency of those who are assured that in some past incarnation they were Paul, or Cleopatra, or Joan of Arc; not even the obvious fact that evolution in such an event must be moving backward.

A circle expands equally in all directions, and therefore its enlarging circumference must move downwards as well as upwards. What may be called the Billy Sunday phenomenon is explained in some such way by Dr. Robert T. Morris in his book "A Surgeon's Philosophy," just published by Doubleday Page & Co. Dr. Morris says:—

It is interesting to note the influence of hypnotism in religious revivals. The leader starts slowly. Hymns with no particular meaning are sung. In the course of half an hour the leader gets under way, and his hearers begin to "get power" as the saying goes, which merely states a condition in which people have really laid aside their power. It is a pity that the dignity of the Christian church should have to be subjected to movements by evangelists.

It seems probable, however, that with increase of scientific knowledge, emotional agitators will gradually retire. Even at the present time Billy Sunday could not enter a wedge between the emotions of the educated classes until these minds had first been primed by the 1914 war friction, very much as we start off a static electrical machine by rubbing the glass with the skin of a cat.

Now the circle of human consciousness has been enlarged by the war, but the new direction in which the individual consciousness will proceed depends upon its tendencies and capacities. Weaker minds will be attracted by Billy Sundayism and other eccentricities of the kind, while stronger minds will gravitate toward a real spiritual philosophy, and both these movements are proceeding before our eyes. But incidentally we may wonder if there is not a terrible social danger in this religious emotionalism which seems able to rob masses of people alike of their free will and their discrimination, and to place them wholly at the mercy of what may be called an anarchical piety. If these people can thus be moved by the incendiarism of religious preaching they can be similarly moved by the incendiarism of the political agitator. A wholesale surrender to hysteria may take many forms and some of them are not pleasant to contemplate.

But Dr. Morris has something still more interesting to say. He tells us that when he observes that a man is particularly lovable, considerate and cheery in his everyday talking and writing, he is apt to find later that he is living up to the tenets of some faith like that of Theosophy. The testimony is a gratifying one, and it is interesting to hear that there are so many Theosophists who are "living up to the tenets" of their philosophy.

Elsewhere Dr. Morris is not so felicitous. Avowedly writing a scientific book he yet allows himself to fall into gross carelessnesses that go far to vitiate our belief in his powers of accurate observation. Or perhaps he thinks that nothing is worthy of accurate observation and record except microbes. For example he says:—"There are such beautiful ideas in Theosophy, for instance, that one might almost love Theosophists, but when Mr. Judge seriously relates an account of the receiving of freshly written letters dropped upon his table on the steamer by some astral body, the normal mind recognizes the demonstration of a psychotic feature."

Apart from the fact that the normal mind never heard of a psychotic feature, and that it is one of those absolutely meaningless expressions with which modern science covers up the abysses of its own ignorance, it may be said that Mr. Judge never made any such claim. No doubt Dr. Morris sincerely thinks that he did make such a claim. He is not dishonest. He is merely incapable of observing with accuracy or transcribing with precision. He is also too careless to suppose that accuracy and precision are important in such a matter as this. We may therefore estimate the value of his book on the principle of *ex uno disce omnes*, and so when we read that everyone who is not absolutely and hopelessly commonplace is therefore the victim of malefic microbes we may assume that this reasoning also is founded upon the same haphazard observation that characterizes his remarks on Mr. Judge. And since Dr. Morris is by no means commonplace we may reverentially ask him to be so good as to indicate the precise form of microbe from which he himself is suffering. Not only should we wish to be on guard against the attacks of that microbe, but we should be additionally grateful if Dr. Morris would indicate the anti-toxin, so that we may lay in a large and liberal supply.

Those who remember H. P. Blavatsky's references to Jacob Boehme will note with some interest the appearance of a new book dealing with the great German mystic philosopher by H. Stanley Redgrove, B.Sc., F.C.S. Mr. Redgrove entitles his book "The Magic of Experience," and it has just been published by E. P. Dutton & Co. Speaking of Boehme in the *Secret Doctrine* (Vol. I, p. 536) H. P. Blavatsky ascribes to him the actual discovery of gravitation, and reminds us that the *Athenaeum* of January 26, 1867, says:—"Positive evidence can be adduced that Newton derived all his knowledge of Gravitation and its laws from Boehme, with whom Gravitation or Attraction is the first property of nature. . . . For with him his (Boehme's) system shows us the inside of things, while modern physical science is content with looking at the outside." And again, from the same source:—"The science of electricity, which was not yet in existence when he (Boehme)

wrote, is there anticipated (in his writings); and not only does Boehme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself." H. P. Blavatsky then goes on to remark significantly:—"Thus, Newton, whose profound mind easily read between the lines, and fathomed the spiritual thought of the great Seer, in its mystic rendering, owes his great discovery to Jacob Boehme, the nursling of the Genii, Nirmanakayas who watched over and guided him. . . ."

Mr. Redgrove reminds us of the way in which Boehme's illumination came to him as set forth in his own writings. Boehme says:—

In this my earnest Christian seeking and desire the gate was opened unto me, that in one quarter of an hour I saw and knew more than if I had been many years together at an University; at which I did exceedingly admire, and I knew not how it happened to me; and thereupon I turned my heart to praise God for it.

For I saw and knew the Being of all Beings, the Byss (the ground or original foundation), and Abyss (that which is without ground, or bottomless or fathomless) of the Holy Trinity; the descent, the original of this world, and of all creatures, through the divine wisdom; I knew and saw in myself all the three worlds; namely, the divine, an angelic, and paradisaical worlds, and then the dark world; being the original of nature to the fire. And then, thirdly, the external and visible world, being a procreation, or extern birth; or as a substance expressed, or spoken forth, from both the internal and spiritual worlds; and I saw, and knew the whole Being (or working essence) in the evil, and in the good; and the mutual original, and existence of each of them; and likewise how the pregnant mother (genetrix or fruitful bearing womb of eternity) brought forth, so that I did not only greatly wonder at it, but did also greatly rejoice.

Mr. Redgrove's account of Jacob Boehme is by no means faultless, but its appearance is none the less a welcome addition to our knowledge of mediæval mysticism and to one of the greatest of its exponents.

Here is a delightful example of the methods of modern reasoning and of the tranquil abolition of facts when found in disagreement with theory. The Overland Guidebook, Bulletin 612, U. S. Geological Survey, has the following to say about the Calaveras Skull:—

Of interest in connection with the Tertiary gold-bearing river gravels of California is the story of the Calaveras skull. For a time this skull attracted much attention not only from people in California, but from scientific men the world over. It was reported to have been found in 1866, near the town of Angels, Calaveras County, at a depth of 130 feet, in Tertiary gravels underlying Tertiary lava. The finding of a human skull embedded in such deposits was for a time believed to indicate that man had been in existence in North America longer than had been supposed. Strange to say, the skull is of a higher type than skulls which, although known to antedate historic times, are known also to be much younger than the Tertiary.

Now this seems to negative the theory that human evolution has proceeded steadily from barbarism to civilization and that we may always expect to find an indication of age in cranial development. But the modern scientist is invariably equal to the occasion. If the facts are opposed to the theory, then deny the facts, and so the item concludes with the following delightful adjustment of an awkward situation:—

Although Prof. J. D. Whitney, then State Geologist, accepted the skull as a bit of genuine scientific evidence, it is generally believed by students of the antiquity of man that the Calaveras skull, while undoubtedly old, probably did not come from the auriferous gravels at all.

But unfortunately the Calaveras skull *did* come from the auriferous gravels.

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