

ANNUAL



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

Vol. VII, 1918-1919

**Published and Edited by
THE UNITED LODGE OF THEOSOPHISTS, LOS ANGELES, CALIFORNIA
\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS**

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

NOVEMBER, 1918

No. 1

*"Nothing is gained, but a good deal is lost by impatience
—not only strength, but also sight and intuition".*
—WM. Q. JUDGE.

CONTENTS

Have Animals Souls	1
The Self	8
Conversations on Occultism	9
Secret Doctrine Extracts	10
The Mahomedan Tradition of Issa or Iesus	11
Secret Doctrine Teachings	14
Questions and Answers	15
The Dream of Life	19
Queries and Answers	20
From the Secret Doctrine	24
Around the Table	25
On the Lookout	27

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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.

ॐ ॐ ॐ

"For in his passage to the next World, neither his Father, nor his Mother, nor his Wife, nor his Son, nor any of his Kinsmen will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives reward of his good, and single the punishment of his evil deeds. . . . When he leaves his corse like a log or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanyeth his Soul. Continually therefore and by degrees, let him collect Virtue for his guide, and he shall traverse a gloom now hard to be traversed."—*Catechism of Brahmanism*.

THEOSOPHY

Vol. VII

NOVEMBER, 1918

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.

HAVE ANIMALS SOULS?*

I.

"Continually soaked with blood, the whole earth is but an immense altar upon which all that lives has to be immolated—endlessly, incessantly" . . . —COMTE JOSEPH DE MAISTRE. (*Soirées* 1 ii, 85).

MANY are the "antiquated religious superstitions" of the East which Western nations often and unwisely deride: but none is so laughed at and practically set at defiance as the great respect of Oriental people for animal life. *Flesh-eaters* cannot sympathize with total abstainers from meat. We Europeans are nations of civilized barbarians with but a few milleniums between ourselves and our cave-dwelling forefathers who sucked the blood and marrow from uncooked bones. Thus, it is only natural that those who hold human life so cheaply in their frequent and often iniquitous wars, should entirely disregard the death-agonies of the brute creation, and daily sacrifice millions of innocent, harmless lives; for we are too epicurean to devour tiger steaks or crocodile cutlets, but must have tender lambs and golden-feathered pheasants. All this is only as it should be in our era of Krupp cannons and scientific vivisectors. Nor is it a matter of great wonder that the hardy European should laugh at the mild Hindu, who shudders at the bare thought of killing a cow, or that he should refuse to sympathize with the Buddhist and Jain, in their respect for the life of every sentient creature—from the elephant to the gnat.

But, if meat-eating has indeed become a vital necessity—"the tyrant's plea!"—among Western nations; if hosts of victims in every

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1886.

city, borough and village of the civilized world must needs be daily slaughtered in temples dedicated to the deity, denounced by St. Paul and worshipped by men "whose God is their belly:"—if all this and much more cannot be avoided in our "age of Iron," who can urge the same excuse for sport? Fishing, shooting, and hunting, the most fascinating of all the "amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of these religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism. Is it altogether without *any* good reason that the adherents of these two religions, now the oldest in the world, regard the animal world—from the huge quadruped down to the infinitesimally small insect—as their "younger brothers," however ludicrous the idea to a European? This question shall receive due consideration further on.

Nevertheless, exaggerated as the notion may seem, it is certain that few of us are able to picture to ourselves without shuddering the scenes which take place early every morning in the innumerable shambles of the so-called civilized world, or even those daily enacted during the "shooting season." The first sun-beam has not yet awakened slumbering nature, when from all points of the compass myriads of hecatombs are being prepared to salute the rising luminary. Never was heathen Moloch gladdened by such a cry of agony from his victims as the pitiful wail that in all Christian countries rings like a long hymn of suffering throughout nature, all day and every day from morning until evening. In ancient Sparta—than whose stern citizens none were ever less sensitive to the delicate feelings of the human heart—a boy when convicted of torturing an animal for amusement, was put to death as one whose nature was so thoroughly villainous that he could not be permitted to live. But in civilized Europe—rapidly progressing in all things save Christian virtues—*might* remains unto this day the synonym of *right*. The entirely useless, cruel practice of shooting for mere sport countless hosts of birds and animals is nowhere carried on with more fervour than in Protestant England, where the merciful teachings of Christ have hardly made human hearts softer than they were in the days of Nimrod, "the mighty hunter before the Lord." Christian ethics are as conveniently turned into paradoxical syllogisms as those of the "heathen." The writer was told one day by a sportsman that since "not a sparrow falls on the ground without the will of the Father," he who kills for sport—say, one hundred sparrows—does thereby one hundred times over—his Father's will!

A wretched lot is that of poor brute creatures, hardened as it is into implacable fatality by the hand of man. The *rational* soul of the human being seems born to become the murderer of the *irrational* soul of the animal—in the full sense of the word, since the Christian doctrine teaches *that the soul of the animal dies with its body*. Might not the legend of Cain and Abel have had a dual

signification? Look at that other disgrace of our cultured age—the scientific slaughter-houses called “vivisection rooms.” Enter one of those halls in Paris, and behold Paul Bert, or some other of these men—so justly called “the learned butchers of the Institute”—at his ghastly work. I have but to translate the forcible description of an eye-witness, one who has thoroughly studied the *modus operandi* of those “executioners,” a well-known French author:—

“Vivisection”—he says—“is a speciality in which *torture*, scientifically economised by our butcher-academicians, is applied during whole days, weeks, and even months to the fibres and muscles of one and the same victim. It (torture) makes use of every and any kind of weapon, performs its analysis before a pitiless audience, divides the task every morning between ten apprentices at once, of whom one *works* on the eye, another one on the leg, the third on the brain, a fourth on the marrow; and whose inexperienced hands succeed, nevertheless, towards night after a hard day’s work, in laying bare the whole of the living carcass they had been ordered to *chisel* out, and *that* in the evening, is carefully stored away in the cellar, in order that early next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim! We know that the trustees of the Grammont law (*loi*) have tried to rebel against this abomination; but Paris showed herself more inexorable than London and Glasgow.”*

And yet these gentlemen boast of the *grand* object pursued, and of the *grand* secrets discovered by them. “Horror and lies!”—exclaims the same author. “In the matter of secrets—a few localisations of faculties and cerebral motions excepted—we know but of one secret that belongs to them by rights: it is the secret of torture eternalised, beside which the terrible natural law of *autophagy* (mutual manducation), the horrors of war, the merry massacres of sport, and the sufferings of the animal under the butcher’s knife—are as nothing! Glory to our men of science! They have surpassed every former kind of torture, and remain now and for ever, without any possible contestation, the kings of artificial anguish and despair!”*

The usual plea for butchering, killing, and even for legally torturing animals—as in vivisection—is a verse or two in the Bible, and its ill-digested meaning, disfigured by the so-called scholasticism represented by Thomas Aquinas. Even De Mirville, that ardent defender of the rights of the church, calls such texts—“Biblical tolerances, *forced from God* after the deluge, as so many others, and based upon the decadence of our strength.” However, this may be, such texts are amply contradicted by others in the same Bible. The meat-eater, the sportsman and even the vivisector—if there are among the last named those who believe in special creation and the Bible—generally quote for their justification that verse in Genesis,

* *De la Resurrection et du Miracle.* E. de Mirville.

* *De la Resurrection et du Miracle.* E. de Mirville.

in which God gives *dual* Adam—"dominion over the fish, fowl, cattle, and over every living thing that moveth upon the earth"—(Ch. i., v. 28); hence—as the Christian understands it—power of life and death over every animal on the globe. To this the far more philosophical Brahman and Buddhist might answer; "Not so. Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature—MAN;" and to this the student of occult philosophy may say "Amen," and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come.

Which of the opponents is right, which of them the more logical? The answer depends mainly, of course, on the personal belief of the intermediary chosen to decide the questions. If he believes in special creation—so-called—then in answer to the plain question—"Why should homicide be viewed as a most ghastly sin against God and nature, and the murder of millions of living creatures be regarded as mere sport?"—he will reply:—"Because man is created in God's own image and looks *upward* to his Creator and to his birth-place—heaven (*os homini sublime dedit*); and that the gaze of the animal is fixed *downward* on its birth-place—the earth; for God said—'Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind,' (Genesis I, 24). Again, "because man is endowed with an immortal soul, and the dumb brute has no immortality, not even a short survival after death."

Now to this an unsophisticated reasoner might reply that if the Bible is to be our authority upon this delicate question, there is not the slightest proof in it that man's birth-place is in heaven any more than that of the last of creeping things—quite the contrary; for we find in Genesis that if God created "man" and blessed "them" (Ch. I, v. 27-28) so he created "great whales" and "blessed them" (21-22). Moreover, "the Lord God formed man of the dust of the ground" (II.—7): and "dust" is surely earth pulverized? Solomon, the king and preacher, is most decidedly an authority and admitted on all hands to have been the wisest of the Biblical sages; and he gives utterances to a series of truths in Ecclesiastes (Ch. III) which ought to have settled by this time every dispute upon the subject. "The sons of men . . . might see that they themselves are beasts" (v. 18) . . . "that which befalleth the sons of men, befalleth the beasts . . . a man has no pre-eminence above a beast,"—(v. 19) "all go into one place; all are of the dust and all turn to dust again," (v. 20) . . . "*who* knoweth the spirit of man that goeth *upwards*, and the spirit of the beast, that goeth *downward* to the earth?" (v. 21). Indeed, "who knoweth!" At any rate it is neither science nor "school divine."

Were the object of these lines to preach vegetarianism on the authority of Bible or Veda, it would be a very easy task to do so.

For, if it is quite true that God gave *dual* Adam—the “male and female” of Chapter I of Genesis—who has little to do with our henpecked ancestor of Chapter II—“dominion over every living thing,” yet we nowhere find that the “Lord God” commanded that Adam or the other to devour animal creation or destroy it for sport. Quite the reverse. For pointing to the vegetable kingdom and the “fruit of a tree yielding seed”—God says very plainly: “to you (men) it shall be *for meat*.” (I, 29).

So keen was the perception of this truth among the early Christians that during the first centuries they never touched meat. In *Octavio* Tertullian writes to Minutius Felix: “we are not permitted either to witness, or even hear narrated (*novere*) a homicide, we Christians, *who refuse to taste dishes in which animal blood may have been mixed*.”

But the writer does not preach vegetarianism, simply defending “animal rights” and attempting to show the fallacy of disregarding such rights on Biblical authority. Moreover, to argue with those who would reason upon the lines of erroneous interpretations would be quite useless. One who rejects the doctrine of evolution will ever find his way paved with difficulties; hence, he will never admit that it is far more consistent with fact and logic to regard physical man merely as the recognized paragon of animals, and the spiritual Ego that *informs* him as a principle midway between the soul of the animal and the deity. It would be vain to tell him that unless he accepts not only the verses quoted for his justification but the whole Bible in the light of esoteric philosophy, which reconciles the whole mass of contradictions and *seeming* absurdities in it—he will never obtain the key to the truth;—for he will not believe it. Yet the whole Bible teems with charity to men and with mercy and love to animals. The original Hebrew text of Chapter XXIV of Leviticus is full of it. Instead of the verses 17 and 18 as translated in the Bible: “And he that killeth a beast shall make it good, beast for beast” in the original it stands:—“Life for life,” or rather “soul for soul,” *nephesh tachat nephesh*.* And if the rigour of the law did not go to the extent of killing, as in Sparta, a man’s “soul” for a beast’s “soul”—still, even though he replaced the slaughtered soul by a living one, a heavy additional punishment was inflicted on the culprit.

But this was not all. In Exodus (Ch. XX. 10, and Ch. XXIII. 2 *et seq.*) rest on the Sabbath day extended to cattle and every other animal. “The seventh day is the sabbath . . . thou shalt not do any work, thou nor thy . . . cattle;” and the Sabbath year . . . “the seventh year thou shalt let it (the land) rest and lie still . . . that thine ox and thine ass may rest”—which commandment, if it means anything, shows that even the brute creation was not excluded by the ancient Hebrews from a participation in the worship of their deity, and that it was placed upon many occa-

* Compare also the difference between the translation of the same verses in the *Vulgate*, and the texts of *Luther* and *De Wette*.

sions on a par with man himself. The whole question rests upon the misconception that "soul," *nephesh*, is entirely distinct from "spirit"—*rauch*. And yet it is clearly stated that "God breathed into the nostrils (of man) *the breath of life* and man became a living soul," *nephesh*, neither more or less than an animal, for the soul of an animal is also called *nephesh*. It is by development that the *soul* becomes *spirit*, both being the lower and the higher rungs of one and the same ladder whose basis is the UNIVERSAL SOUL or spirit.

This statement will startle those good men and women who, however much they may love their cats and dogs, are yet too much devoted to the teachings of their respective churches ever to admit such a heresy. "The *irrational* soul of a dog or a frog divine and immortal as our own souls are?"—they are sure to exclaim: but so they are. It is not the humble writer of the present article who says so, but no less an authority for every good Christian than that king of the preachers—St. Paul. Our opponents who so indignantly refuse to listen to the arguments of either modern or esoteric science may perhaps lend a more willing ear to what their own saint and apostle has to say on the matter; the true interpretation of whose words, moreover, shall be given neither by a theosophist nor an opponent, but by one who was as good and pious a Christian as any, namely, another saint—John Chrysostom—he who explained and commented upon the Pauline Epistles, and who is held in the highest reverence by the divines of both the Roman Catholic and the Protestant churches. Christians have already found that experimental science is not on their side; they may be still more disagreeably surprised upon finding that no Hindu could plead more earnestly for animal life than did St. Paul in writing to the Romans. Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal *hoping* for, and *living in the expectation of the same* "*deliverance from the bonds of corruption*" as any good Christian. The precise expressions of that great apostle and philosopher will be quoted later on in the present Essay and their true meaning shown.

The fact that so many interpreters—Fathers of the Church and scholastics,—tried to evade the real meaning of St. Paul is no proof against its inner sense, but rather against the fairness of the theologians whose inconsistency will be shown in this particular. But some people will support their propositions, however erroneous, to the last. Others, recognizing their earlier mistake, will, like Cornelius a Lapide, offer the poor animal *amende honorable*. Speculating upon the part assigned by nature to the brute creation in the great drama of life, he says: "The aim of all creatures is the service of man. Hence, together with him (their master) they are waiting for their renovation"—*cum homine renovationem suam expectant*.*

* *Commen. Apocal.*, ch. v. 187.

"Serving" man, surely cannot mean being tortured, killed, uselessly shot and otherwise misused; while it is almost needless to explain the word "renovation." Christians understand by it the renovation of bodies after the second coming of Christ; and limit it to man, to the exclusion of animals. The students of the *Secret Doctrine* explain it by the successive renovation and perfection of forms on the scale of objective and subjective being, and in a long series of evolutionary transformations from animal to man, and upward

This will, of course, be again rejected by Christians with indignation. We shall be told that it is not thus that the Bible was explained to them, nor can it ever mean that. It is useless to insist upon it. Many and sad in their results were the erroneous interpretations of that which people are pleased to call the "Word of God." The sentence "cursed be Canaan; a servant of servants shall he be unto his brethren" (*Gen. IX. 25*),—generated centuries of misery and undeserved woe for the wretched slaves—the negroes. It is the clergy of the United States who were their bitterest enemies in the anti-slavery question, which question they opposed *Bible in hand*. Yet slavery is proved to have been the cause of the natural decay of every country; and even proud Rome fell because "the majority in the ancient world were slaves," as Geyer justly remarks. But so terribly imbued at all times were the best, the most intellectual Christians with those many erroneous interpretations of the Bible, that even one of their grandest poets, while defending the right of man to freedom, allots no such portion to the poor animal.

"God gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over man
He made not lord; such title to himself
Reserving, human left from human free."

—says Milton.

But, like murder, error "will out," an incongruity must unavoidably occur whenever erroneous conclusions are supported either against or in favour of a prejudged question. The opponents of Eastern *philozoism* thus offer their critics a formidable weapon to upset their ablest arguments by such incongruity between premises and conclusions, facts postulated and deductions made.

It is the purpose of the present Essay to throw a ray of light upon this most serious and interesting subject. Roman Catholic writers in order to support the genuineness of the many miraculous resurrections of animals produced by their saints, have made them the subject of endless debates. The "soul in animals" is, in the opinion of Bossuet, "the most difficult as the most important of all philosophical questions."

Confronted with the doctrine of the Church that animals, though

not soulless, have no *permanent* or immortal soul in them, and that the principle which animates them dies with the body, it becomes interesting to learn how the school-men and the Church divines reconcile this statement with that other claim that animals may be and have been frequently and miraculously resurrected.

Though but a feeble attempt—one more elaborate would require volumes—the present Essay, by showing the inconsistency of the scholastic and theological interpretations of the Bible, aims at convincing people of the great criminality of taking—especially in sport and vivisection—animal life. Its object, at any rate, is to show that however absurd the notion that either man or brute can be resurrected after the life-principle has fled from the body for ever, such resurrections—if they were true—would not be more impossible in the case of a dumb brute than in that of a man; for either both are endowed by nature with what is so loosely called by us “soul,” or neither the one nor the other is so endowed.

H. P. BLAVATSKY.

(*To be continued.*)

THE SELF*

FROM SHANKARA'S TATTVA BODHA.

What is the Self?

—The Self stands above the three vestures, the coarse, the fine, and the causal; is beyond the five veils, and is witness of the past, the present and the future.

What then is this Self?

—Its own nature is Being, Consciousness, Bliss.

What is being?

—What stands throughout past, present, and future.

What is Consciousness?

—The essence of knowing.

What is Bliss?

—The essence of all happiness.

Therefore let a man know that the own-nature of his Self is Being, Consciousness, Bliss.

* Reprinted from the “Oriental Department” papers, November, 1894.

CONVERSATIONS ON OCCULTISM*

STUDENT.—At a former time you spoke of entities that crowd the spaces about us. Are these all unconscious or otherwise?

Sage.—They are not all unconscious. First, there are the humdrum masses of elementals that move like nerve-currents with every motion of man, beast, or natural elements. Next are classes of those which have a peculiar power and consciousness of their own and not easily reached by any man. Then come the shades of the dead, whether mere floating shells, or animated elementals, or infused with galvanic and extraordinary action by the Brothers of the Shadow. Last, the Brothers of the Shadow, devoid of physical bodies save in rare cases, bad souls living long in that realm and working according to their nature for no other end than evil until they are finally annihilated—they are the lost souls of Kāma Lōka as distinguished from the “animated corpses” devoid of souls which live and move among men. These Black entities are the Dugpas, the Black Magicians.

Student.—Have they anything to do with the shocks, knocks, bad influences, disintegration of soft material accompanied by noises more or less distinct?

Sage.—Yes, they have. Not always, of course. But where they are actually seen at the time preceding such occurrence, they are the agents.

Student.—Then I am to suppose that if such takes place with me I am the attracting person, the unfortunate channel through which they have come?

Sage.—No, you are thoroughly in error there. You are not such channel in that case. You are in fact the opposite, and the very cause for the temporary defeat of that dark entity. You have mistaken the appearance, the outer manipulation of forces, for the thing itself. If you were their channel, their agent, the cause for their coming and thus making their presence possible, there would be no noise and no explosion. They would then act in and through you for the hurt of others, silently and insidiously. They approach your sphere and attempt to make entry. The strength of your character, of your aspiration, of your life, throws them off, and they are obliged, like rain-clouds, to discharge themselves. The more strong they are, the louder will be their retreating manifestation. For the time they are temporarily destroyed or, rather, put outside the combat, and, like a war vessel, have to retire for repairs. In their case this consists in accumulating force for a new attack, there or elsewhere.

Student.—If, then, such loud explosions, with pulverization of wall-plaster and the like, take place, and such an evil entity is seen astrally, it follows that the person near whom it all occurred—if

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

identification due to solitude is possible—was in fact the person who, by reason of inner power and opposition to the evil entity, became the cause for its bursting or temporary defeat?

Sage.—Yes, that is correct. The person is not the cause for the entity's approach, nor its friend, but is the safeguard in fact for those who otherwise would be insidiously affected. Uninformed students are likely to argue the other way, but that will be due to want of correct knowledge. I will describe to you condensedly an actual case. Sitting at rest on a seat, eyes closed, I saw approach one of those evil entities along the astral currents, and looking as a man. His hands like claws reached out to affect me; on his face was a devilish expression. Full of force he moved quickly up. But as I looked at him the confidence I felt and the protection about me acted as an intense shock to him, and he appeared to burst from within, to stagger, fall to pieces, and then disappeared. Just as the disintegration began, a loud noise was caused by the sudden discharge of astral electricity, causing reactions that immediately transmitted themselves into the objects in the room, until, reaching the limit of tension, they created a noise. This is just the phenomenon of thunder, which accompanies discharges in the clouds and is followed by equilibrium.

Student.—Can I carry this explanation into every objective phenomenon, say, then, of spiritualistic rappings?

Sage.—No, not to every case. It holds with many, but specially relates to the conscious entities I was speaking of. Very often the small taps and raps one hears are produced under the law referred to, but without the presence of such an entity. These are the final dissipation of collected energy. That does not always argue a present extraneous and conscious entity. But in so far as these taps are the conclusion of an operation, that is, the thunder from one astral cloud to another, they are dissipations of accumulated force. With this distinction in mind you should not be confused.

Student.—Have not colors a good deal to do with this matter?

Sage.—Yes; but just now we will not go into the question of color except to say that the evil entities referred to often assume a garb of good color, but are not able to hide the darkness that belongs to their nature.

SECRET DOCTRINE EXTRACTS*

The *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?"

* From the Original Edition Vol. I, p. 149; see Vol. I, p. 173 Third Edition.

THE MAHOMEDAN TRADITION OF ISSA OR IESUS*

From the Persian of Mirkhoud, 1432-1498 A. D.

HIS Lordship Issa had a woollen fillet on his head, and wore a garment of the same material on his body. He carried a staff in his hand, and was constantly travelling; he was in the habit of spending the night in any place where it happened to overtake him. His canopy was the darkness of the night, his bed the earth, and his cushion a stone. Some allege that his lordship consumed earth instead of bread, nor was he ever liable to joy or grief at obtaining or losing anything in the world. He ate oat-bread, travelled on foot, and was not fond of smelling fragrant odors. He took no care about procuring dinner or supper, and wherever he ate bread he placed it on the ground, was contented with but little of it, and said: This is much for me, who must die.

One of his apostles requested him to procure a beast for the purpose of relieving himself from the trouble of walking, but he replied: I have not the price required. They then purchased an animal for him, which he bestrode during the day, but when the night approached, his noble mind became apprehensive about the food and water necessary for it; therefore he returned the quadruped to them, saying: I stand not in need of a thing that attracts my heart to itself.

One day they made another request to him, and said: Oh Prophet of God, permit us to build a house for thee! He replied: What shall I do with a house that will fall to ruins if my life is long, and will become the property of another if it be short? But as his companions insisted and expostulated with him on this subject, he went with them to the seashore, and said: Can you build a house on these stormy waves? They replied: No edifice can stand on waves, or even be built. He said: Such is the relation of this world to the next!

There is a tradition that one day he was walking in the road with three persons, who suddenly perceived two ingots of gold and desired to take possession of them. Issa—on whom blessing—however, demurred, saying: Be aware that these two ingots will become the occasion of the destruction of all three of you! When Issa had departed, one of the said three men went to the bazaar to purchase food: his two remaining companions, however, resolved to kill him on his return, so that they might equally divide the ingots and each obtain one. The man who brought the food had mixed poison therewith in order to become the sole possessor of the treasure after the death of his associates, but they slew him as soon as he had arrived; after that they ate the poisoned food, and likewise departed to the next world. When Issa returned he looked

*This article was printed by Wm. Q. Judge in the *Oriental Department papers*, September, 1894.

at those three victims of predestination, and said: It is thus that the world deals with those who are addicted to it!

One of the miracles of this spirit of God was, that he shaped a piece of loam into the figure of a bird, breathed into it, and it flew; this bird is called a bat. When the Jews beheld this miracle they exclaimed: this is evident sorcery! Another of his miracles was, that he cured the blind and lepers.

And another miracle was, that he brought the dead to life, as the Most High has said: And I will raise the dead by the permission of God. It is related that the first person brought to life by the felicity of his blessed breathings was the son of an old woman. The event took place as follows. While he was travelling he perceived on a certain occasion an aged woman sitting on a grave. He spoke to her, and she told him that this was the tomb of her son, near which she would remain till her death, or till her son come alive again. Issa said: Wilt thou leave this place if thy son comes alive again? She said: Yes! Then his lordship fell on his knees and prayed; after that he went to the tomb, and exclaimed: Oh arise immediately by the command of God! That very moment the grave opened, and a man came forth from it, who, shaking the dust from his head, said: Oh Spirit of God, what was thy reason for calling me? Issa informed him of his mother's wish, but the son of the old woman besought Issa to allow him to return to his resting-place, and so make the agonies of death easy to him. His request was complied with. The son of the old woman returned to the grave which closed itself over him as before. But the obdurate Jews, when they heard of this event, said: We have not heard of greater sorcery than this!

Historians have reported that in the time of Issa—on whom blessing—there was a king in the country of Nassibin who was very arrogant and tyrannical. Issa having been sent on a mission to him, started towards Nassibin. When he arrived in the vicinity he halted and said to his apostles: Which of you will enter the city and say: Issa who is a servant of God, his messenger and his word, is coming to you! One of them whose name was Yakub exclaimed, I will go, oh Spirit of God! The Lord Issa said: Go, although thou art the first who wilt separate thyself from me. After that another believer in the one God, Tuman by name, asked permission to accompany Yakub. Issa allowed him to do so, but said: O Tuman! thou art destined soon to be afflicted. Then Shimaun said: Oh Spirit of God, if thou wilt permit, I will be the third of them, on condition that, in case of trouble, when I invoke thy aid, thou wilt not withhold it. After he had also obtained leave, the three men departed. Shimaun tarried outside the city, saying to his companions: Enter ye, and do what Issa hath ordered you. If any misfortune befall you, I shall try to remedy it.

Before they arrived at Nassibin the foes of religion had spread evil reports about Issa and about his mother, so that when Tuman

and Yakub entered the city, and the latter raised the shout: Verily now Issa the Spirit of God, and his word, his servant and his message, has come to you!—the people turned towards him and asked: Which of you two is the speaker of these words? Yakub disavowed these words and denied having uttered them, but Tuman said: I have spoken these words! The people then accused him of falsehood, and uttered unbecoming sentiments with regard to Issa and his mother Mariam. They led Tuman to the king, who ordered him to revoke these words on pain of death. Tuman refused to comply, whereon the tyrant commanded his hands and feet to be cut off, his eyes to be pierced with an awl, and his body to be thrown upon a dunghill. When Shimaun had heard what took place, he entered the city, waited upon the king, and said: I hope the benignity of your majesty will grant me permission to ask a few questions from a man who has been punished. The king having assented, Shimaun went to the dunghill, and asked Tuman: What are thy words? He replied: I say that Issa is the Spirit of God, his servant and his messenger. Shimaun continued: What are thy arguments in favor of the truth of these words? Tuman replied: He heals those that are blind from birth, lepers, and all kinds of diseases! Shimaun continued: Physicians do these things likewise, and are participators in such acts. What other sign does he possess? Tuman said: He knows what people eat in their houses, and what they put aside. Shimaun rejoined: Soothsayers do this; is there any other sign in him? Tuman said: He makes a bird of clay, breathes into it, and it begins to fly. Shimaun said: This looks like sorcery; what other argument has he in favor of his claim? He replied: By the permission of God, he can raise the dead to life again!

Shimaun then made report to the king, saying: This culprit speaks of great things performed by Issa; and which can originate only from the omnipotent and absolute Sovereign, or from his prophet. Every act of his messenger depends on the permission of the Lord of lords; nor would the eternally living One allow a sorcerer to work such miracles. If Issa be not a prophet of God, he cannot revive a dead body. Therefore it will be best to call Issa, and to try whether he can do all that this man asserts; but if Issa refuses to comply, thou mayest chastise the man whom he has sent with any additional punishment thou mayest deem fit. If on the other hand Issa resuscitates a dead man, we shall be obliged to believe in him, because the raising of the dead will be a convincing argument and an invincible proof of his being a true prophet and a messenger.

The king approved of what Shimaun had said, and ordered Issa the Spirit of God to be produced. Issa—on whom blessing—came, and by his advent the assembly received new lustre and freshness. The king then ordered Shimaun to converse and dispute with Issa, to whom Shimaun accordingly said, in the presence of the king:

This thy envoy, who has incurred the wrath of our king, bears testimony that thou art a messenger of God! Issa replied: He speaks the truth! Shimaun continued: He imagines that thou art able to heal those who art blind from birth, and lepers, as well as thou curest sick persons! Issa replied: His statement is in conformity with facts! Shimaun rejoined: It has been decided that if thou canst not perform that which Tuman pretended concerning thee, we shall kill thee and thy companions. Issa said: Yes! Shimaun asked: Then begin with thy companion!

Issa thereupon placed the hands and feet of Tuman, which had been cut off, upon their stumps, and drew his own hands over them, whereon, by the power of God, Tuman became whole as before. Then he rubbed his blessed hands upon the eyes of Tuman, and he began to see.

Shimaun exclaimed: Oh king, this is a sign of the signs of his being a prophet! Then Shimaun begged Issa—on whom blessing—to reveal what those present in the assembly had been eating last night, and what they had put aside. The Messiah—on whom blessing—then addressed each man separately, and told him what he had eaten the last evening, and what he had laid aside.

Shimaun again said: Thy envoy imagines that thou makest of clay the similitude of a bird, and after breathing into it, thou causest it to fly; and the king wishes to behold this strange event! Issa asked: The figure of what bird is wanted? They said: The bat, because it is a strange bird! Accordingly he fashioned it, breathed on it, and it flew.

This tradition is taken from Rehatsek's edition of Mirkhoud's Rawsatus-Safa, a cycle of legends or traditions from the days of the genii and Adam to the founding of the Mussulman power.

(To be continued.)

SECRET DOCTRINE TEACHINGS*

" There were old worlds that perished conquered by the new," etc., etc. (*"Isis Unveiled," Vol. II., p. 260.*) The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *lava* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

* From the Original Edition Vol. 1, p. 203; see Vol. I, p. 224 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VI.

PRELIMINARY REMARKS.

This chapter speaks of the "balance principle"—Kama or desire; it is the fourth principle counting from above or from below, so numerically it stands as the balance of the Seven. It is also the principle which is most developed and in use among men in general, and forms the basis for their actions, and here again it is the "balance" from which the ways go up and down. Being the active principle, desire will be for physical existence and possessions as all in all, or for a life in spirit and true perception and understanding; it is in these directions that "ways go up or down", the choice resting with each human being, and the results following the choice and effort.

When the human being leaves the body to return to its elements of the physical world, he still possesses the Kamic or desire body of astral substance and for a longer or shorter time according to the intensity of the physical life last passed, he thinks and acts in a world of his own creation. When he discards the Kama Rupa, or in other words, dies out of it, as he did the physical body, it remains coherent for a time and begins to disintegrate, although its coherence as an automatic coherent body may last for a great many years. It is this Kama Rupa which is the chief actor in spiritual seances, and whose disintegration is delayed and existence prolonged by mediumistic practices. After "dying" out of the Kama-Rupa, the Real Man ascends to the Devachanic state, a state which may be called the divine personal state, and after exhausting its possibilities, returns to earth-life. This is the general course of mankind; the exceptions are those who, through knowledge and a life in accordance with that knowledge, pass beyond illusion.

Q. The chapter speaks about the desires and passions having two aspects, one higher and the other lower. What would be the higher?

A. The higher, is the identification of the being with the higher nature, Atma, Buddhi, Manas, and the "lower" with the physical body, and desires pertaining to physical existence.

Q. If the Kama Rupa is but the mass of desires and passions of the incarnated being, and he has no concern with the people left behind, who would be responsible for the scattering of those evil thoughts and deeds?

A. We might ask ourselves, who is responsible for the contaminating effects of a decaying physical body? It could not be the one whose karma carried him out of it, but those who are living upon the plane of "body". So with the "astral remains"; those who are ignorant of the real nature of man and who make the desire nature the basis of their thought and action are liable to that kind of infection. There is also a phase of collective karma involved in the question; the "living" can be affected by the "dead" and the "dead" by the "living"; knowledge and right living—spiritual, intellectual and physical "hygiene"—are the safeguards.

Q. Is that Karma?

A. It is. Effect follows cause, and as the causation proceeds from each being, the effects perceived and felt will be of the nature of the causes set in motion by each one.

Q. I should say it would be terrible?

A. Nothing is terrible that is avoidable. There are destructive as well as constructive forces in the universe; we have to know these in order to live wisely even on this plane; knowledge is also necessary on the hidden side of nature; we are here to learn.

Q. What each incarnating being brings back with him when he enters a body are the skandas?

A. That is the Sanscrit word for the tendencies of an earthly nature that the being has acquired; they cannot be expressed on any other plane than that of body and Kama, therefore when earth-life is resumed the being will naturally act along the lines he did in previous lives.

Q. What good then has the vacation in Devachan done him?

A. That depends upon himself. In Devachan the being experiences all that was unselfish and noble in the life last passed, and undoubtedly carries back with him something of this—perhaps much, but falling into the field of passion and desire which he had not conquered while in a body before, he too often falls a victim to his weaknesses. Devachan is an *effect* of the life last lived; whatever of rectification is done must be done *while in a body*.

Q. What is meant by the master power of imagination?

A. Imagination is the Master Power. This whole universe is

due to the image-making power of the beings who compose it. Everything exists first in idea and then is produced concretely. The image-making power lies at the root of all productions and all occult phenomena.

Q. If the principle of desire be not strong, then the master power of imagination cannot work?

A. There must be an image or object to be produced, and the desire to produce must remain until the work is accomplished; this calls for concentration and effort as well as a knowledge of ways and means. But selfish desires never fail to work evil to others as well as to one's self, so our image-making power should be used for unselfish and high aims.

Q. The "Voice of the Silence" says to desire nothing. Does not that mean personal desires?

A. It means, desire no thing for one's self. Live to benefit mankind is the first step.

Q. Does the power of the imagination, backed by a strong desire, form an astral body?

A. The power of imagination, backed by a strong desire must produce a form of what is imaged, in some kind of substance, or it could not be perceived as a form in the mind. Even a fleeting thought produces a form, but these, like soap bubbles, soon dissipate; the more the concentration upon a given idea or form, the more lasting and concrete it becomes.

Q. In what is the matrix formed?

A. In the ethereal substance—Prakriti, or some of its densifications; there are several states above the physical. The action is from the manasic plane, the creative. All these states of substance are present everywhere, and are used according to the kind and quality of the idea.

Q. If a Kama Rupa takes possession of the medium's mind, then it can give forth knowledge that occurs after the death of the person?

A. The Kama Rupa cannot give anything, but impressions are received from it by the mediumistic person; these may be perceived by the medium as ideas, sights, sounds, odors, tastes, etc. The Kama Rupa is—with some exceptions—an automaton, and has neither foresight nor foreknowledge, and is absolutely irresponsible.

Q. The chapter says that the Kama Rupas of suicides or executed criminals can incite others to evil doings?

A. When the body is forcibly destroyed by a legal execution or by suicide, the man is not dead and will not be until his natural life-term is ended. Such an one would seek earthly expression which can be had only through some living body. It is such Kama Rupas that obsess people of like tendencies, and are the most active at spiritualistic seances.

Q. Does such a Kama Rupa act with a conscious knowledge of what he is doing?

A. He acts as he feels and on the line of his desires through whatever channel may be open to him. He wants what he wants and takes it wherever he can get it. I would say that he is conscious of what he wants, but not of any responsibility.

Q. At seances mediums cannot know the nature of the being who controls them?

A. A medium is passive and is subject to any kind of control; such an one provides a channel for anything that may come along. Of course the nature of the mediumistic person has to be taken into account, for according to that will be the kind of attraction afforded.

Q. Would the reincarnation of a person who longed for death be delayed?

A. Not necessarily. The longing for death might only be when the immediate or prolonged conditions seemed to offer death as the only release; whereas during the life in question there might have been quite other conditions. The whole life of the person has to be taken into consideration; but who can judge of the karma of another?

Q. It has been said that we were self-conscious when and before this world began?

A. If by "we" is meant the Perceiver, with the accumulated experiences of many lives in other worlds, the statement must be correct; each personality is but a transient and incomplete expression of the Real Man due to the past karma of bodily existence. Our work is to realize more and more our own real nature as spiritual beings, and use the forces we now have in the service of the Higher nature—and that means the service of Humanity in its highest sense.

Q. Then a small portion of our nature has blinded us?

A. Yes—a small and transitory portion which men mistake for the real, and succeed through cause and effect in becoming so immersed in physical existence, while in a body, that all perception of their real nature is lost.

Q. I understand Memory to be a return of impression?

A. It is exactly that. In understanding this return of impression we should consider and apply the Second Fundamental proposition; it states the rule of Law in everything and every circumstance. So many students do not apply this Law of Karma universally enough; it is generally thought of in regard to physical conditions, and perhaps mental, but its operation is found in everything; every fleeting thought or feeling, every casual motion, is a cause and must bring about its commensurate effect. All these causes bring their return of impression outwardly and inwardly, and this whether we recognize the impression or not. Many thoughts, feelings, and

actions which appear to most people as springing up spontaneously, are in reality due to previous causes set in motion. What we call Memory is a re-collection, re-miniscence, or re-membrance of a very few of the life's impressions, yet all of them go to make up the sum-total of the life's karma—all of it established by ourselves. In our present condition the prime necessity is to scrutinize our motives, and *know why* we think, say, or do anything, even the most ordinary. If this course is faithfully followed, we will find ourselves getting control and guiding our thought, words, feelings and acts, as well as preventing the recurrence of many detrimental returns. There is more to the regaining of the "memory of the past", but as an efficacious step towards knowing ourselves under Theosophical principles, it is recommended.

Q. Does Theosophy speak of prophecy?

A. "Prophecy" is the power to foresee effects, the causes of which have already been established.

Q. In the Chapter it says, "Even a Buddha or Jesus had first to make a vow". Please explain.

A. We know that if one desires to accomplish anything he must determine to do it and persistently follow the steps that will bring it about. There was a time when Buddha or Jesus was an erring, sinning mortal; the time came when he learned about "the Self within", and feeling the stirrings of his higher nature, vowed to make that the living power in his life. The motive in such case is not merely that he shall attain, but that he may be the better able to awaken and raise up a humanity which in ignorance creates its own misery. The Masters of Wisdom did the same, and through the Theosophical Movement point out the steps that must be taken by all who would follow in the footsteps of the Saviors of Men.

THE DREAM OF LIFE*

Dream, wherein the Self is mirrored, has two powers,—to extend and to envelope; enveloping the habitual self and its world. it extends a new self and life instead.

They remain only so long as the dream lasts, and are the mirror-self and the mirror-world; nor, when one has awakened from one dream, are they ever the same in another dream.

The mirror-self believes its mirror-world to be real; but the habitual-self knows them both to be unreal.

The habitual-self believes its habitual-world to be real; but the supreme Self knows them both to be unreal.

The supreme Self knows its oneness with the supreme Eternal; and sees nothing apart from the Eternal except the unreality of all else.

(From the V'akyasudha.)

* Reprinted from the "Oriental Department" papers, November-December, 1895.

QUERIES AND ANSWERS*

WE are asked by a "Subscriber" in America to "comment" upon a curious report in the *Chicago Tribune*, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented "dodge" to detect the real nature of the "mango-tree growing", "boy and basket" performance and other like phenomena produced by Indian "jugglers", and an alleged "scientific" explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article "IT IS ONLY HYPNOTISM"—(is it *only that?*)—pretends to let the cat out of the bag, and the "Chicagoan" interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

"HOW INDIAN FAKIRS DECEIVE THOSE WHO WATCH THEM".

FRED S. ELLMORE, A YOUNG CHICAGOAN, DEMONSTRATES THE TRUTH OF HIS THEORY AT GAYA, INDIA—MANGO TREES, BABIES, AND OTHER OBJECTS CREATED BY THE FAKIR SHOWN TO BE CREATURES OF THE IMAGINATION—HOW A CLEVER SCHEME WAS WORKED.

"Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity."

Well, he might, no doubt, but for two trifling facts: (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or "Secret Illusion"; and (b) had not the Theosophical Society existed for over fifteen years to tell the "Ellmore" tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called "jugglery". It is over ten years ago that all such phenomena—the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as "psychological tricks", to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and class-mate, Mr. George Lessing—one "an

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

enthusiastic photographer", the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: "We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stand a small earthen bowl, and across his knees lay a strange looking musical instrument.

"Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground, we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat.

In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have *we* any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks *à la* "Maskelyne and Cook". For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all, we ask them why they call the "juggler" a "fakir"? If he is the one he cannot be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in

India, a *jadoowalla* (sorcerer) and a "producer of illusions," whether Hindu or Mohammedan. As a genuine juggler, *i. e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these "jugglers" are not sleight of hand conjurors. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often numbering several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism?* This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and "Mahatmas" to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree—may well give us the right to call it the greatest mental miracle possible; a "psychological *trick*"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is *only* Hypnotism", you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only a *purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *gupta-maya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler".

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism", all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes*; it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism". The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or

* *Vide* "Isis Unveiled" i, 78, 495, *et seq.*

manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though that gaze did "take in every man" "from sole to crown". No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle; i. e., an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.¹

FROM THE SECRET DOCTRINE*

The *Primordial Atom* (*anu*) cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. (See Addendum to this Book.) That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist.

¹ Additional corroboration of occult teaching is given in a pamphlet entitled "Materialism, Agnosticism, and Theosophy" issued by the *Pacific Coast Committee for Theosophical Works*: "In connection with this very point (i. e., nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice . . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope, was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

* From the Original Edition Vol. I, p. 148; see Vol. I, p. 172 Third Edition.

AROUND THE TABLE

THE Family were just home from a Theosophical Meeting and sitting around a little grate fire in the living-room, for the ride home through the lowering autumn night had been a trifle chilling. Doctor had been speaking of what he called the "interminable" questions and comments of one man in the audience, during the "question and answer" session that had followed Mentor's lecture. "Why, he could have said all he did say in twenty words, instead of consuming the better part of twenty minutes", declared Doctor, with an emphatic nod.

"Hold on now, Father," laughed Spinster. "That man didn't use up *ten* minutes in all, to say nothing of twenty. I know he was tiresome; but the fact that Mentor was so patient with him and gave him as much time as was given ought to show us that this questioner was sincerely trying to learn something. I notice", she added, with a little laugh, "that Mentor doesn't permit everybody all the time they want to 'show off' in"!

"Well, perhaps you're right, Spinster", chuckled Doctor. "But it seemed like a good full twenty minutes to me—how do you account for that, Mentor?" turning to his old friend who moved quietly back from the fire as Doctor spoke.

"Time is an illusion caused by the procession of events before our consciousness", quoted Mentor. And he added earnestly, "That is what H. P. B. said; and the proof of its truth may be found in the facts of our own daily experience. For example: the incident you and Spinster are discussing occupied just twelve minutes by the clock—I was facing it, and noted the time because I was afraid the folks might get tired if the affair continued too long".

"Then we both were wrong about the time", said Spinster—"both Doctor and myself".

"I should have said *five* minutes", remarked Mother from her corner close up to the fire. "The discussion seemed all too short to me".

"There you have it", declared Mentor, with a smile at Mother—"an incident that occupied twelve minutes of what we call time. Mother enjoyed every word of the discussion, and the time 'flew', as we sometimes say. Spinster was interested, got something from it, and places the length of the discussion as ten minutes. Doctor found it tiresome—we have been over that ground together more than once before—so he thought the affair 'interminable', and places 'interminableness' at twenty minutes!"

There was a laugh at this, Doctor heartily joining in, for he enjoys a rap at himself as much as at anyone else.

"Then time is *the way we feel* about things, isn't it?" asked Mother—"and that's why people sometimes say, 'I don't feel old', or again, 'I *feel* as old as the hills today'."

"Exactly", replied Mentor, with a nod. "That's just it. Of course, there is such a 'thing'—to use a word—as *duration*; but that is something quite different from our usual concept of 'time'. Time 'flies' or time 'drags' in accordance with the way we feel, or the point of view we take. When we are having a 'good time', the time flashes quickly by; when we are 'bored to death'—and I hope *we* never are—it seems as if the hours would never pass."

"Isn't that just so!" affirmed Doctor. And he added reminiscently, "I remember when I was a little boy how the long school vacations, much as I loved them, used to 'drag', as August came and slowly, Oh so slowly, passed away. But the last scholastic vacation I ever had—equally as long as the childish ones—was gone before I knew it, or had done half what I had planned to do."

There was a pause in the talk, while the fire murmured sleepily, and a vagrant puff of wind scratched a rose vine against a window. These vacations of a former day bring their memories to us all!

"Don't our experiences in dreams sometimes cast a light on this illusion of time, Mentor?" asked Spinster. "Seems to me we often experience many time-consuming affairs as dream, although our sleep may have been short indeed".

"Undoubtedly", was the reply. "We have all heard the stories of those who dreamed of years of travel in many lands, journeyings and experiences covering months and years of time in the dream—yet a few moments of sleep covered the whole affair. It's a relatively common experience", he added, "and in itself proof of the nothingness of 'time', as we know it."

"Man is the Eternal Pilgrim, beginningless and endless, always conscious and acting on some plane of being—of which this physical life is, in a sense, the smallest part. Yet we would take our petty measuring stick of personal 'time' as a standard by which to set limits to the infinite! How ridiculous, once we begin really to think at all!"

"Always NOW, isn't it, Mentor", said Doctor. "The past is made up of old, used-up 'nows', and the future depends upon our present use of 'now'."

"Yes, Doctor", broke in Mother quickly, looking up at the clock with a smile, "and right *now* it's eleven by the sentinel up there—and that is no 'illusion' I assure you."

"Maybe we'll dream our long journeys to foreign parts tonight", said Spinster, sleepily stifling a yawn, as the Family rose and prepared to depart bedward.

"Be sure to come back in the morning anyway", chuckled Doctor. "We need you to pour the coffee."

ON THE LOOKOUT

There has been sent to the Lookout for review a copy of "The Imprisoned Freeman." The author, Helen S. Woodruff, writes interestingly in the *O. E. L. Critic* of the purpose that inspires her—the amelioration of the conditions of convicts. With the motives of the author, no less than with the prisoners who are abused by the State (which is to say by *ourselves* so far as any of us assents to or supports such abuses), we are in profound sympathy. We do not speak of the literary merit of the book, or of its interest as a novel, however great that interest and merit may be. Like the author, we believe in the novel with a purpose, and that some good, doubtless here and there much good, may accrue from sincere efforts for the bettering of the conditions of those who suffer, whether in this life criminals or innocent persons. Said H. P. B.:

"Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the conditions of mankind. But, in our quality of Theosophists, we cannot engage in any one of these great movements. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do."

The reason for this is not far to seek. No one of these ameliorative movements, howsoever noble in its purpose and sweet in its motive, can be enduringly effective because it does not remove the cause; it only washes away some of the evil effects of bad causes. "Although," wrote Mr. Judge, "philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. Merely healing the outside will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. *What is wanted is true knowledge of the spiritual condition of mankind, his aim and destiny.*"

We do not think a reading of *The Imprisoned Freeman* would give any well-intentioned but otherwise ignorant person any knowledge as to the cause of crime, of brutality, whether on the part of prisoner or jailer. There is no teaching of *Karma*; no pointing to the universal reign of Law and that each is reaping what he has sown; no "distinction of cause and effect;" no explanation of inequalities. Human justice is accused, humanity's victims sympathized with—that is all. Nor do we think any prisoner would be helped by reading the book. On the contrary it seems to us he would only be made more bitter, resentful and revengeful over his hard lot. Misplaced sympathy is responsible for a lot of crime in this way. "Our widely varying deeds have often a common source." That source is action based on ignorance of our real nature and the real nature of this universe. We like much better Dr. Stokes' work as individual and as Theosophist, for we cannot imagine the prisoner, the warden or the keeper or the friend who would not be helped by the *O. E. L. Critic*, if he read it with any desire at all to help or to be helped in the relation of society and offender against society. This is because Dr. Stokes' work is that of understanding as well as sympathy. "It is not easy to do good," as Dr. Stokes well knows, however great our aspiration and understanding. This is because of the false understanding in the minds of many prisoners and many would-be helpers. Self-pity, the bane of sinners, and sympathetic ignorance are very closely related. We oft-times sympathize with the miseries of others solely and only because our imagination tells us we would sympathize with ourselves were we in the like case. This is neither true wisdom nor real charity.

The issue of the *Literary Digest* for September 14 contains extracts from many letters of soldiers—intimate recitals to loved ones at home of the inner struggle and the inner enlightenment. All of them portray in some degree that "communion with the Self" which is the theme of all the great Teachers of the race; all of them illustrate one and another of the stages of the *Mahabharata*—the great and holy War of the Soul—of which the *Bhagavad-Gita* is an episode; and the letters of these *Arjunas* of our own land and our own generation should help all sincere students the better to comprehend and to apply the immortal teachings of *Krishna*—the Higher Self in each. Place of honor is given in the extracts to that of one of five sons of a widow whose own story is given in full in *The American Magazine*. This boy, prescient of his own death (he has since been reported as "missing"), writes to his mother:

"Before you read this last message I may ever write you, please recite the beautiful quotation, beginning, 'Those who are wise.'

"Feel braced, mother dear? I wish this letter could reach you before you hear that I am gone, but that cannot be. I have volunteered for a service that means certain death or capture, and I feel that the All-Father will grant death as my portion. I can't tell you what the service is, but a fine bunch of men willingly offered to do what may save the lives of many, and I gladly go to meet death with them."

No student of Theosophy need be told that the passage referred to is the commencement of the sacred utterance of the second chapter of the *Gita*: "Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be. As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame entereth into others which are new." The *Digest* gives the citations practically in full, and the edition used is the rendering by William Q. Judge. Who shall say that this soldier boy's letter may not be as fruitful as the sacrifice for which he volunteered his life, and that it, like his deed of derring-do on the battle-field, "may save the lives of many" by bringing to their soul's notice the great teachings of Theosophy?

Algernon Blackwood has published a play called "*Karma*," and the book reviewers (the play is for reading rather than for the stage) are having fun with it and its author, a well-known figure in literature. The value of the treatment from a teaching standpoint is indicated by the fact that it is a "love" episode running through three lives instead of one—perhaps we should add the word "courtship," since the average "love" seldom goes beyond the burgeoning stage; the experiences of mundane existence usually acting as a killing frost before the full flower of even human affection is reached. Nevertheless the play and the screeds of those who use it as a target for their literary arrows have their value. There is no musical or artistic or philosophic value in the screech of a locomotive, but it has an awakening and a warning value to the idle, the careless and the indifferent and the engine-man who watches the level crossings and fails not to pull the escape-valve saves many lives. Mr. Blackwood, if he likes, may appropriate to himself the analogy of the engineer; and the critics—

Quite in the same order of a fillip composed of a mixture of "occult" ingredients is "*The Eyes of Youth*," now enjoying an incarnation which has endured for more than a year at the Maxine Elliott Theatre in New York City. The heroine is offered choice of three "lives" in this case—one with a young but impecunious suitor; one with a wooer old and wealthy and of course selfish; and a third who is just a suitor. *Gina* has a wonderful voice which she longs to cultivate and at the same time longs to

care for her brother and sister, young and helpless. In the midst of her perplexities enters a "Swami" who offers to show her the way, which he does by means of sage remarks and a magic crystal. *Gina* lends her ears distractedly to the Swami's words but her eyes are concentrated in the crystal wherein she hopes to see the future without having to experience it. Her "lives" with the several aspirants for her hand are visioned in the mirror and she recoils properly horror-stricken. Her child-like innocence leads her to ask the Swami: "I'd like very much to keep this mirror. *Is it for sale?*" The Swami gives her the mirror so that she can "help others." *Gina* repeats the Swami's words: "Learn to aspire in the spirit. Learn to aspire in the spirit," and turns to the impecunious youth, sighing, "Don't ever leave me, Peter." As the theatre is crowded night after night it is to be presumed that the intelligent audiences find in "The Eyes of Youth" that instruction in the mysteries of life and being that they also long for, and become qualified aspirants for occult preferment—to the delight of the "swamis" and other adepts and initiates who are waiting to receive them at well-advertised addresses. "The fakir and the charlatan," wrote a real Master many years ago, "are the natural shield of the true Adept."

If the stage and the writers are now finding in "occultism" material for the one and "copy" for the other—the highest values conceivable from the respective standpoints—science and scientists are also being irresistibly drawn by the same magnet, and also are seeking to exploit it for their own purposes "esteeming the enjoyment of the objects of their desires the supreme good." We hear less and less of "atoms" and "molecules" and "elements" in the ceaseless search to discover what "matter" is. That search has been pushed so far that "matter" has disappeared. It is a misnomer, a mere "phenomenon." What we are to consider now is "points in space"—mere "centers of force." These are "charges of electricity." An "atom" is "a system of electrons positively and negatively charged revolving in their respective orbits very much as infinitely small solar systems." All "matter" is made up of differing combinations of these solar systems in minuscule. Professor McLewis of the University of Liverpool goes so far as to indicate in *Science Progress* of London that matter, electricity and the electron are one and the same thing. "It is impossible," he says, "to define the one except in terms of the other." Students of Theosophy, who find themselves vaguely uneasy over radical statements in *Isis Unveiled* and the *Secret Doctrine*, lest they be in contradiction with "science," may now be comforted: science says the same thing now that H. P. B. said 40 years ago about the constitution of "matter." As time goes on science will have still more to say in "confirmation" of the teachings of Occultism and the signs of the times point emphatically to the fulfilment of H. P. B.'s prophecy that in the twentieth century the *Secret Doctrine* will become the text-book of science. The *Purusha* and the *Prakriti* of the *Bhagavad-Gita* will in the not far distant future take on a new meaning in both orthodox religious and orthodox scientific minds and the world-old Wisdom-Religion turned to as something more than a dogma or a subject of derision. It will be found to be a "working hypothesis" that will work because it will solve the mysteries of both "matter" and "mind," and "electricity" everywhere and all the time will be found to be their manifestation.

Death, whether in battle or otherwise, is not without its compensations to the departed. They are spared the infliction of a vast amount of theological twaddle that the living have no means of escaping. The medicine men of the various tribes of sects are now discussing zealously what happens to soldiers killed in battle. Cardinal Mercier has said that "without

any doubt" in all such cases "Christ crowns his military valor and death assures the safety of his soul." He goes on, "must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?"

Dr. Norman MacLean and J. R. P. Sclater, grim Scotch divines, come forth cannily with a book called *God and the Soldier*, and naturally do not hesitate to speak for both. They advise prayers for the dead. British clergy are talking feelingly of the re-introduction into the Protestant churches of the Eucharist, the beneficial powers of the Crucifix and intermediary services for the slain in battle. Donald Hankey, speaking to the troops, says, "Men, if you are wounded it is Blighty; if you are killed it is the Resurrection." Then a kiltie asks, "Parson, do you really believe that every soldier who dies in battle goes to heaven?" An "honored minister of the Church of Scotland" answers the unvoiced query of thousands: "If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead also are on the same great stream of life as we are. And they, too, need the shepherding and shielding of God." Good logic, if only the major premiss were intact: "If prayer be the mightiest weapon in our hands." Aye; if—

Dr. Campbell of the People's Church of London, first in flux of words and therefore widely popular and renowned, is sure, very, very sure, that God can not be less just and kindly than ourselves, and would we not forthwith consign to bliss the souls of our dear dead, stretched upon the silent bivouac in our defense? Rev. Reynold E. Blight, speaking on October 6 in the Church of the People in Los Angeles, tells all and sundry with that authority which only a certified public Accountant and the Deity whose books he audits can be presumed to have: "The soldier who goes over the top wins heaven by his death. Heaven is not a locality with material streets and physical conditions, but a state of blessedness, of enlarged consciousness, of reward for work well done, and of splendid opportunity for future achievement." While Prof. Lodge, in *Raymond*, upon direct advices "from the other side," is likewise sure that heaven is very satisfactorily material and is comforted beyond measure, though not beyond words, that heavenly bricks are there in plenty for the habitations of the soul, and heavenly cigars and other creature comforts are provisioned, though, alas, not of the brand and aroma that we have been accustomed to here below.

Commenting on these religious *hors d'oeuvres*, Mr. W. T. Ellis, in writing on religious conditions among the armies, says, "Conventions have lost their grip. Nobody cares a 'cootie' for orthodoxy as such. Old usages and old creeds seem to have succumbed." All things, says *Current Opinion*, from the very existence of a Supreme Being to the right of a church to exist, have come up for revaluation, and no subject, it seems, is more earnestly discussed than that of the fate and the state of the dead. Mr. Ellis is himself in favor of prayers for the dead, though moved thereto, we gather, by the consideration that they stand in need of them. His sympathy makes him say, "Heaven is not a place where men cannot sin, but, rather, a place where they do not want to sin. And we cannot err in that—in asking for our beloved dead that they may never more want to sin."

Upon all these ideas, due to the stimulation of war upon our conceptions of the profoundest things and themes, the Philadelphia *Presbyterian* turns its dour orthodox eyes, and unrelentingly calls them "the errors of the ages." Mr. Ellis, it says, "is a Presbyterian elder, and fidelity to vows would suggest a different occupation. He has gathered up the errors of the ages, all of which have been exploded, and tries to make out that these are the

beliefs of the nations and armies now, and will be the prevailing faith of the new era to follow the war. He does not claim these as his own personal belief. But he circulates these errors without contradiction, and that is an effective but sneaking way of endorsement. But his statements meet with strong contradiction and challenge in the testimony of such men as Gypsy Smith, Chaplain Tiplady, and other evangelical workers." Necessity makes strange bed-fellows, and hard indeed must be the case of the Philadelphia *Presbyterian* when it is forced to avail itself of the unpredestined aid of "Gypsy" Smith and Chaplain Tiplady.

Contrast with the foregoing *potpourri*, the sane, elevated and noble conceptions advanced by Mr. A. P. Warrington, the head of the American Section of the Theosophical Society of which Mrs. Besant is President. Speaking on the subject of *The Door to the Inner Life*, Mr. Warrington said:

"The inner life is the spiritual life, and the spiritual life is the real life of man. The outer life is only a phase, a temporary condition wherein a part of the consciousness of the real man is focussed. The men who are offering their lives in the trenches today are coming into an experience of something so grand and huge and profoundly impressive that they have not the words to describe it. *They know not what in reality it is, but they have simply touched the common life of the souls of men, the inner life, the life beautiful, and this has been brought about through their sacrifices in service.* More real spiritual progress will be made for the good of the world at large through this war than mankind has begun to realize yet; and strange as it may seem, war also is a door to the inner life. It awakens men to the deeper realities."

Everyman's Chemistry by Ellwood Hendrick, and from the press of Harper & Brothers, pleases us immensely. Great as we can see its informative value to be to the everyday man in the street, we believe it is still more interesting to the student of Theosophy. It is pleasing and clear in style and content and entirely free from cant, pretense and the attribution of any species of infallibility to modern theories and modern knowledge. In all these respects the book is truly scientific—far more so than any of the apostles of modern speculation we have read, and it has been our unfortunate duty to read most of them. The writer of "Everyman's Chemistry" is under no illusions himself and consequently the lay reader is in no danger at his hands. Theosophists should find much of value in the book for two reasons quite aside from the instructions contained in its pages. In the first place because it will open their eyes immensely to the stores of practical occult knowledge hidden in the *Secret Doctrine* and the other writings of H. P. B. which students have for the most part swum in or sailed over rather than drunk, for they will find confirmation in abundance of the general statements of H. P. B. as well as see that modern research and laboratory methods are at best but blind applications of the principles she taught, while we, students, have the principles but make no applications of them. In this respect the scientific student is an example to any theosophist in that the former works diligently with few instruments while the theosophist, for the most part, works little though abundantly equipped. Secondly, it will give to the theosophical student some of that wholesome and sincere respect which H. P. B. had and often testified to for the genuine scientific student, and perhaps give us a little more inspiration and zeal to busy ourselves in the Great Science which we profess to believe and study.

Students of Theosophy, who, like the early Christians, are always looking and longing for some great event that shall free them and the world from all their weaknesses and all their sins, might profit by some comments on "Fiction and Life" in a recent newspaper editorial. Says the writer (in the *Los Angeles Times*):

The chief reason for the reader's interest in the characters of the hero and the villain is that they represent to him the clash of the good and evil forces constantly going on in his own heart. Every now and then there is published a book in the mystic strain, wherein the hero is made to pass through all manner of trials, temptations and initiations from which the author always brings him out victor over his lower selfhood. Readers of fiction sometimes imagine that they too might be masters of fate if life should offer them such definite choices as are presented to fictitious heroes, if their own issues were pointed out to them with equal clarity. *It is probable, however, that this feverish desire for a great test of one's power is only another method of trying to escape the common responsibilities of everyday existence.* As a rule, life's battles are neither fought nor won within a few days or weeks or months. Few of us are strong enough to struggle valiantly with big issues or to make supreme sacrifices, hence we are not called upon to do so. Yet every day in every life calls for its own small sacrifices; every hour brings its own problems to solve; every minute there confronts each of us some little evil to conquer; every second presents a duty. It is by dealing heroically with these apparently insignificant issues, by "being faithful in a few things" that mastery is attained and that one "becomes ruler over many things."

We have on every hand students of the "mysteries" who long for the hidden way across the threshold, who desire communications from Masters, who are seeking "initiation" and who "watch and pray" for some sort of a "coming Savior"—and who could not be trusted to close a door and do it properly. We have theosophical cooks who spoil the broth, theosophical bakers who spoil the bread, theosophical students who neither study nor work. Of theosophical parasites, theosophical beggars, theosophical tramps always looking for something to do and never finding it, of theosophical "professors" who profess much and practice not at all—of all these we have an abundance: "The poor ye have always with you." They are learned in treatise and parable and can recite you the story of the prodigal son with endless variations, but its practical application to them spells only a return to the "father" for another slice of the fatted calf. The "enemies of mankind" are our own laziness, conceit, and desire to get something for nothing, or at a discount. And then we talk of "karma" and prate of "self-induced and self-devised efforts."

HARVARD COLLEGE
DEC 18 1918

Phil 29.4



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

DECEMBER, 1918

No. 2

"Nothing is as bad as we think it is—nor ever will be."

CONTENTS

Have Animals Souls?	33
Self—Soul—Mind	40
Questions and Answers	41
The Origin of the Christmas Tree	45
The Mahomedan Tradition of Issa or Iesus	47
Extracts from Isis Unveiled	54
Around the Table	55
From the Secret Doctrine	57
On the Lookout	58

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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 psysical 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 multiplicity of worlds invisible and visible is unity in respect to the unity of God, for nothing else hath being. The Perfect seeth unity in multiplicity, and multiplicity in unity.—*Jemshid in the Desatir.*

THEOSOPHY

Vol. VII

DECEMBER, 1918

No. 2

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.

HAVE ANIMALS SOULS?*

(Continued from November.)

II.

What a chimera is man! what a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! the *glory and the scandal* of the universe!—PASCAL.

WE shall now proceed to see what are the views of the Christian Church as to the nature of the soul in the brute, to examine how she reconciles the discrepancy between the resurrection of a dead animal and the assumption that its soul dies with it, and to notice some miracles in connection with animals. Before the final and decisive blow is dealt to that selfish doctrine, which has become so pregnant with cruel and merciless practices toward the poor animal world, the reader must be made acquainted with the early hesitations of the Fathers of the Patristic age themselves, as to the right interpretation of the words spoken with reference to that question by St. Paul.

It is amusing to note how the Karma of two of the most indefatigable defenders of the Latin Church—Messrs. Des Mousseaux and De Mirville, in whose works the record of the few miracles here noted are found—led both of them to furnish the weapons now used against their own sincere but very erroneous views.¹

The great battle of the Future having to be fought out between the "Creationists" or the Christians, as all the believers in a special creation and a personal god, and the Evolutionists or the Hindus, Buddhists, all the Free-thinkers and last, though not least, most of

* This article was first printed by H. P. Blavatsky in *The Theosophist* for February, 1886.

¹ It is but justice to acknowledge here that De Mirville is the first to recognize the error of the Church in this particular and to defend animal life, as far as he dares do so.

the men of science, a recapitulation of their respective positions is advisable.

1. The Christian world postulates its right over animal life : (a) on the afore-quoted Biblical texts and the later scholastic interpretations ; (b) on the assumed absence of anything like divine or human soul in animals. Man survives death, the brute *does not*.

2. The Eastern Evolutionists, basing their deductions upon their great philosophical systems, maintain it is a sin against nature's work and progress to kill any living being—for reasons given in the preceding pages.

3. The Western Evolutionists, armed with the latest discoveries of science, heed neither Christians nor Heathens. Some scientific men believe in Evolution, others do not. They agree, nevertheless, upon one point : namely, that physical, exact research offers no grounds for the presumption that man is endowed with an immortal, divine soul, any more than his dog.

Thus, while the Asiatic Evolutionists behave toward animals consistently with their scientific and religious views, neither the church nor the materialistic school of science is logical in the practical applications of their respective theories. The former, teaching that every living thing is created singly and specially by God, as any human babe may be, and that it finds itself from birth to death under the watchful care of a wise and kind Providence, allows the inferior creation at the same time only a temporary soul. The latter, regarding both man and animal as the soulless production of some hitherto undiscovered forces in nature, yet practically creates an abyss between the two. A man of science, the most determined materialist, one who proceeds to vivisection a living animal with the utmost coolness, would yet shudder at the thought of laming—not to speak of torturing to death—his fellow-man. Nor does one find among those great materialists who were religiously inclined men any who have shown themselves consistent and logical in defining the true moral status of the animal on this earth and the rights of man over it.

Some instances must now be brought to prove the charges stated. Appealing to serious and cultured minds it must be postulated that the views of the various authorities here cited are not unfamiliar to the reader. It will suffice therefore simply to give short epitomes of some of the conclusions arrived at—beginning with the Churchmen.

As already stated, the Church *exacts* belief in the miracles performed by her great Saints. Among the various prodigies accomplished we shall choose for the present only those that bear directly upon our subject—namely, the miraculous resurrections of dead animals. Now one who credits man with an immortal soul independent of the body it animates can easily believe that by some divine miracle the soul can be recalled and forced back into the tabernacle it deserts apparently forever. But how can one accept the same possibility in the case of an animal, since his faith teaches him that the animal has

no independent soul, since it is annihilated with the body? For over two hundred years, ever since Thomas of Aquinas, the Church has authoritatively taught that the soul of the brute dies with its organism. What then is recalled back into the clay to reanimate it? It is at this juncture that scholasticism steps in, and—taking the difficulty in hand—reconciles the irreconcilable.

It premises by saying that the miracles of the Resurrection of animals are numberless and as well unauthenticated as “the resurrection of our Lord Jesus Christ.”* The Bollandists give instances without number. As Father Burigny, a hagiograph of the 17th century, pleasantly remarks concerning the bustards *resuscitated* by St. Remi—“I may be told, no doubt, that I am a *goose* myself to give credence to such “blue bird” tales. I shall answer the joker, in such a case, by saying that, if he disputes this point, then must he also strike out from the life of St. Isidore of Spain the statement that he resuscitated from death his master’s horse; from the biography of St. Nicolas of Tolentino—that he brought back to life a partridge, instead of eating it; from that of St. Francis—that he recovered from the blazing coals of an oven, where it was baking, the body of a lamb, which he forthwith resurrected; and that he also made *boiled* fishes, which he resuscitated, *swim in their sauce*; etc., etc. Above all he, the sceptic, will have to charge more than 100,000 eye-witnesses—among whom at least a few ought to be allowed some common sense—with being either liars or dupes.”

A far higher authority than Father Burigny, namely, Pope Benedict (Benoît) XIV, corroborates and affirms the above evidence. The names, moreover, as eye-witnesses to the resurrections, of Saint Sylvestrus, Francois de Paule, Severin of Cracow and a host of others are all mentioned in the Bollandists. “Only he adds”—says Cardinal de Ventura who quotes him—“that, as resurrection, however, to deserve the name requires the *identical* and *numerical* reproduction of the form,† as much as of the material of the dead creature; and as that form (or soul) of the brute is always annihilated with its body according to St. Thomas’ doctrine, God, in every such case finds himself obliged to create for the purpose of the miracle a new form for the resurrected animal; from which it follows that the resurrected brute was *not* altogether *identical* with what it had been before its death (*non idem omnino esse*).”¹

Now this looks terribly like one of the *mayas* of magic. However, although the difficulty is not absolutely explained, the following is made clear: the principle, that animated the animal during its life, and which is termed soul, being dead or dissipated after the death of the body, another soul—“a kind of an *informal* soul”—as the Pope and the Cardinal tell us—is *created* for the purpose of miracle by God; a soul, moreover, which is distinct from that of man, which is “an independent, ethereal and ever lasting entity”.

* *De Beatificatione, etc.*, by Pope Benedict XIV.

† In scholastic philosophy, the word “form” applies to the immaterial principle which informs or animates the body.

¹ *De Beatificatione, etc.*, I. IV. c. XI, Art. 6.

Besides the natural objection to such a proceeding being called a "miracle" produced by the saint, for it is simply God behind his back who "creates" for the purpose of his glorification an entirely new soul as well as a new body, the whole of the Thomasian doctrine is open to objection. For, as Descartes very reasonably remarks: "if the soul of the animal is so distinct (in its immateriality) from its body, we believe it hardly possible to avoid recognizing it as a spiritual principle, hence—an intelligent one."

The reader need hardly be reminded that Descartes held the living animal as being simply an automaton, a "well wound up clock-work," according to Malebranche. One, therefore, who adopts the Cartesian theory about the animal would do as well to accept at once the views of the modern materialists. For, since that automaton is capable of feelings, such as love, gratitude, etc., and is endowed as undeniably with memory, all such attributes must be as materialism teaches us "properties of matter." But if the animal is an "automaton," why not Man? Exact science—atomy, physiology, etc.,—finds not the smallest difference between the bodies of the two; and who knows—justly enquires Solomon—whether the spirit of man "goeth upward" any more than that of the beast? Thus we find metaphysical Descartes as inconsistent as any one.

But what does St. Thomas say to this? Allowing a soul (*anima*) to the brute, and declaring it *immaterial*, he refuses it at the same time the qualification of *spiritual*. Because, he says: "it would in such case imply *intelligence*, a virtue and a special operation reserved only for the human soul." But as at the fourth Council of Lateran it had been decided the "God had created two distinct substances, the corporeal (*mundanum*) and the spiritual (*spirituale*), and that something incorporeal must be of necessity spiritual, St. Thomas had to resort to a kind of compromise, which can avoid being called a subterfuge only when performed by a saint. He says: "This soul of the brute is neither spirit, nor body; it is of a middle nature."* This is a very unfortunate statement. For elsewhere, St. Thomas says that "all the souls—even those of plants—have the substantial form of their bodies," and if this is true of plants, why not of animals? It is certainly neither "spirit" nor pure matter, but of that essence which St. Thomas calls "a middle nature." But why, once on the right path, deny it survivance—let alone immortality? The contradiction is so flagrant that De Mirville in despair exclaims, "Here we are, in the presence of three substances, instead of the two, as decreed by the Lateran Council!", and proceeds forthwith to contradict, as much as he dares, the "Angelic Doctor."

The great Bossuet in his *Traité de la Connoissance de Dieu et de soi même* analyses and compares the system of Descartes with that of St. Thomas. No one can find fault with him for giving the preference in the matter of logic to Descartes. He finds the Carte-

* Quoted by Cardinal de Ventura in his *Philosophie Chrétienne*, Vol. II. p. 386. See also De Mirville, *Résurrections animales*.

sian "invention"—that of the automaton,—as "getting better out of the difficulty" than that of St. Thomas, accepted fully by the Catholic Church; for which Father Ventura feels indignant against Bossuet for accepting "such a miserable and puerile error." And, though allowing the animals a soul with all its qualities of affection and sense, true to his master St. Thomas, he too refuses them intelligence and reasoning powers. "Bossuet," he says, "is the more to be blamed, since he himself has said: 'I foresee that a great war is being prepared against the Church under the name of Cartesian philosophy.'" He is right there, for out of the "sentient matter" of the brain of the brute animal comes out quite naturally Locke's *thinking matter*, and out of the latter all the materialistic schools of our century. But when he fails, it is through supporting St. Thomas' doctrine, which is full of flaws and evident contradictions. For, if the soul of the animal is, as the Roman Church teaches, an informal, immaterial principle, then it becomes evident that, being independent of physical organism, it cannot "die with the animal" any more than in the case of man. If we admit that it subsists and survives, in what respect does it differ from the soul of man? And that it is eternal—once we accept St. Thomas' authority on any subject—though he contradicts himself elsewhere. "The soul of man is immortal, and the soul of the animal perishes," he says (*Somma*, Vol. V. p. 164),—this, after having queried in Vol. II of the same grand work (p. 256) "are there any beings that re-emerge into nothingness?" and answered himself:—"No, for in the Ecclesiastes it is said: (iii. 14) Whatsoever God doeth, it shall be for ever. With God there is no variableness (James I. 17.)" "Therefore," goes on St. Thomas, "neither in the natural order of things, nor by means of miracles, is there any creature that re-emerges into nothingness (is annihilated); *there is naught in the creature that is annihilated*, for that which shows with the greatest radiance divine goodness is the perpetual conservation of the creatures."¹

This sentence is commented upon and confirmed in the annotation by the Abbé Drioux, his translator. "No;" he remarks—"nothing is annihilated; it is a principle that has become with modern science a kind of axiom."

And, if so, why should there be an exception made to this invariable rule in nature, recognized both by science and theology,—only in the case of the soul of the animal? Even though *it had no intelligence*, an assumption from which every impartial thinker will ever and very strongly demur.

Let us see, however, turning from scholastic philosophy to natural sciences, what are the naturalist's objections to the animal having an intelligent and therefore an independent soul in him.

"Whatever that be, which thinks, which understands, which acts, it is something celestial and divine; and upon that account must necessarily be eternal," wrote Cicero, nearly two millenniums ago. We should understand well, Mr. Huxley contradicting the

¹ *Somma*—Drioux edition in 8 vols.

conclusion,—St. Thomas of Aquinas, the “king of the metaphysicians,” firmly believed in the miracles of resurrection performed by St. Patrick.*

Really, when such tremendous claims as the said miracles are put forward and enforced by the Church upon the faithful, her theologians should take more care that their highest authorities at least should not contradict themselves, thus showing ignorance upon questions raised nevertheless to a doctrine.

The animal, then, is debarred from progress and immortality, because he is an automaton. According to Descartes, he has no intelligence, agreeably to mediæval scholasticism; nothing but instinct, the latter signifying involuntary impulses, as affirmed by the materialists and denied by the Church.

Both Frederic and George Cuvier have discussed amply, however, on the intelligence and the instinct in animals.¹ Their ideas upon the subject have been collected and edited by Flourens, the learned Secretary of the Academy of Sciences. This is what Frederic Cuvier, for thirty years the Director of the Zoological Department and the Museum of Natural History at the *Jardin des Plantes*, Paris, wrote upon the subject. “Descartes’ mistake, or rather the general mistake, lies in that no sufficient distinction was ever made between intelligence and instinct. Buffon himself had fallen into such an omission, and owing to it every thing in his Zoological philosophy was contradictory. Recognizing in the animal a feeling superior to our own, as well as the consciousness of its actual existence, he denied it at the same time thought, reflection, and memory, consequently every possibility of having thoughts (Buffon. *Discourse on the Nature of Animals*, VII, p. 57).” But, as he could hardly stop there, he admitted that the brute had a kind of memory, active, extensive and more faithful than our (human) memory (*Id. Ibid.*, p. 77). Then, after having refused it any intelligence, he nevertheless admitted that the animal “consulted its master, interrogated him, and understood perfectly every sign of his will.” (*Id. Ibid.*, Vol. X, *History of the Dog*, p. 2.)

A more magnificent series of contradictory statements could hardly have been expected from a great man of science.

The illustrious Cuvier is right therefore in remarking in his turn, that “this new mechanism of Buffon is still less intelligible than Descartes’ automaton.”*

* St. Patrick, it is claimed, has Christianized “the most Satanized country of the globe—Ireland, ignorant in all save magic,”—into the “Island of Saints,” by resurrecting “sixty men dead years before.” *Suscitavit sexaginta mortuos* (Lectio I. ii. from the *Roman Breviary*, 1520). In the M.S. held to be the famous confession of that saint, preserved in the Salisbury Cathedral (*Descript. Hibern.* I. II. C. 1), St. Patrick writes in an autograph letter: “To me the last of men, and the greatest sinner, God has, nevertheless, given, against the magical practices of this barbarous people the gift of miracles, such as had not been given to the greatest of our apostles—since he (God) permitted that among other things (such as the resurrection of animals and creeping things) I should *resuscitate dead bodies reduced to ashes since many years.*” Indeed, before such a prodigy, the resurrection of Lazarus appears a very insignificant incident.

¹ More recently Dr. Romanes and Dr. Butler have thrown great light upon the subject.

* *Biographie Universelle*, Art. by Cuvier on Buffon’s Life.

As remarked by the critic, a line of demarcation ought to be traced between instinct and intelligence. The construction of beehives by the bees, the raising of dams by the beaver in the middle of the naturalist's dry floor as much as in the river, are all the deeds and effects of instinct for ever unmodifiable and changeless, whereas the acts of intelligence are to be found in actions evidently thought out by the animal, where not instinct but reason comes into play, such as its education and training calls forth and renders susceptible of perfection and development. Man is endowed with reason, the infant with instinct; and the young animal shows more of both than the child.

Indeed, every one of the disputants knows as well as we do that it is so. If any materialist avoid confessing it, it is through pride. Refusing a soul to both man and beast, he is unwilling to admit that the latter is endowed with intelligence as well as himself, even though in an infinitely lesser degree. In their turn the churchman, the religiously inclined naturalist, the modern metaphysician, shrink from avowing that man and animal are both endowed with soul and faculties, if not equal in development and perfection, at least the same in name and essence. Each of them knows, or ought to know that instinct and intelligence are two faculties completely opposed in their nature, two enemies confronting each other in constant conflict; and that, if they will not admit of two souls or principles, they have to recognize, at any rate, the presence of two potencies in the soul, each having a different seat in the brain, the localization of each of which is well known to them, since they can isolate and temporarily destroy them in turn—according to the organ or part of the organs they happen to be torturing during their terrible vivisections. What is it but human pride that prompted l'opé to say:—

"Ask for whose end the heavenly bodies shine;
Earth for whose use? Pride answers, 'Tis for mine.
For *me* kind nature wakes her genial power,
Suckles each herb, and spreads out every flower.

* * * * *

For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My footstool earth, my canopy the skies!"

And it is the same unconscious pride that made Buffon utter his paradoxical remarks with reference to the difference between man and animal. That difference consisted in the "absence of reflection, for the animal", he says, "does not feel that he feels." How does Buffon know? "It does not think that it thinks," he adds, after having told the audience that the animal remembered, often deliberated, compared and chose!¹ Who ever pretended that a cow or a dog could be an idealogist? But the animal may think and know it thinks, the more keenly that it cannot speak, and express its thoughts.

¹ *Discours sur la nature des Animaux.*

How can Buffon or any one else know? One thing is shown however by the exact observations of naturalists and that is, that the animal is endowed with intelligence; and once this is settled, we have but to repeat Thomas Aquinas' definition of intelligence—the prerogative of man's immortal soul—to see that the same is due to the animal.

But in justice to *real* Christian philosophy, we are able to show that primitive Christianity has never preached such atrocious doctrines—the true cause of the falling off of so many of the best men as of the highest intellects from the teachings of Christ and his disciples.

H. P. BLAVATSKY.

(*To be concluded.*)

SELF—SOUL—MIND*

ATMA—BUDDHI—MANAS.

Katha Upanishad 1, 3.

Know Self as Master of the Chariot, and body as the chariot;
 Know Soul as Charioteer, Mind also as the reins.
 The powers, they call the horses, sensuous things their roads;
 Self—powers—Mind united—this, say the wise, is the Enjoyer.
 He who is not full of knowledge, with Mind ever ununited;
 His powers are unswayed, like the charioteer's unruly horses.
 But he who is full of knowledge, with Mind ever united;
 His powers are swayed, like the charioteer's well-ruled horses.
 He who is not full of knowledge, with Mind unruléd, ever impure;
 He gains not that Rest,—he returns to circling birth and death.
 But he who is full of knowledge, with Mind well ruled, ever pure;
 He gains that Rest wherefrom he is not born again.
 He who firmly grasps Mind, the reins, like a charioteer full of knowledge;
 He gains the Path,—that supreme Rest of the pervading Power.
 Than the powers, the impulses are higher; than the impulses Mind is higher;
 Than Mind, Soul is higher; than Soul is higher the great Self.
 Than the great Self, the Unmanifest is higher; than the Unmanifest, Spirit is higher;
 Than Spirit, none is higher at all; this is the end, the supreme way.

* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, September-October, 1895.

QUESTIONS AND ANSWERS

CHAPTER VI.

(Continued.)

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

Q. What is the difference between the Astral Plane and the Astral Light?

A. The Astral Light is the invisible plane or region that surrounds our earth—as it does every other; it is a subtle essence visible only to a clairvoyant eye, and the lowest but one (the physical) of the Seven Kosmic Principles. Being the lowest envelope in which the earth floats, and by which the latter is permeated, it is the receiver and container of every evil influence; it can only give out what it receives; it is the "storehouse" so to speak of the moral and physical emanations of humanity; these converted into their subtlest essence, are radiated back intensified and become epidemics, moral, psychic, and physical. It corresponds to the *Linga Sarira*, or Astral Double, in Man, which is the storehouse of the individual's moral, psychic and physical tendencies.

A "plane" is a field of action; we speak of acting on the *physical* plane, *astral* plane, *kamic*, *manasic*, or *spiritual* planes.

Q. Does it affect mankind as a whole?

A. The general effect is ever present; each being is affected according to the attractions he sets up either consciously or unconsciously; the unconscious is due to past karma, the conscious to the setting up of new causes.

Q. If a man thinks high ideals would he attract high ideals?

A. High ideals do not exist of themselves, they are aspirations of individuals, so it would not be a true concept to imagine that there is a storehouse of high ideals somewhere which we can draw upon; we have to perceive, create, and act towards high ideals, in which case our aspirations are re-inforced by the ideals of others upon the same plane of thought and action, due to the interdependence and common spiritual nature of all beings.

Q. Is there any special effort indicated in making a vow or pledge, as stated in the chapter?

A. A vow must be in some direction and for some end in view; this implies special effort. In the Introduction to *Patanjali's Yoga Aphorisms*, Wm. Q. Judge speaks of "a firm position assumed with the end in view of union with the Higher Self." To take this position one must understand the principles of Man and of Nature; our study of the "Ocean" and other works of the Teachers leads in the direction of this special effort, which is in reality the end in view of all our study.

Q. The statement is made that "The God within begins with Manas, or Mind"; what does that mean?

A. There is no action unless there is a being to act or feel its effects; *Manas* is the mani-festing or creative power of the being, the active potency or creator. So far as manifestation is concerned it is the "God within," for manifestation begins with that principle.

Q. Can we work on this physical plane without the principle of Kama?

A. We are at that stage of evolution where the principle of *Kama*, or Desire, prevails generally; this is because "the God within" has become involved in sentient physical existence and while in that transitory existence sets the causes in motion that inevitably bring the being back to a similar state and condition. In physical existence the state of any human being may be *Buddhi-Manasic*, or *Kama-Manasic*; it is *Manasic* action in both cases, but in the former the action is of the nature of the Spiritual Self, while the latter is action performed from a basis of personal desire and selfishness. We can and should act on this plane from a better basis than personal desire; the object of all our studies is to accomplish this and help others to do likewise.

Q. If the Masters can work without the principle of Kama on this plane, why can't we?

A. Because we continue acting from the basis of personal or physical desire; "Freedom from bondage comes from renunciation of self-interest in the fruits of one's action." There is a gulf between the motive of self-interest and that which seeks the good of all creatures and nothing for self. The Masters have the knowledge and power to act on any plane because of Their Selflessness. *Kama* is not a means by which action takes place on this plane, but the motive which governs the action.

Q. How can any being contact matter without the principle of Kama?

A. As said before, *Kama* is not an instrument or means by which action or contact takes place, it is a basis or motive in use by the actor; the *instruments* are the astral and physical body. The astral body is a transitory aspect of the substance of the Inner Man

in all cases where the "personality" has not been reduced to a cipher as a basis for conscious action. The exceptions are where the being has formed a "permanent astral" (see "*Culture of Concentration*"). It may be conceived that the Masters have a permanent astral and something more, by which any kingdom of nature or state of matter may be contacted.

Q. When we conquer the tendency to have "the blues" have we lost that Karma?

A. We must get the fact clearly in mind that Karma is Action with its consequent re-action; that the re-action is not something different or separate from the action, but a continuation of it. Karma therefore includes all actions, good or bad, remedial or otherwise. When we remedy a defect, we do it by some action and we receive the consequent re-action; Karma is the Law of "sowing and reaping"; getting the exact results of our thoughts, words, and deeds. We never lose the power to act, so how could we lose our Karma? We are Karma.

Q. Then holding the idea of joy instead of despondency is an affirmation is it not?

A. No it is not. It is a holding to the happiest moment of one's life, an actual experience that we have had, and not an affirmation of something we imagine.

Q. Then you do not deny "the blues"?

A. Neither affirmation or denial is used. It is folly to deny what we have actual experience of; such denial is simply lying to ourselves and brings us nothing but ignorance and misery in the end. What is needed is knowledge, and knowledge comes only by experience; we must learn to discriminate between that which makes for the highest good and that which holds us back; we could not know pleasure without having known pain; good, without evil; health, without sickness, etc.; it is only through the "pairs of opposites" that we know anything. Knowledge is acquired only through experience; it cannot be "affirmed"; nor can any "denial" take away from an individual what he actually knows.

Q. Can anyone save another?

A. No being, however high, can do that. But one with knowledge can show another how to obtain the knowledge he has gained; by following the path that leads to wisdom the ignorant become wise. There is no other way.

Q. In the state of Kama Rupa we have to overcome and throw off all those desires that we have in the physical body. Is that correct?

A. Presuming that it is well understood that the *Kama Rupa* is only formed *after death*, and is, as the name implies, the "body of desire", the prevailing action is along the line of desire in that body while the being is tied to it; but just as we died out of the physical

body in which we created the tendencies of the *Kama Rupa*, so we in time die out of the *Kama Rupa* and ascend to the *Devachanic* state or condition. Neither in *Kama-Loca*, nor in *Devachan*, have we the power to throw off the tendencies we have created during our life-time in the body; in one, we experience the evil effects, and in the other the good effects of "the life last lived". The only time we have in which to establish good causes, is during life-time in the body.

Q. Does dying out of the Kama-Rupa end those desires?

A. It does not. If we have not corrected or eliminated those "desires" during our life-time, we will have the tendency to do as we did before, when we once more enter a new physical body. These "desires" are not caused by the physical body, the astral body or *Kama Rupa*, but by ourselves as conscious beings while occupying a body. There is no salvation after death.

Q. In the process of evolution we rise by means of this lower principle of desire, and then we have to crush out that same principle. Am I right?

A. No, you have a wrong conception of Evolution, it would seem. Evolution, properly speaking, is the unfolding or growth of consciousness. All beings begin as, let us say, a spark of consciousness. Growth or unfolding comes from conscious experience, beginning in the highest state of manifested matter and by the action of consciousness, producing more and more concrete states of matter until the physical is reached. Evolution begins from above and descends to the lower, then, when the lower is conquered, that is to say, is known in its true relation to the being involved, and use is made of the lower instruments according to the behests of the Spirit, the ascent is made plus the experience gained. Personal, selfish desire is the outcome of ignorance of our real nature and goal; because of this ignorance we set in motion those causes which re-produce the desire for sentient existence with all its selfish expressions. We do not rise by selfish desires, we do not progress by means of them; we become involved in them. Knowledge and effort in the right direction will alone free us from our self-made bonds.

Q. How long does the Ego stay in Devachan?

A. As *Devachan* is an effect of the life last lived, even if the "effect" is that of the highest and best of that life, the stay in that state varies in kind, quality and duration with each Ego. It may vary from thousands of years, to a very short period; but it must be remembered that "time" to the "departed" is not measured by the earth's rotation, but by the changes in consciousness experienced: "a day is as a thousand years, and a thousand years as one day".

Q. I think it is very discouraging to say the least.

A. It ought not to be when we realize that it is altogether in our own hands. Whatever comes to us whether good or bad arises

from our own thoughts, words and deeds. Discouragement might be felt by those who would like to get what they have not merited, but those who see the truth and do their whole duty see no discouragement anywhere.

Q. What does it mean by the bridge between the Higher and Lower Manas?

A. Any bridge has to be constructed. *Manas* is the power to think and create. "Higher" means thought and creation from a spiritual basis; "Lower" from a personal, physical, and selfish basis. The real basis and cause lies in the "Higher"; it should be the nature of the "Lower" to express the "Higher", and we, who are now in the self-made bonds of the "Lower" have to begin to act in accordance with the nature of the "Higher". We do this by Thought and effort, acting for and as the One Self in all that we think, do or say; in this way we make the "bridge" that joins the "Lower" to the "Higher".

Q. Can you say that you have formed this bridge?

A. I can't say, because a categorical answer would do no good, but I think this may be said, that everyone who studies and applies Theosophy, from the very first begins the building of this bridge; every thought in that direction supplies material for the building, and the time must come—if persistent effort is made—when the "builder" will by means of the bridge have one domain instead of two; will live a conscious life in Spirit, even while occupying temporary bodies of flesh.

THE ORIGIN OF THE CHRISTMAS TREE*

THE custom of the Christmas tree is a very recent institution. It is of a late date not only in Russia, but also in Germany, where it was first established and whence it spread everywhere, in the New as well as in the Old World. In France the Christmas tree was adopted only after the Franco-German war, later therefore than 1870. According to Prussian chronicles, the custom of lighting the Christmas tree as we now find it in Germany was established about a hundred years ago. It penetrated into Russia about 1830, and was very soon adopted throughout the Empire by the richer classes.

It is very difficult to trace the custom historically. Its origin belongs undeniably to the highest antiquity. Fir trees have ever been held in honour by the ancient nations of Europe. As ever-green plants, and symbols of never-dying vegetation, they were sacred to the nature-deities, such as Pan, Isis and others. According to ancient folklore the pine was born from the body of the nymph *Pitys*² (the Greek name of that tree), the beloved of the gods Pan

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1891.

¹ From an article by Dr. Kaygorodoff in the *Novoyé Vremya*.

² A nymph beloved by the god Pan and changed into a fir tree.—[Ebs. *Lucifer*.]

and Boreas. During the vernal festivals in honour of the great goddess of Nature, fir trees were brought into the temples decorated with fragrant violets.

The ancient Northern peoples of Europe had a like reverence for the pine and fir trees in general, and made great use of them at their various festivals. Thus, for instance, it is well known that the pagan priests of ancient Germany, when celebrating the first stage of the sun's return toward the vernal equinox, held in their hands highly ornamented pine branches. And this points to the great probability of the now Christian custom of lighting Christmas trees being the echo of the pagan custom of regarding the pine as a symbol of a solar festival, the precursor of the birth of the Sun. It stands to reason that its adoption and establishment in Christian Germany imparted to it a new, and so to speak, Christian form.* Thence fresh legends—as is always the case—explaining in their own way the origin of the ancient custom. We know of one such legend, remarkably poetical in its charming simplicity, which purports to give the origin of this now universally prevailing custom of ornamenting Christmas trees with lighted wax tapers.

Near the cave in which was born the Saviour of the world grew three trees—a pine, an olive, and a palm. On that holy eve when the guiding star of Bethlehem appeared in the heavens, that star which announced to the long-suffering world the birth of Him, who brought to mankind the glad tidings of a blissful hope, all nature rejoiced and is said to have carried to the feet of the Infant-God her best and holiest gifts.

Among others the olive tree that grew at the entrance of the cave of Bethlehem brought forth its golden fruit; the palm offered to the Babe its green and shadowy vault, as a protection against heat and storm; alone the pine had nought to offer. The poor tree stood in dismay and sorrow, vainly trying to think what it could present as a gift to the Child-Christ. Its branches were painfully drooping down, and the intense agony of its grief finally forced from its bark and branches a flood of hot transparent tears, whose large resinous and gummy drops fell thick and fast around it. A silent star, twinkling in the blue canopy of heaven, perceived these tears; and forthwith, confabulating with her companions—lo, a miracle took place. Hosts of shooting stars fell down, like unto a great rain shower, on the pine until they twinkled and shone from every needle, from top to bottom. Then trembling with joyful emotion, the pine proudly raised her drooping branches and appeared for the first time before the eyes of a wondering world, in most dazzling brightness. From that time, the legend tells us, men adopted the habit of ornamenting the pine tree on Christmas Eve with numberless lighted candles.

*As in the case of many other such customs, and even dogmas, borrowed and preserved without the least acknowledgment. If the source is now confessed, it is because in the face of research and discovery it can no longer be helped.—[Eps. *Lucifer*.]

THE MAHOMEDAN TRADITION OF ISSA OR IESUS*

From the Persian of Mirkhond, 1432-1498 A. D.

IT is related after Solmân the Persian that, when all the sick of Nassibin had been healed, the people requested Issa to resuscitate a dead man. His lordship said: "Whatever deceased person you may point out I shall recall him to life by the permission of the Living Immortal One".

They said: "Sâm, the son of Nuh, is our ancestor; his corpse is not far from this place, if thou consentest to resuscitate it by thy sublime breathings". Issa agreed, and the people conducted him to a tomb where the Spirit of Allah [*i. e.*, Jesus] fell on his knees raising his hands in supplication.

After he had terminated his devotions, he called out to Sâm, by the command of the Creator of heaven and earth, whereon the soil moved and opened, when a man with a gray head and beard issued from the tomb, and said: "I obey, O Spirit of Allah".

Then he harangued those present as follows:

"O people, this is Issa, the son of the blessed virgin Mariam, the spirit of Allah, and His word which he is preaching. You must believe in his prophetic dignity and follow him".

Issa asked Sâm:

"In your time the hair of men never became gray; how is this [that yours is so]?"

He replied:

"When I heard thy voice, I thought that the resurrection was at hand, and I was so awed that my hair turned gray".

Issa again asked:

"How many years is it since thou art dead?" Sâm replied: "Four thousand years".

Issa continued: "I shall pray that Allah—whose name be extolled—may allow thee to live for some time".

Sâm [however] replied: "Since it will, after all, be necessary to taste the unpleasant beverage of death, I wish not for this miserable life, and I still remember my agonies of death. I beseech thee to implore the Almighty—whose name be extolled—to receive me into the propinquity of His mercy". Issa then prayed, Sâm returned to his former condition, and the particles of earth again united [and covered him].

Solmân the Persian narrated that, when the King of Nassibin and his people had witnessed this miracle, he with his army, followers and subjects believed in Issa.

One of the strange events and wonderful prodigies of Issa—upon whom be peace—was the appearance and descent of the table which took place as follows:

* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, November, 1894.

The apostles who were always with Issa, happened on a certain occasion to be hungry, with a great multitude of people, when they were travelling. All the people asked Issa to beseech the Almighty Creator to send down from heaven a table full of victuals; the apostles however rejected this proposal, but the people urged them to acquaint Issa with their wish, wherefore the Messiah was informed of their request.

He whose name be glorified has said:

"The apostles said: O Issa, son of Mariam, is thy Lord able to cause a table to descend to us from heaven? He answered: "Fear Allah if ye be true believers".

The apostles replied in the words of the people: "We deny not the power of Allah, but we wish to eat of that table, to comfort our thoughts and so increase our faith in thy words, so that we may be convinced, that thou art indeed the messenger of Allah and that thy words are true. After having eaten of the table we shall all be compelled to acknowledge the unity and omnipotence of Allah, as well as the truth of thy prophecy and messengership".

Some have, with reference to the words "that we may be witnesses thereof", asserted that they imply a pledge of the people to bear testimony in his favor, on their return to the children of Esrâil.

After they had repeatedly proffered their request, Issa—upon whom be peace—humbly supplicated saying: "O Allah our Lord cause a table to descend to us from heaven, that [the day of its descent] may become a festival unto us, unto the first of us, and unto the last of us as a sign from Thee; and also to provide food for us, for Thou art the best provider".

When Issa had finished his prayers, the revelation descended: "I have granted thy request and have sent a table, but whoever shall, after having seen it, become ungrateful, shall be chastised by Me, as no one of the inhabitants of the world has been punished ere this". By the words "inhabitants of the world", the people of that age are meant. Issa informed the people of this revelation and they said: "Whoever is ungrateful is worthy of punishment".

Then a table descended from heaven, by the prayers of Issa, over it there was a cloud and also under it. The descent took place slowly, until at last the table became stationary in front of Issa—upon whom be peace—and its fragrant exhalations gratified the senses of all present. Issa and his apostles bowed their heads in adoration and he said: "Let one of you who is most beneficent, and who is most confident of the power of God, arise and remove the cover that we may see the bounties of the Lord, and thank Him for them".

The apostles replied: "Thou art the most fit and worthy to perform this act". Accordingly the Lord Issa fell upon his knees, prayed and removed the cover, after uttering the words: "In the name of Allah the best provider of food".

The people then approached and beheld a table of pure gold, forty cubits long and as many broad, standing on four legs. Upon it they perceived a red cloth, on which there was a roasted fish without scales or fins from which fat was flowing. Around it they saw all kinds of vegetables except onions and leeks. Near the head of the fish there was some salt and near its tail some vinegar. Around it there were five loaves of bread, on each of which there were a few olives, five pomegranates, and two dates.

Shimayûn asked: "O spirit of Allah! is this the food of paradise or of the world?"

Issa replied: "Of neither, but it has descended from heaven". Then the Messiah continued: "Eat ye and pronounce the name of Allah over it".

The apostle said: "O prophet of God begin thou to eat first". Issa refused, and said: "Let every one eat of it who has asked". From the refusal of Issa the apostles knew that the descent of the table was connected with a Divine chastisement [that would follow].

Therefore they agreed with the spirit of Allah [not to eat].

Issa then invited the people, whereon many rich and poor and sick assembled round the table. Every blind man who ate of that food recovered his sight and every sick person was cured of his disease. Immense crowds partook of the food of that table which, however, remained in its first state so that nothing appeared to have been consumed.

According to a tradition the said table descended from heaven during forty days, and again ascended at sunset. Issa caused the people daily to partake of the food, until the revelations arrived that none but orphans, poor, and sick persons be allowed to eat of that food.

This command was deemed very unjust by the rich, and some of them said: "This is not the table of God", whilst others also suspected that it had not descended from heaven.

On that occasion the following divine allocution reached Issa: "On account of the promise that I have made I shall punish the doubters and the ungrateful". It is recorded according to one tradition that after Issa had informed them of the imminent chastisement, four hundred individuals arose one morning from their beds, changed into hogs. They then began to pick up offal from dung-hills, came to Issa, laid their heads on the ground, wept tears of repentance on Issa, who called everyone by his name saying: "Thou art such and such a one", which words they confirmed by affirmatively nodding their heads; but after the expiration of three nights and days they gave up their ghosts in the most opprobrious manner.

When the Jews accused his prophetic lordship of falsehood and expelled him from the city, Issa departed with Mariam, and arrived in one of the villages of Syria, where they alighted at the house of one of the nobles of that country, who treated them with respect and kindness, requesting them to take up their abode with him.

One day the gentleman of the house happened to return home full of sadness and grief. He informed Mariam that his distress originated from the fact of the King's desire—who was an oppressor, and accustomed to pay a visit to one of his subjects every evening and to carouse in his house—of spending the night in his abode, and that he had neither the wealth nor power required for entertaining the King with his retinue and servants.

Mariam, who sympathized with the landlord, requested Issa to remedy this difficulty; Issa, however, replied: "This is connected with a great trial". Mariam replied: "This man has great claim to our protection; there is no need to be apprehensive of any trial". The Messiah then complied with his mother's request, ordered the vessels and pots to be filled with water before the banquet, and supplicated the Omnipotent Creator, whereon the vessels became all filled with meat, and the pots with generous red wine, whilst the table was full of bread.

After eating, the King quaffed a bumper, and found that he had tasted delicious wine, the like of which he had never drunk before. He therefore asked his host where he had obtained it, whereon the latter named a certain village; but the King assured him that this wine could not be compared with that of the same place and advised him to tell the truth.

Then the landlord mentioned another town, which so incensed the King that the poor man's life was in danger. He then confessed that in his vicinity there was a youth who had no father, and that anything that he asked from the Almighty Creator was granted, and that all these victuals, together with the wine, had been produced from the invisible world.

The King immediately called for Issa, and wanted him to pray that his son and successor to the throne who had lately died might be resuscitated to life. Issa replied: "If the prince returns to life, thy royalty will be endangered". The King rejoined: "After seeing him, I shall dread no misfortune". Issa continued: "I shall resuscitate the prince to life on the condition that no one shall be allowed to expel me from this country". The King assented, whereon Issa prayed, resuscitated the prince to life, and after performing this miracle departed to another place.

When the son of the king was again alive, the people said: "The oppression of this tyrant has reduced us to extremities; we hoped however that we should be relieved by his death, but now there is no doubt that the son will after the demise of his father renew his opprobrious habits. The remedy therefore is to kill both the father and the son, so as at once to get rid of their violence and tyranny".

They all agreed, and executed their design by drawing the sword of opposition from its scabbard, and exterminating both of them.

After Issa and Mariam had left the said village, they met a Jew who possessed two loaves of bread, while they had only one.

Issa said to the Jew, "Let us have all our provisions in common". The Jew assented, but when he perceived that Issa had only one loaf, he repented of his promise, and during the night secretly disposed of the other loaf.

In the morning Issa told his companion to produce his food, but he shewed only one loaf, whereon Issa asked: "Where is the other?"

But he replied: "I had no other loaf except this one". The Messiah said nothing more, but after they had traveled awhile, they reached a spot where a man was pasturing sheep, and he accosted him with the words: "Owner of the sheep! shew me hospitality".

The shepherd agreed and said: "Tell thy companion to pick out a sheep and to kill it".

Issa then ordered the Jew to kill and roast a sheep, but added: "We must eat it but preserve its bones". After they had finished the repast Issa collected all the unbroken bones, put them into the hide, struck the latter with his staff, saying: "Arise by the command of Allah". The sheep then immediately became alive and Issa said to the shepherd: "Take thy sheep".

The man asked in astonishment: "Who art thou?"

He replied: "I am Issa, the son of Mariam".

The shepherd rejoined: "Thou art a sorcerer about whom we have heard".

After thus insulting him he ran away from Issa, who, when he had performed this miracle, asked the Jew: "Thou hast had two loaves, what hast thou done with the other?"

The Jew, however, swore that he had never more than one loaf. Issa again became silent and they departed also from that place.

Whilst they were journeying they happened to meet a fellow who had several kine. Issa took a calf from him which they slaughtered, roasted, and consumed, whereon the spirit of Allah again resuscitated the calf, as he had done before [to the sheep], and surrendered it to its owner. After that he asked the Jew for the missing loaf, but received the same answer as before. Then they again traveled by common consent, until they separated.

The King of the said town was reposing on the couch of sickness, and his physicians having been unable to cure him, he punished them. When the Jew heard of this matter, he procured a cane resembling the staff of Issa and went to the palace with the intention of imitating him.

He said to the courtiers: "I shall heal your patient, and if he be dead, I shall resuscitate him".

They accordingly led him to the bed of the King, whose feet he repeatedly struck with his staff, and said: "Arise by the command of Allah", but it was of no use.

When his inability to revive the King became evident, the courtiers accused him of having slain their master, and suspended him upside down from a gibbet.

When Issa heard of what had happened he went to the place

of execution, where he saw the Jew with a rope round his neck, and the people wanting to drop him from the head to the foot of the gallows.

Issa said: "If you desire the King to be recalled to life, leave my friend alone".

They replied: "This is our wish, and when the King is again alive we shall let go thy friend".

Issa then prayed to the Lord of Magnificence, resuscitated the King, and delivered the Jew from his scrape.

They departed together, and the Jew having escaped death, said to Issa: "By saving me from death thou hast so highly obliged me, that I swear by Allah never to leave thy service".

The Messiah—upon whom be peace—replied: "I adjure thee by the true God who has resuscitated the sheep and the calf, after we had roasted and eaten them; by that God who resuscitated the King after he had died, and who has granted thee life after having been on the gallows; tell me how many loaves thou hadst in thy possession when beginning to accompany me?" The Jew again swore an oath that he never had more than one loaf. Issa then again placed the seal of taciturnity upon his mouth, and they continued the journey together.

They happened to see a place where a wild beast had, whilst digging about, found a treasure, of which no one had become cognizant till that day.

The Jew asked Issa: "Leaving this treasure untouched, where are we going?"

Issa replied: "Cease these words, for this is the decree of fate, that several persons must perish on account of this treasure".

The Jew having no means of resistance, went in obedience to, and with, the spirit of Allah. After they had departed four men arrived near the treasure, two of whom then went to the city to purchase food and drink, as well as to procure the utensils necessary for the removal of the treasure. The two remaining men had conspired with each other to slay those who had gone, because they wanted to take possession of their shares also. Those, however, who had departed, harbored the same murderous intentions, and mixed a lethal poison with the food. Then they returned and were killed by the swords of their remaining two companions, who in their turn died when they had eaten the poisoned food. Thus all these four individuals pitched their tents in the plain of annihilation. Time addressed the Jew in the language of the circumstances as follows:

The companions are gone; have reached the term.

In the sleep of deceit art thou still plunged, careless heart?

After Issa had been informed by Divine revelation he said to the Jew: "Come, let us go to see the treasure".

The greedy fellow having made the necessary preparations for taking possession of and removing the property, departed with the spirit of Allah [*i. e.*, Jesus].

When they reached the spot they beheld the four dead companions, whereon the Lord Issa divided the treasure into three parts, one of which he gave to the Jew and retained the other two for himself. The Jew then said: "O spirit of Allah, thou must be just in making the distribution and must divide the property into two parts, one of which will belong to me and the other to thee".

Issa rejoined: "One share belongs to me, the second to thee, and the third to the owner of the lost loaf".

The Jew asked: "If I point out to thee the owner of the lost loaf, wilt thou surrender to him his portion?"

Issa replied: "Yes".

The Jew continued: "I am the owner of it".

The spirit of Allah said: "Then take possession of the whole treasure, because thy share [of happiness] consists therein in this world and in the next".

That ill-fated individual then took the worldly goods, but when he had traveled a short distance the earth opened, and swallowed him with all he possessed. Let us take refuge with Allah from [the temptations of] this world!

One of the wonderful prodigies of Issa was, that when his lordship was one day passing with his companions through a field, which was almost ripe for the harvest, his friends were hungry and asked permission to eat some of the grain. The revelation having descended to Issa to allow them to do so, they began to eat, but the owner of the harvest suddenly arrived, shouting: "I have inherited this field from my ancestors, by whose permission are you now eating thereof?" The Lord Issa was displeased with this interference, and prayed that all might be resuscitated who had ever been owners of the said field.

This actually took place and on nearly every stalk a man or woman arose, exclaiming: "By whose permission do you commit ravages on my property?"

The owner of the field was confused and asked: "Who produced this miracle?"

They replied: "Issa, the son of Mariam".

Then he approached Issa with excuses, saying: "O spirit of Allah, I knew thee not; now, however, I am cognizant who thou art, and allow thy companions to eat of my harvest".

Issa—upon whom be peace—replied: "In reality this field does not belong to thee, because these people possessed it before thee, and have left it against their will. What happened to them will soon come to pass with thee also".

It is related that one day Issa had placed a stone under his head, and Satan approached his cushion, saying: "Thou thinkest thou art attached to nothing in this world, but this stone also belongs to the world".

Issa then arose and threw the stone towards Satan, exclaiming: "This belongs to thee with the world, and, by my life, the world and its inhabitants belong to thee!"

—I am the slave of him who beneath this azure sky
 —Is free from everything that may claim attachment.

Hasan Bossri—mercy be on him—has related that the apostles of Issa said: "O servant of Allah! thou walkest on the surface of the water, and we are unable to do so; what is the reason?"

Issa replied: [I walk thus] "by certainty in Allah—whose name be extolled."

They continued: "We are likewise of those who have obtained certainty".

The spirit of Allah asked: "If you perceive a stone and a jewel on the ground which of them will you pick up?"

They replied: "We would take the jewel".

His lordship continued: "Then you are not of those who have attained certainty".

Hasan Possri also says that Issa received his mission in his thirteenth year, and that he was taken up to heaven in his thirty-third. Others allege that he had been sent in the seventeenth, and others in this twenty-seventh year.

According to some traditions all the inhabitants of paradise are thirty-three years old, and these words were for a long time difficult to be understood by the author of these pages; but whilst writing it occurred to him that possibly the above years imply maturity of intellect, because the denizens of paradise will forever remain in the same condition, and will never become subject either to decrepitude or to old age.

In the Maarif Hassibi it is related that Issa—upon whom blessing—ascended to heaven in his forty-second year, and that the Gospel was sent down to him in the twelfth year of his age in the town of Nâssra [Nazareth], in a province of the Ardan [Jordan], and that for this reason he is called Nâssâri; Allah, however, is most wise.

This tradition is taken from Rehatsek's edition of Mirkhond's Rawzatus-Safa, a cycle of legends or traditions from the days of the genii and Adam to the founding of the Mussulman power.

EXTRACTS FROM ISIS UNVEILED*

. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

* Original Edition, Vol. I (Before The Veil), pp. xxx-xxxii.

AROUND THE TABLE

SPINSTER had announced her intention of going town-ward that morning. "I'll go in on the street-car, Father," she said to Doctor, who was stretched out on the couch, drawn up before the open fire. "You really ought to rest right here all day; anyway an automobile in town is more of a nuisance than a help".

"Going to wear a mask, Spinster?" asked Mentor, with a whimsical smile.

"Oh, I guess Karma takes care of its own", returned Spinster airily. "But seriously, Father", she continued, turning to Doctor, "if I ride in the open part of the car, I needn't fear infection, need I?"

"Needn't *fear* anything", was the answer. "It's fear in large part that makes the influenza spread so rapidly. At least, that is my opinion", he continued, "based upon my experience of the last two weeks", and Doctor stretched with a sigh of comfort and turned luxuriously on the couch.

Night and day attendance upon patients for a fortnight or more had exhausted our old friend, who is "not as young as he used to be", in Mother's phrasing, and for whom she had ordered a full twenty-four hours of complete rest. "I find most of my patients frightened half to death", he continued, "and where the influenza spreads in families there has usually been a carefully cultivated, predisposing quality of fright".

"I notice that the children seem not to catch the influenza in any considerable numbers", remarked Mother, looking up from the newspaper she had been reading.

"Well, isn't that a verification of my own theory?" asked Doctor triumphantly. "They aren't afraid, not being wise enough—or rather, *unwise* enough—to be thinking about the influenza and fearing it all the time".

"Yet children are often subject to other sorts of epidemics—whooping-cough, for instance", objected Spinster. Your conclusions seem partial to me, Father. What do you think about it, Mentor?" she asked, "is Doctor's theory correct?"

"It hardly seems to me that a categorical answer can be given in this case", replied Mentor, "for there are many things to be considered. Supposing we say, 'Yes, with certain qualifications'. There is a statement", he continued, "to this effect—'one can have no attachment for that which he does not think about'—but this applies only to present thinking, and does not take into consideration the thoughts of the past, nor their necessary future consequences".

"Let's have the qualifications, please, Mentor", said Doctor. "You said, 'with certain qualifications'," he added, with a questioning chuckle.

"Why, your theory doesn't account in any way for the *cause* of influenza", was the answer. "You are merely theorizing about effects. You observe that fear seems to create in the one who fears a fertile field for the operation of the influenza 'germ'. But why the 'germ'? What is it? What the cause of its presence? Why is it here now, and not here at some other time? Does medical science, or your own experience, satisfactorily answer these questions?"

Doctor was obliged to admit, somewhat unwillingly, that he could not answer them; but was disposed to argue nevertheless, over-tired as he was by his strenuous fortnight of steady attendance upon influenza sufferers. Finally Mother broke in with a maternal, "Nonsense, Father! You're too tired to argue—and anyway, Mentor won't *argue* with you. Why don't you ask him to give us the Theosophical explanation of the epidemic, and then listen to what he says—and consider it!"

Doctor was at once apologetic—"forgot myself", he explained shamefacedly.

Mentor smiled appreciatively, and forthwith began his explanation:

"As theosophical students, we have to consider the various fields in which *effects* are observed and experienced. These fields are, the body and its circumstances; the mind and intellect; the psychic and astral planes. The medical schools do not treat diseases from any other point of view than the physical one, generally speaking, and thus can apply only alleviative remedies at best, without destroying causes. The schools of mental healing ignore the bodily field, and place their reliance on prescribed modes of thinking, taking it for granted that the mental plane is the seat of causation.

"So far, none of the many schools has realized that Man is not his body, his mind nor his circumstances, but the Thinker within, who by his ignorance and desires is the cause of all the sorrow and suffering and disease which he experiences. Each one therefore suffers in any event from causes set in motion by himself, as well as from causes which he in common with others have set in motion. All this is under the law of Karma, or 'sowing and reaping'. The Thinker or real man is the experiencer of the various effects produced, whether these be psychical, mental or physical.

"Theosophy shows that there is a state of subtle substance that surrounds our earth, as it does every other, an envelope as it were, which is the receiver and container of the moral and physical emanations of the earth and its inhabitants; these are all converted into their subtlest essence, and radiated back intensified, thus becoming *epidemics*—moral, psychic and physical. Persons subject to epidemics, or any disease, are the very people who had a hand in producing them, either in this or a previous life.

"Considering these facts, it would hardly be correct to assume that fear in itself is a predisposing cause. I think it will be found that many who fear and many who have no fear at all are overtaken

by epidemics. Fear arises from doubt and ignorance, and it may be that those who fear disease or epidemic have a psychic perception of their liability under the law. Again, those who have no fear at all place their reliance entirely upon their supposed bodily immunity: yet the law works regardless of fear, or the lack of it.

"Another angle to the question lies in the fact that every human being contains in germ every defect that exists anywhere in the race, any one of which may spring into activity under favorable conditions; in this the imagination or image-making power of the Thinker may at any given time fertilize a germ that otherwise would remain latent. When we study the question from every point of view, we will not be disposed to place our reliance on phrases, but rather upon the inexorable law of our own being, which, however we may presently think, desire or feel, will bring us weal or woe as we have earned them. Thus relying we really fear nothing, but accept what comes as our just deserts."

There was a silence when Mentor had finished speaking. Finally Doctor nodded his head—"something to think about there", he said meditatively—"always gets back to the action of Law, doesn't it, Mentor?"

"It *must*", was the reply, "if we are to do any straight and truly basic thinking. We spend our time considering *effects*, so often without looking deeper. Theosophical study—and application, of course—is the only cure for this surface way of looking at things."

* * * * *

"Going to wear your mask, Spinster?" asked Mentor again, later on in the morning, as that young lady departed for the street-car, and thence to town.

"Oh, Karma takes care of its own", she called back to him, with a merry laugh.

"Not a bad practice at that", remarked Doctor ruminatively from his couch.

"Not for those *who think so*", said Mentor.

FROM THE SECRET DOCTRINE*

While the Christian is taught that the human soul is a breath of God—being created by him for sempiternal existence, *i. e.*, having a beginning, *but no end* (and therefore never to be called eternal)—the Occult teaching says, "*Nothing is created, but is only transformed.*" Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal IS; as everything on the objective plane is an *ever becoming*—because transitory."

* From the Original Edition, Vol. I, p. 570; see Vol. I, p. 622 Third Edition.

ON THE LOOKOUT

"Through all the ages weaklings have sought, outside of themselves, surcease from the ills of humanity. The great philosophers have taught and retaught that within ourselves only may we find solace for our agony; but only the great, the strong, have been susceptible to their teachings."

Arthur Somers Roche is a writer of novels, *alias* detective stories, and the quotation is from the November instalment of "The Eyes of the Blind," now running in *Everybody's*. The philosophy expressed may be employed by the writer as a mere condiment, and be regarded by most readers as a decorative effect, or at best as a judicious use of verbal spotlight to throw into imaginative relief the character of *Randolph Fallon*. However all this may be, it does not vary nor affect the validity of the statement, nor lessen the significance of its appearance. On the contrary, like a light shining in darkness, the abrupt interjection of such an expression of never-changing truth into the midst of professed fiction may, quite independently of the consciousness of author or casual reader, serve a clear and definite purpose. For the reader of fiction is now and again one who turns to it because he dies of the unexplained monotony of his daily round of life, or from sheer despair over the "realities" that confront and confound him, rather than from idleness of mind. When we consider the all-quickening nature of "universal mind" or true Wisdom, we can understand that Those who have "the whole of nature for Their object" use all natures and all circumstances as soil or instrument of sowing. "Those who are ready" receive the divine impregnation; others "receive but a spark;" others again derive only pleasure or pain from fact or fiction. So the vernal impulsion of immortal life may as well spring up in one set of circumstances as another, and is, in fact, in all things and in all places, instant and ready for our seeing, if we are but looking. "The seeds of Wisdom cannot sprout and grow in airless space." They are in all the circumstances of life to "those who are ready to accept truth wherever it may be found." To all others, circumstances, real or imagined, are only circumstances, because they are not looking to "see in each event a deep significance, an *occult* meaning."

We learn by contrasts, and nature's sharpest lessons to her dullest pupils are by way of extreme contrasts. It "happens" that Lookout turns from Mr. Arthur Somers Roche with his "Eyes of the Blind," only to confront, or be confronted with, "Presbyterian Self-Doubts," as the *Literary Digest* for July 27 calls them, in referring to an article in the Philadelphia *Presbyterian* in which the writer thinks agitation within the fold "tends to give the feeling that the Church doubts her specific mission and fears her own exhaustion, and therefore seeks affiliation of strength and security." The *Presbyterian* writer, like Mr. Roche on *Randolph Fallon*, moralizes on the particular brand of fiction represented by his Church after this wise:

"There is now a tendency to magnify the physical interests of men over the intellectual and spiritual life. There has also been an increase of the formal over the simple in our mode of worship, and in some cases it has become cold and mechanical. . . . In certain parts and congregations of the Church catholicity has gone to seed and been carried to the extreme, and they are fellowshiping with those who deny the Bible, and the Deity, and Divine work and teachings of our Lord. . . . Our people are inclined to send their youth to State or non-evangelical institutions, with the result that they return unbelievers, and are lost to the Church. Our family life has been very greatly reduced and neglected, causing a decrease of the growth of the Church from within itself. . . . New communicants go out of the back door nearly as fast as they come in at the front door. . . . The Church is still outspoken in her loyalty to the

Bible, but some of the seminaries seek its destruction, and the Church acquiesces in silence."

"Fallon," says novelist Roche, "was a spiritual coward. He had convinced himself that life had been unfair to him. He believed that the universe had conspired against him, was bent on dragging him down. Through his sodden brain surged the hatred of the lost for the saved. In his own eyes he was the most tragic figure in the world." *Hinc illae lacrimae*, whether of the *Randolph Fallons* of fiction or real life, or of the churches. The *Presbyterian* writer, being fully persuaded that the world exists for the sake of the Church, the Church for the sake of the Bible, and the Bible for the sake of the ministerial *Randolph Fallons*, is bewildered by what he sees going on in the fold. But we cannot think, as does the *Digest*, that this is *self-doubt*. Would that it were. The *Presbyterian* writer, to take him at his own expression, doubts the congregations, doubts the Presbyterian seminaries, doubts the world, but doubts not at all either himself or the dogmas of his church. "There is something wrong," but it seems to him that wrong lies anywhere but in his personal or Presbyterian viewpoint. All of which reminds one of the good old *Autocrat of the Breakfast Table* who philosophized to the effect that "a bigot and the pupil of the eye are the only counterparts in nature: both contract the more, the more light is poured on them." All the lessons of circumstance are lost to the spiritual coward or the spiritual bigot: even the terrific lessons of this mighty war, or the spiritual unrest now harrowing the souls of mankind.

But bigotry is not the characteristic of any particular sect; it is inherent in the nature of sectarianism itself. It is not, therefore, peculiar to the Presbyterian church, but is as bound up in any sect, creed or party as the effect is bound up in the cause. So long as there are "leaders" there will be bigots, for "bigot" originally meant hypocrite: one who pretends to be what he is not, to know what he is ignorant of. So long as there are "leaders" of this kind there will be sects, for "sectary" means a "follower." So long as there are the blind they will follow "leaders," even though they be blind leaders of the blind. Both are the concomitant of ignorance—ignorance as to the meaning of events and our relation to them; ignorance as to our own spiritual nature and the spiritual law of our action. If, then, we turn for the moment to another Church of wide credence amongst Protestants, we can but expect to find the same fatuous consideration of circumstance. Thus the Rev. Vernon Wade, writing in the (Methodist) *Western Christian Advocate*, bemoans the recrudescence of pagan beliefs among the millions of soldiers who, faced with the whirlwind smiting arguments of shot and shell, have cast off sectarian beliefs as they would throw aside any other useless encumbering thing in the "imminent, deadly breach" of war. He says:

"Are we to be resigned to an Omnipotence without a character? . . . Against Mohammedanism, our heaviest competitor, and the war-fatalism, Christianity is having a struggle to the last ditch. . . . Present day experiences demand a surety other than the ordinary thinking will bring—the surety of Christian hope. . . . Hope helps with God, and there is a wonderful safety in this great expectation that is rooted in the promises of God."

Reverend Wade characterizes and summarizes the "working religion" of the soldiers and the to-be-soldiers in this monologue fashion: "I will be in certain battles; I will be in constant danger of wounds and death. I cannot help the danger. No use. I am fated either to escape the death or to be killed. *Cause and effect determine all things.*" And it is this formulation as a working hypothesis, this tentative strategy of self-sacrifice, that the soldiers have adopted with the uniform of war, in place of the *mufti* of the sects, that affrights the creedal bigots in the midst of their feast of self-complacency. Belshazar at least could see the handwriting on the wall,

and when his own priests could not interpret, had Karmic stamina enough to find one who could translate. No more than the writer in the *Presbyterian*, can the reverend Wade learn anything from this portentous soldier-faith; no more than Belshazzar can the handwriting benefit him even when read. It is a "conspiracy" of the Evil One, of the times, of the soldiers, of the universe, against him, his creed, his dogmas, his Bible, his God.

Still another contrast is afforded by Mr. William Archer in the *Westminster Gazette* (London) who puts what the *Digest*, with engaging but unintentional frankness, as we surmise, calls "the *common-sense view*" of the layman on this subject of "fatalism." Mr. Archer writes:

"Fatalism is not specially the creed of the trenches; it is the creed, or rather the theory of most thinking men. But to suppose that fatalism implies, inculcates, or in any way encourages foolhardiness is to show a total misconception of its meaning. . . . It is, in fact, a sort of negation of fatalism to let fatalism influence our actions (choice?). . . . It is the part of the wise man to act wisely in whatever conjuncture he may find himself, knowing that it is quite as futile for him to contrive how to fulfil his fate as to contrive how to evade it."

He goes on to say that "in a vague, illogical way, we imply that it lies within our choice whether to be fatalists or not, forgetting that the very fatalism which impels us to do this or that is as much a part of the web of our fate as any other factor in the complex of forces which determines our action at any given moment."

One who has studied with any attention and desire to learn the synthetic and therefore inclusive teachings of Theosophy, sees clearly more than one meaning behind all these contrasted gropings and partial perceptions of circumstances and their import. Whether Presbyterian, Methodist, soldier in the trenches, or layman, it is clear they all have been and are being shaken loose from the moorings of habitual ideas, beliefs and opinions. It is not a case of the "Wind of circumstance" blowing them over or swerving them from their ruts of thought, so much as it is a *débauche*, a mental and moral earthquake convulsing and breaking to pieces the ice or the ground under their feet. Like a man fallen asleep in a drunken stupor and partly roused from his sleep or his nightmare by a gigantic earthquake, they are not quite sure whether their dizziness is due to the remains of their intoxication or to the giving way of the earth beneath them. The symptoms are similar. But the theosophical student knows that it is in fact the break-up of the firm molds of thought of the race mind that is affecting the divers and diverse minds which make up the race-mind. It is a transition point for the *race*, not merely for isolated individuals or sects or parties. All that is apparent is confusion of thought and of tongues. Governments, social ideas, rooted religious formulas, all the many grooves of thoughts and fixed ideas of relationships, all are in flux; and this flux is the prelude to metempsychosis, a transformation of soul and mind—new forms of government, new ideas of class and social considerations, new and better forms of religion, higher and deeper conceptions of "universal brotherhood." Every progression of that collectivity of souls called Humanity to a higher state of consciousness must necessarily present the external aspect of dissolution and retrogression to those whose eyes still remain fixed upon the conservation of what has been. It is at once a sloughing of old forms and a spiritual incarnation in a higher form: death and destruction on the one hand; rebirth and metempsychosis, whether from egg to larva, from larva to pupa, or from pupa to a matured and enduring form, if looked at from the standpoint of the evolution of Soul. We will do well to remember that "the Theosophical Society was founded to become the corner-stone of the *new religion of Humanity*." So, from the inclusive point of view of The-

osophy, the gospel of the enduring Soul in the midst of all changing things, it is easy to comprehend that the present-day "fatalism" is but the Western dim perception of the Law of Karma; the unrest in the Churches a still dimmer feeling of portent; the shake-ups of governments, of the long-held ideas of the relation of capital and labor, but the quickening or the swelling of the leaven of theosophical ideas in the womb of the race-mind. For the divine impartation from the Masters of Wisdom embodied in the work of H. P. B. and by Her sown broadcast in the world has not yet germinated; it is only beginning to swell. But the immensity of the forces at work, their universal impact, may be judged by the displacements now going on in every religion of human thought and action—the organs of the "body politic" of Humanity. H. P. B. did not come merely to found a Society, nor only to impart to a favored few some privileged seeds of wisdom, but verily "to break the molds of men's minds, to leaven the whole loaf of Humanity." We are Humanity, but there is all too little humanity amongst us, despite our pretentious formulations of "brotherhood," of "government," of "religion," and of "charity." We are all more or less, and more rather than less, bigots and sectaries. And it is this that is in process of change, dissolution and death; coincident, and necessarily so, with the metempsychosis that will eventuate in a *practical* realization of Theosophy, "the formation of a *nucleus* of a Universal Brotherhood of Mankind, without distinction of race, creed, sex, or condition." Then, and then only, "will the accretions begin which will end in future years, however far, in the new religion of *humanity*."

In one of the ancient Aryan parables there is a tale of a wise man who entered the world to give help, and on his return to his own world related his experiences somewhat in this manner: "I found there a mad world, with madmen teaching other madmen. Those who were most mad were accounted the greatest sages amongst them. I learned much, but was able to help but little." We wonder what this Rishi of old would remark concerning a full page editorial in *The Christian Science Monitor* of October 8, entitled "A Mad World." The article has been largely reprinted in advertisements paid for by Christian Science Churches. Says the editorial in question:

"Fear is the most prolific source of all evil. . . .

"Some day the world will come to see that what it calls contagion is a mental contagion, and that what it calls infection is the infection of one mind from another. . . . Fear in a Christian community should be self-condemned. . . . Let any person who has been brought in contact with the conditions of today ask himself frankly whether it is not fear which is playing such fearful havoc in the world. Everywhere men and women are afraid. . . . A great fear has stricken the world, and it is little wonder if out of this fear there have emerged pestilences and disease which have mounted on the wings of fear, and scattered their seeds in every direction.

"In such circumstances what would it be expected that a Christian community should do? Would it not, remembering the words of the Bible that 'perfect love casteth out fear,' be to ask itself if there were not something amiss with its understanding of love which makes love powerless to overcome fear? . . .

"Yet, at the moment when the churches should be filling the minds of the people with peace, and reassuring them of the impotency of evil, it is proposed that these churches shall be shut, and that the admission shall be made that it is dangerous for men and women to congregate to worship God, for fear the Lord's arm is so shortened that He cannot contend with microbes. On the other hand, if people believe that God sends pestilence into the world for the good of the

world, what right have they to protect themselves against this pestilence, and to attempt by the drinking of drugs, by methods of segregation, or by any means at all, to prevent the anger of the Lord from taking effect? The very fact that all men and women endeavor to protect themselves against disease, at all times, is the proof, to any sane person, that in its heart the world does not believe that discord proceeds from Principle, that death comes out of life, or that reprisals are the work of love.

"The way," writes Mrs. Eddy, in a famous sentence on page 201 of *Science and Health*, 'to extract error from mortal mind is to pour in truth through flood-tides of Love.'

"Source," says the dictionary, "means the origin, the first cause." Fear is the source of all evil, says the first premise of Christian Science. Contagion and infection, pestilence and disease are mental, is the minor premiss. Evil is therefore of the mind, mental, and mind is the source of all evil. "Things equal to the same thing are equal to each other." Hence, fear being the *most prolific* source (or *first cause*), and mind, also, being the source, of the evils of pestilence and disease, of contagion and infection, mind and fear are the same thing. *Ergo*, to destroy fear, you have but to destroy mind; or, in destroying fear, the "most prolific first cause of *all evil*," you necessarily destroy "mental" infection and contagion because you destroy mind, the cause of some evils. Q. E. D.

But it is suggested that in the midst of these evils the churches should be "filling the minds of the people with peace" which will also destroy evil because it will destroy fear. It is wisely omitted to instruct how the cause of contagion is to be filled with peace after, or before, mind is destroyed in destroying fear.

"Any sane person," to borrow the phrase of the *Monster*, knows, both by his own experience and his observation of others, that in any and every case, fear is *caused* by ignorance or partial understanding. Numberless things in the past have caused us to fear, whether for ourselves, for our possessions, or for others. When the things were understood, fear ceased. In any and every case, fear is an *effect*, not a "source" or *cause*. When causes are understood, effects can be controlled or dissipated. The same person who fears one thing at one time, will at another time have no fear at all of the same thing. Did the freedom from fear come from circumstances or better understanding, or from the disappearance of the thing feared?

Any one conversant with history knows that of all peoples on the face of the earth, past or present, Christians most fear death. Why? Any one at all conversant with the facts of Mrs. Eddy's life, or with the rise of the Christian Science Church, and capable of relating cause and effect in a minor degree, even, knows that her peculiar system was born of her fears and disease; that all her life fear possessed her, now of one thing and now of another, finally of "malicious animal magnetism," but always fear; that all her affirmations and denials, all her syncopated utterances were neither more nor less than fortifications for *protection*. Protection against what? Against infection and contagion, against "evils," against fear whether in physical or mental form. And as well, "any sane person" at all conversant with the facts knows that the membership of Mrs. Eddy's Church has been drawn to her "teachings" and her church through seeking relief from disease, from fear, from "evil." What *knowledge* had Mrs. Eddy, what knowledge have her followers, of cause and effect, of birth, life, death, post mortem or ante-mortem relations and conditionings of Spirit, Soul and Body? "Science and Health and Key to the Scriptures" is an appeal to fear and the symptoms of fear in the minds of Souls in ignorance of their real nature and the real nature of earthly existence, and who are suffering from the effects mental and physical, of that ignorance.

"The embodied Soul being *gifted* with faith," says Krishna in *Bhagavad-Gita*, "each man is of the same nature as that ideal on which his faith is fixed." Many people come in the course of life to that point where they lose all faith in the possibility of peace and happiness here below. Such naturally transfer their faith to post-mortem regions and become devotees of some form of religion which promises heaven hereafter. Others, still longing for health and well-being here, fix their faith on that ideal which promises freedom from pain and evil here and now. It is to such that Christian Science makes a powerful appeal. Some men turn to drink in order to "forget" themselves and their troubles; others to drugs; others to suicide; others, and by far the larger portion of mankind, to some ideal of spiritual existence whether now or hereafter. In times of great distress whether individual or collective, any one who believes he has a remedy, who pretends to have a remedy, or who merely seeks to make a profit out of the ills of mankind, can gain a ready hearing. The identical nature of all these panaceas, systems and formulas lies in a fact always overlooked by those who fall victim: Not one of them gives knowledge; not one of them understands the *causes* of the effects they profess to relieve or cure. The medical empiricist says, "Swallow this, my medicine, and *obey the laws of health*, and it will cure you." The religious empiricist or enthusiast says, "Swallow this, my formula, obey the moral laws, and it will cure you." Being gifted with faith the embodied Soul "swallows" the one and obeys the other, let us say, and is relieved or cured for the time being. He goes on his way rejoicing and proclaiming far and wide, "Great is Diana of the Ephesians. My physician and his remedy have cured me. Go thou and do likewise." The sophistry is perceived neither by physician nor patient. Whatever relief is had is due to the *faith of the patient* and the *obedience to the laws of health*, physical, mental or moral: in neither case is there an increase of knowledge; rather a deeper plunge into ignorance, through the false attribution of the source of the relief gained. The devotee who, full of faith, kisses the bones of a saint, is cured and becomes a confirmed Catholic. The devotee who, full of faith, is mesmerized by a "healer" and receives the "suggestions" is also "cured" and pins his reliance on the healer and his system. The devotee who, full of faith, accepts the "affirmations" of Christian Science and its "practitioners," is "cured" and forthwith "knows" that Mrs. Eddy's teachings are the truth about God, Nature and Man. *Mirabile dictu.*

Meantime religions, let alone sects, come and go and come again, but the evils of humanity grow no less. One form of disease or sorrow driven away, another and perchance more malignant takes its place. Nothing but knowledge of Karma and reincarnation and its application by the individual to his own everyday thought and action can ever really *cure*, because nothing else but this knowledge and its application can destroy the *cause* of all sorrow and all suffering—ignorance and selfishness. Karma and reincarnation are the laws of healthy as of unhealthy action; of true as of false living; of good as of evil; for they are the laws of the Soul itself. In the one case it is the action of Soul with knowledge of its own nature and powers and responsibilities; in the other case it is the action of Soul in ignorance or misconception of its own nature, powers and responsibilities. In either case, it is the action of Soul which produces the effects experienced by souls. No practice, no formula, no prescription, whether physical or religious, can at best do any more than postpone and therefore accumulate, or transfer to more obscure and lesser understood, and therefore infinitely more dangerous departments of our nature, our visible and felt evils. Nothing but true knowledge and right application can *cure*. Pain, physical or moral, is a *symptom*, not a *disease*. We do not cure the disease by killing the pain or destroying the symptoms. All religions are aimed at symptoms, and Christian Science pre-eminently so. It is, on that account the more dangerous to true health and mental sanity. We have never known a

confirmed Christian Scientist—and we have known many—who did not exhibit all the pathological indices of nervous, psycho-physiological and mental deterioration, due to the *soul-deadening* effects of taking as a religious ideal the destruction of pain—the one sure symptom of organic disaffection.

This is a terrible statement. It is not made as an indictment of Christian Scientists, nor in derision of their faith. On the contrary, Christian Scientists are as much our brothers as any; and their faith has our respect as much as any other faith professed and sincerely held by any of our brother men. It is very real to them and to them stands for the highest truth. *But the statement is true*, and if we would not be Cain we must make it. *Christian Science closes the doors of discrimination* by denying and shutting out contrasts and comparisons to those who enter it. They can only remain Scientists by keeping those doors shut and locked from the inside. They become Scientists by killing the channels of comparison, physically, mentally and morally. Discrimination once lost, how can any one learn; how can he even know that he has lost his discrimination? *For he has destroyed his means of spiritual knowledge* as the price of acquiring "freedom from pain." "Good" to him has become that which is pleasant; "evil," that which is painful. To Esau it was "good" to exchange his birth-right for a mess of pottage. To the Arabs al-kohol was the water of life and no price too high to pay for intoxication; to the Hindu fakir the transfer of his personal consciousness to a state of bliss by mental and psychic "abstraction" and to the utter neglect and betrayal of his duties as man and as citizen is "good." Christian Science holds out as religion the attainment of the "good" by denying the existence of the "evil" in one's self and in the world, and to attain that "good" severs at a stroke the moral and spiritual bond of responsibility to all one's fellows for one's own actions, past, present, and to come. My sufferings do not spring from my own and my fellow's perverted actions. They spring from "mortal mind" which is a delusion and non-existent. All good belongs to me. No evil belongs to me. I have no responsibility except to gain "good" and to deny "evil." Could any ideal be in sober fact more horrible, more soul-stupefying, be more calculated to ensure the bondage utter and complete of spirit to matter, than this? True, the sufferer to whom it is offered does not see what is involved in the "good" offered to him. No more did Esau; no more does the Arab, the Indian. He hungers for emancipation from a present intolerable condition, and does not see that what in fact is proposed is only a more terrible bondage, a psychic, a mental, a moral and a spiritual bondage in exchange for bodily and personal emancipation from pain for the time being. True, the confirmed devotee of Christian Science does not see that he has sold his immortal nature into the bondage of spiritual selfishness, in exchange for the pottage of personal irresponsibility which he calls "freedom from evil." How could he see? How can the man under a spell, drugged whether in body or mind or moral nature, see while the spell endures, to what frightful pass he has come. Everything is roseate, blissful, "good," to him. There is no "evil." And will he not, the more certainly the more he is enmeshed in his drug-habit, take deeper and still deeper potations to prolong his artificial "heaven," and pay any and every price to maintain his supply of the drug? Physical narcotics, intoxicants and drugs are powerful and produce their heavens and their "freedom from pain" for a time, but at what a price? How much more powerful, how much more insidious, how much more sinister and far-reaching in their ultimate consequences for woe, are the astral, psychic, mental, moral and spiritual panaceas and practices offered to mankind in the name of the Highest, only the true student of the Wisdom-Religion *knows*, though the congenital and chronic physical, mental and spiritual wrecks amongst men everywhere bear witness and warning of that *loss of discrimination* to which the teachings and practices of Christian Science are a straight road.

HARVARD COLLEGE
JAN 14 1919
LIBRARY

Phil 29.4



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

JANUARY, 1919

No. 3

"The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans. . . ."
—WM. Q. JUDGE.

CONTENTS

After Death States	65
The Two Wisdoms	70
Questions and Answers	73
Secret Doctrine Teachings	77
Non-Essentials	78
From Isis Unveiled	80
Have Animals Souls?	81
Around the Table	88
From the Secret Doctrine	90
On the Lookout	91

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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.

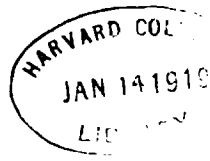
The defined Objects of the Society were as follows:

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.



ਅਮਮ

May my thoughts, now small and narrow, expand in the new existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.—
Inscription in Temple of Nakhon Wat.

THEOSOPHY

Vol. VII

JANUARY, 1919

No. 3

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.

AFTER DEATH STATES

I.

TWO kinds of natures are spoken of in *Bhagavad-Gita* as existing, active or dormant, in beings in this world, "that which is god-like, and the other which is demoniacal." Of the former it is said that "never to an evil place goeth one who doeth good," and that after his stay in heaven or Devachan the good returns to earth and more and more "comes in contact with the knowledge which was his in former births, and struggles more diligently towards perfection."

Of those in whom the demoniacal disposition is active, Krishna states that they "know not purity or right behavior, and are fast-fixed in false delusions. Being more and more deluded in each succeeding rebirth they go at length to the lowest region."

The truly Wise are said to be those in whom the quality of *Sattva*, or purity and goodness, predominates. The wholly deluded are called those in whom the dark quality of *Tamas*, or indifference and recklessness, is supreme, and those who are governed by their appetites and desires are said to be under the dominion of *Rajas*.

In accordance with the prevailing quality is the mental and moral disposition of the embodied Soul, and his faith is born from his own disposition. The *Gita* further states that those of the good quality fix their faith on the gods; those of the *rajas* quality worship the Celestial Powers; while those in whom *tamas* is predominant "worship elemental Powers and the Ghosts of dead men." The ninth chapter says that those who "worship the gods go to the gods"—that is, to long periods of devachanic rest and enjoyment in the intervals between incarnations. "The worshippers of the celestial powers go to them"—that is, to Tribuvana, the upper regions of Kamaloka. "Those who worship the evil spirits go to them." These

evil spirits are the Bhutas, which is the same as Ghosts of dead men, the shades, shells and reliquæ of the seance room.

"From the satva quality Wisdom is produced," says the *Gita* in another chapter, referring to those who become spiritually illuminated. These go neither to Devachan nor to Kamaloka, but in the intervals between incarnations as well as while embodied on earth, are free from delusions of any kind. These are the Mahatmas, the Masters, the Elder Brothers, in whom alone Wisdom reigns. In this kind of beings knowledge takes the place of faith of any kind, and They "comprehend all actions without exception," because they "see the Self in all things and all things in the Self." This is the supreme state or condition of perfected being.

There are thus in truth four great classes into which Humanity is divided, (a) the Wise, (b) those whose faith is satvic; (c) those whose faith is rajasic; (d) those whose faith is tamasic.

It is clear that these castes exist among men today, as always. The sincere and thoughtful believers in the great religions, the good man of any sect or none, belong to the satvic class. The restless, the seekers, the wanderers from one fold of faith to another, are the rajasic. The tamasic are the gross-minded, the materialistic, the complacent vain and self-satisfied in any faith. All these rely upon their "faith," whether that faith is pure, mixed, or wholly impure. But the highest caste has no "faith" of any kind: they have Knowledge.

The basis of all action, whether mental, moral or merely physical, is either faith or knowledge, and according to the knowledge or the faith of the being, so are his life and his actions. Only that faith which is satvic in character can hope to mount to Wisdom, for only in true faith is there the possibility of "right thought, right speech and right action." To all such Krishna gives the method by which faith is transformed into Spiritual Knowledge: "Seek this Wisdom by doing service, by strong search, by questions, and by humility. The Wise, who see the Truth, will communicate it unto thee, and knowing which thou shalt never again fall into error."

The four worlds, or Varshas, and the four Ages of mankind are related to the four castes. In the Golden Age of any great or sub-race the Satya-yuga exists because the leaders of mankind are the Wise. In the Silver or Treta-yuga the leaders are those whose faith is pure; in the bronze or Dwipara-age the leaders are those whose faith is mixed, partly pure and partly impure; while in Kali-yuga, the black or iron age, the leaders of mankind in religion, art, science and government are those who should be servants, for spiritually and morally they are tamasic in character; "esteeming themselves very highly, self-willed, full of pride, and ever in pursuit of riches, they perform worship with hypocrisy and only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger," they are the enemies of the Spirit and of the spiritual progression of humanity.

According to the teachings of Theosophy, the Wisdom-Religion, the Caucasian race as a whole is in Kali-yuga and has been for more than five thousand years, and, as it is the leading race among mankind, the other races are in still worse case. That we are and have been, since before the so-called "historical period," in Kali-yuga is easily seen. Among all the myriads of "leaders of mankind" in every nation and in every great direction of human effort, who has been truly satvic in his faith, his life and action? Kings, prelates, statesmen, scientists, philosophers, poets, warriors, merchants—who among all these in history has been "without variable-ness or the shadow of turning" in "doing service, strong search, asking questions and humility?" Pythagoras, Plato, Marcus Aurelius, Cincinnatus, Thomas à Kempis, Giordano Bruno, Hypatia, Washington, Lincoln, Thomas Paine, and a few others, lesser known to Western readers—how scant a handful of those whose "faith is pure" and whose life is given over to "devotion to the well-being of that great orphan—Humanity."

And if we search the scrolls of history and tradition for those whose life and words were an embodiment of Spiritual Knowledge, the record is sparser still. Buddha, Jesus, H. P. Blavatsky, Krishna—who else has "spoken as one having authority"—the authority of a Wisdom which is beyond Space, and Time, and Change? Of whom else can it be said that their Message is able to lift the satvic faith to Knowledge of the mysteries of Life, and Death, and Action—the mystery of Being, Cosmogenetic and Anthropogenetic?

Although the *Bhagavad-Gita* was written more than fifty centuries ago it still speaks to us across the span of the intervening generations as new, as clear, as philosophically accurate, as scientifically correct and descriptive, as though the Shepherd Savior were standing in our midst, and we the listening Arjuna. For mankind has not changed. Only the environment of speech and action has changed. "The poor ye have always with you," and tamasic worship, broken only by occasional irruptions of rajasic leadership, still sways and rules the masses of mankind in church and state, in the home, in the nation, in the race.

Although but a generation ago H. P. Blavatsky delivered into our hands a restoration "of that which was lost" to the Western World, its effect thus far has been for the most part that of new-fallen rain upon a dusty, parched, infected land. Weeds of all kinds have sprung up, threatening the growth of whatever satvic seeds have germinated in the hearts of men. Under the law of Karma we know that every action is followed by its equal reaction in the opposite direction. Every injection of the leaven of spiritual knowledge into the world is followed by an inlet from the nether worlds—the "muddy torrents of Kamaloka" are loosed.

Mediumship and necromancy are the other pole from adeptship and spiritual knowledge. Spiritualism, psychic research, new thought, christian science, ceremonial magic, ritualism, phallic wor-

ship, oriental cults, hypnotism, and numerous other breeds and brands of tamasic and rajasic faiths have reincarnated. They are as ancient as man and are no whit different now from the same thing in Krishna's day or in the time of Buddha or of Jesus. They spring from man's ignorance, and each man is attracted to that form of the old faith to which his disposition makes him subject. We are not here on earth for the first time, and when we come in contact with the *faith* we had in former births we are drawn to it as surely as the satvic Soul comes in contact with the *knowledge* which was his in former births. Unless our attitude has changed meantime, so that our faith and our works lead us to a clean life and an open mind, our heart is not pure, spiritual perception is dormant in us, we are irresistibly sucked into the muddy torrent of former delusions and take that to be the real, true, and holy which is "of the demoniacal nature" because it leads more and more to soul-blindness and the materialization of the spiritual.

Once sucked into the fatal maelstrom of ancient errors few there be who escape complete engulfment. Unless happily the karmic stamina of some former beneficence, or "eloquent, just and mighty Death" steps in and obstructs the downward path, there is no escape. "Our affinities save and anon damn us."

"There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves, but made a strong affinity between themselves and the lower group of agents in Nature. The consequence is that they are now reborn with two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. Alchemy is mentioned because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line; and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time the lower manasic parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road."

If only these words could be burned in letters of fire in the heart of every student attracted to Theosophy and occultism what miseries might not they and the whole human race be spared. But though the great Goal is One, each must find that goal by his own efforts. All that the "deliberate action of another," however Wise, can do is to aid and help on the progress of those who seek in the right way, or to obstruct the path and hold back the evil Karma of those who take the Left-hand road.

With forty years of theosophical history by which to profit, and with the "ancient errors" being everywhere repeated before our eyes, students should be keenly alive to the "two natures" in themselves, and closely observant of their action in others; otherwise, as sure as Fate, they will be caught in the current of the "lower groups of agents in nature", caught in some of the many tangled webs of the "Lower Manasic parts of the nature," without themselves being aware of the fact. This happens, and has happened, to many students of Theosophy. Nor is it confined, as some might fancy, only to the intellectually weak and poorly educated. One has but to read the writings, inform himself as to the actions, and observe the manifested characteristics, of many who pose as theosophical teachers, exponents and leaders, to see them in all their nakedness as among those to whom the foregoing applies. "No one," said a true Teacher, W. Q. Judge, "ought to feel *too sure* of his own spiritual nature. I would, once for all, call upon my co-workers, to *realize* at every step of their study, as far as possible, *the economy of nature* and that the Law is spiritual. This is the only way by which we could become spiritual. Otherwise, how much soever you might believe or take it for granted that the forces that govern the universe are spiritual, the belief, however deeprooted it might appear, would be of little use to you when you have to pass through the ordeals of Chelaship; and then you are sure to succumb."

What are the "ordeals of Chelaship" but the constant exercise and growth (or loss) of Discrimination: the discernment between what is spiritual and what is not spiritual, between pure and impure faith, motives, methods, practices, no matter by what names glossed?

Can any one fail to see in the psychic researchers such as Professor Crookes, Professor Lodge, Flammarion, and many other "leaders of men" in science and literature, other than a recrudescence of the "affinities and tendencies along the lower lines of force" of the alchemists of other incarnations?

In Elsa Barker's books; in "Man, Whence, How and Whither;" in nearly all of the so-called theosophical literature originating in the last twenty-five years; in the numerous reports of "occult" investigations, esoteric sections, and instructions in "practical" occultism, the "clairvoyants," the "trained psychics," and the "initiates" who write and expound "theosophy"—in nearly every one of these, can any one who observes from the standpoint of the principles taught

and the lines laid down by the original and true Masters and Messengers of the Theosophical Movement, fail to see which of the Two Paths, which of the "three kinds of faith," which of the "two natures," is being exemplified?

In December *Cosmopolitan* Mrs. Ella Wheeler Wilcox, who has called herself a theosophist for a quarter of a century and who has been writing magazine and syndicate press articles tinged with theosophical ideas during all that time, joins herself definitely to the ranks of those who have thus gone astray into the by-paths of spiritualism and psychism.

After consulting clairvoyants, mediums and psychics during the sixteen months following her husband's death in 1916, Mrs. Wheeler began receiving "messages" from him, as she believes, *via* the ouija-board. Her long article in the magazine is to be followed by a book containing a recital of her experiences and the messages obtained.

As this is one of the practices and results flowing from one of the kinds of "faith" described, and is also held out as being Theosophy and Theosophical, it seems opportune to give the true teachings of Occultism on after death states and conditions, and of the real nature of communications supposed to emanate from the spirits of the dead.

(*To be continued.*)

THE TWO WISDOMS*

Mundaka Upanishad.

I.

THE Evolver first of the bright ones came into being, the maker of the whole, the guardian of the world. He taught the wisdom of the Eternal, the resting-place of all wisdom, to Atharva, his eldest son. And what the Evolver had declared to him, this wisdom of the Eternal Atharva of old told to Angira. He to Bharadvaja the truth-bearer; and Bharadvaja taught it, in turn received, to Angiras.

Shaunaka, verily, of the great Lodge, approaching Angiras according to the law, asked him:

—Master, what should be known that all this may be known?

To him he replied:

—Two knowledges should be known, said he—what the knowers of the Eternal declare, the higher and the lower knowledge.

—Of these, the lower knowledge is: the Rig, the Yajur, the Sama, the Atharva Vedas; intoning, rites, modulation, definition, verse, the star-lore.

* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, March, 1895.

—But the higher knowledge is that by which the Unchanging is gained: that invisible, ungraspable, nameless, colorless, sightless, soundless; the enduring Lord, the all-going, with neither hand nor foot; the very subtle, the unfading, that the wise see well as the womb of the worlds.

—As the web-wombed spider puts forth and draws to him; as trees come forth upon the earth; as from a living man, his locks and tresses; so from this Unchanging, comes forth all the world.

—This Eternal glows with fervent power; thence is born the Food, and from the Food, the Life and Mind; what exists—the worlds—and eternal causation.

—Who is the all-knowing, the all-wise, whose fervent power is wisdom-formed, this is that Eternal; and, from this, Name and Form and Food are born.

—Therefore there is this truth:

The powers that the seers perceived in the sounds of the hymns, were divided, each in their own form for the triple fire; “practice these constantly, ye who desire the truth; this is your path of good work in the world. For when the flame curls in the fuel that bears what is to be offered, then let him guide the offerings in the space between the two paths of the sacrificial fluid. With faith it is offered. He whose fire-invocation fits not with the new moon, the full moon, the fourth month, and the autumn, where there are no guests, where the offerings to all the bright ones are absent, where the law is unfulfilled,—he injures his seven worlds. The seven curling tongues of flame are: the dark, the gloomy, the mind-swift, the very red, the purple, the sparkling, the all-shaped bright one. He who makes the offerings when these flames are gleaming, at the fit time, like sun-rays they lead him to where the one lord of the bright ones reigns.”

“Come! Come!” the offerings call to him; they carry the sacrificer by the rays of a shining sun. Addressing to him a loving voice, they honor him: “This is your holy, well-won world of the Eternal!”

—Infirm rafts indeed are these forms of rites of the eighteen sharers in the sacrifice, on which the lower ritual depends. They who exult in this as the better way, fools, they go again to sickness and death. Turning round in the midst of unwisdom, sages, thinking themselves wise; fools, they go about staggering in the way, like the blind led by the blind.

—Turning about manifold in unwisdom, you exult, children, thinking thus the work is done. Because these performers of ritual are not wise in their longing desire, in their folly they fall, losing their worlds.

—Thinking that oblations and offerings are the best, they know nothing better, these deluded fools. After enjoying this good

work of theirs beyond the sky, they return to this or a lower world.

—But they who dwell in faith and fervor in this forest, full of peace, and wise, and free from the lust of possession; by the sun-door they, freed from lust, go forth, where is the immortal spirit, the unfading Self.

—Therefore let him who seeks the Eternal, viewing well the worlds that are won by rites, become indifferent to them, for the Uncreate cannot be gained by ritual works. And to learn this Uncreate let him draw near to the Teacher—the Sage, well-founded on the Eternal—with fuel in his hands. To him approaching, with his wandering soul quite at rest, and entering into peace, the Wise One will declare truly the truth by which that Unchanging is known, the wisdom of the Eternal.

—And there is this truth:

As from a well-lit fire sparks of its own nature come forth thousand-fold; so, dear, from that Unchanging, manifold beings are born, and thither they go again. For this shining, formless Spirit is within and without them, though unborn. This bright Spirit of the Unchanging, above Life and Mind, is the Supreme of the Supreme.

—From this are born Life and Mind and all the powers—ether, breath, the starry, the waters, earth the holder of all.

—He whose head is Fire; whose eyes, the sun and moon; whose ears are the fields of space; whose voice, the manifest Vedas; whose life is breath, whose heart is the whole world; from whose feet is the earth; this is the inner Self of all beings. From him the Fire whose fuel is the sun; from the moon, the powers of fertility, the trees upon the earth. The active force sows the seed in the passive; from this active power many beings are engendered.

—From this the Rig, the Sama, the Yajur verses; initiatory rites, sacrifices, offerings, and gifts; the circling seasons and the sacrificer, and the worlds where the sun and the moon have their power. From this the manifold bright ones are engendered, the lesser bright ones and men and beasts and birds. From this the forward and downward lives, from this, rye and barley; from this, fervor and faith and truth, the service of the Eternal, and the law.

—The seven lives come forth from this, the seven flames, the seven fuels, the seven sacrifices; these seven worlds wherein the seven lives move; they are hidden in the secret place by sevens and sevens. Hence the oceans and all the hills, from this the rivers flow, in all their forms. Hence come all growths, and the essence through which the inner Self stands in all beings.

—For Spirit alone is this all, and the works and fervor.

He who knows this Eternal hid in secret, he, dear, even in this world unties the knot of unwisdom.

(To be concluded.)

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VII

Q. How can we arouse Intuition?

A. Intuition means "Direct cognition and comprehension", without reasoning from premises to conclusions; it is a power that every human being has, either latent, or operative in some degree. It is beyond or above the reasoning faculty; the bar to its operation is our tendency to depend upon our reasoning powers, based as they are upon our superficial and incomplete common knowledge. This common knowledge is based upon our personalities in their relation to the external world, and does not take into account the spiritual nature of Man, who is the real Seer and Thinker. To arouse the Intuition, the false views of Man and Nature so generally held have to be replaced by the knowledge of these that Theosophy imparts. Not only has the mental perception to be gained, but *all our thinking* must be based upon this right knowledge. We will then stand as the Immortal, changeless Thinker, who witnesses all appearances as *changing expressions of conscious beings*, and can see beyond any and all expressions to the essential spiritual nature of every entity. Each and every manifestation, physical, psychical or otherwise, is an expression from within outwards; the "eye of Spirit" is not limited to, nor deceived by, the manifestation, appearance or expression, but with that "inner sight" turned upon the whole nature within and without of the being gazed upon—so to speak—, has a full comprehension of the purpose and value of the appearance or expression. This is not a reasoning from premises to conclusions, but is a direct and instantaneous cognition of all the facts and factors as well as their contingent expressions on all planes. The perfection of this divine faculty can only be attained when the aspirant is neither attached to nor disturbed by any externalities whatever, and when he has that additional knowledge that living the higher life implants. A Master once wrote, "The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity".

Q. If the Perceiver notes all the changes and is constant through all the changes, why is it that He does not know the change of death from physical existence?

A. We are all Perceivers; the question is what do we *now* perceive or know of the changes antecedent to birth? Each can answer for himself. If we were conscious of the change called "birth," how have we come to forget it? The answer is naturally that the conditions brought about by the "change" have so absorbed our perceptions that the new conditions are for the time being "our life." We are conscious during the state of the body called sleep, but are we conscious of the "change" from the waking state? We are all Perceivers it is true, but there are two great classes of Perceivers, namely—those who are conscious of all changes, and those who are not. The Life of the Perceiver is continuous and is not dependent upon physical, astral or other expressions of it. While in the body he is occupied with the physical objective world; when he leaves the body, he is still occupied with the thoughts, feelings and desires of that physical world and continues to be so until the force of these dies out; he is continually surrounded by and occupied with a world of his own making, and in his conception he is still the same person as in life; he is still the same person when he enters the *Devachanic* condition, only in that state, he is in that condition of bliss which, while living, represented to him the highest, noblest and most divine state desirable. Such are the states of all those who *while in a physical body* do not know, realize and express their real spiritual nature. They are the effects of the life last lived. Quite different is the case of one who during any life has united the purified lower mind to the Divine Triad; he lives a conscious existence in Spirit, not in matter, even while occupying bodies of temporary duration; he knows the purpose and value of each terrestrial embodiment, and gladly leaves its limiting conditions when that purpose is fulfilled; what we call "death", to him is but a welcome relief, for he then can resume his spiritual life and activity unhampered. His rebirths from that time on will be conscious and chosen ones and for the purpose of aiding those who are still lost in the clouds of illusion; he will have no *Kama Loca*, no *Devachan*, nor any illusion or predilection for physical existence; for him there is no death nor sense of it, for he lives in full consciousness all the time.

Q. Would such an one be conscious in the body?

A. He would be conscious all the time, whether entering a body, living in it, or leaving it temporarily or wholly.

Q. On page 53, it is stated that mind is given to the mindless monads by others who have passed through the same process. It does not state how that is done?

A. No doubt much is left out that might be said, in occult teaching; one reason being that with our present knowledge and conceptions no explanation could be offered that we would understand, and another is, that in all Theosophic teaching there is an

endeavor to arouse the Intuition by presenting universal principles, processes and analogies, which the student shall apply and thus find the answer to his questions. There is an old occult maxim which says, "As above, so below"; the reverse is also true, "as below, so above", for the "below" is a transformed and conditioned expression of the "above". Taking this into consideration, and remembering that all beings are septenary in nature, and that in the case of beings below Man the principle of *Manas* is latent and must in the course of evolution be energized and lighted up by those who had become active *Manasic* beings in previous periods of evolution; taking all these facts into consideration, what can we find within our experience that would give us an idea of how "mind" is given to the "mindless". In taking any example within our experience we should understand that the word "mind", as used in the text, refers to the active, operative, *Manasic* principle, and "mindless" to the same principle, neither active nor operative, but latent. Now take the case of an infant born into the world, so far as this plane of perception and expression is concerned, the child is "mindless"; those who are its parents or guardians by degrees arouse into action *the latent power of understanding*, the mind, and give to the child as much of their knowledge as the growing mind is able to receive. Can we not conceive of an incipient humanity in its early stages of instructibility being given by degrees the knowledge of those with "mind"? And is it not true that while we as an incipient humanity were so instructed in those early periods, we are still in need of further instruction, and are receiving it through the sacrifice and effort of those who gave Theosophy to the world in general?

Q. Is Manas a changeless principle?

A. *Manas* is the third principle of the Triad—*Atma, Buddhi-Manas*, which constitute the Ego; as a principle it is changeless; its possibilities of manifestation are endless.

Q. The Secret Doctrine states in effect that those with minds, entered into and ensouled the "mindless"; this implies contact rather than instruction, does it not?

A. It implies both, for instruction requires some kind of contact, psychical, mental or physical. The analogy may be found in the case of the infant; the infant body is a mindless entity, the incarnating ego is a *manasic* entity who needs the help of egos in bodies in order to gain a knowledge of the physical world as it exists at the time of birth, and to the degree that its Karma permits. On the other hand the responsibility of the parents or guardians is great in that the budding perceptions should be rightly guided; especially is this so with Theosophical parents.

Q. Then "lighting up" is a matter of thought?

A. In occultism *Thought is the plane of Action*, everything flows from Thought; according to the nature and kind of thought will be the action. Right thought is accompanied by right feeling, and will to perform. So when we think of a thing, there is Will and Feeling present to some degree. All human beings think, their

thoughts being founded upon their ignorance or their knowledge, the term therefore of "a matter of thought" would be misleading to those who imagine that by thought "they can add one cubit to their stature", or dodge their karma. Everything depends upon the character of thought, the motive, and the knowledge possessed. "Lighting up" means the arousing of the thinking faculty, which is probably what the question intended.

Q. Are not "thought" and "intellect" one and the same?

A. It depends upon what we consider to be the meaning of the words. Everybody thinks and therefore uses "thought", but we would not consider everybody to be intellectual. From a theosophical point of view "intellectuality" pertains to the brain-mind and denotes a facility in mental technique, rather than a soul perception and understanding. Intellectuality *per se* is hard, cold and mechanical, but as an instrument used by the real Man within, it is of the greatest value; in the former case it is a prideful expression of the personality; in the latter an instrument of the soul subserving the highest interests of humanity. In the *Gita*, a foot-note describes *Buddhi* as the highest intellection, in other words "divine intellection"; its opposite would be *Kama*, the lowest intellection, or that which is based upon personal desires and physical existence. The word "thought" is abstract and universal, and therefore has not the conditioned meanings that the word "intellect" presents.

Q. Cannot spiritual self-consciousness be attained after death when the soul is relieved from the struggle of life?

A. The states after death are but the effects of the life last lived; they therefore present a continuation of that life in its different degrees, and an interim between lives; the only basis that the "departed" has to work with is what was obtained and held to during life in the body; spiritual self-consciousness and release from the necessity of re-birth can only be attained while occupying a body.

Q. The chapter speaks of Manas as being the principle which carries forward the memory from day to night and night to day, and from one life to another. I understood it was Buddhi?

A. Man is a Triad; the three principles which compose the Triad are named as *Atma-Buddhi-Manas*; there is no *Manas* without *Buddhi*, no *Buddhi* without *Atma*. If we do not materialize the idea too much, we might conceive of *Buddhi* as a specialization of *Atma*, and *Manas* as a specialization of *Buddhi*. *Buddhi* is the Spiritual Ego; *Manas* is the Higher Human Mind, the creative manifesting aspect of the being. *Buddhi* is the store-house of Wisdom, *Manas* the use of it. As memory implies action and *Manas* is the aspect employed in action, it is correct to say that *Manas* carries forward the memory of that which it instituted and experienced.

Q. Animals have memory apparently, is it the action of Manas in them?

A. The animals have not arrived at self-consciousness, therefore *Manas* is latent in them; what they possess is Instinct—or estab-

lished habit, which will repeat itself under proper stimulation or conditions. *Habit* is *memory* in the cells and organs of the body; animals, especially the higher ones, have a strongly marked memory of this kind, but it is far from the human kind with its re-collection, re-membrance and re-miniscence.

Q. On page 59 the statement is made that the inner body of Man is made of thought?

A. No doubt this statement was formulated—like many others in the book—in order to make students think. The word “thought” may be used in two ways, one, the abstract—*the power to think*—, without any exercise of the faculty, and “thought” in regard to one or many things. It has been stated that Thought is the plane of Action, all actions flow from thought; also, it is clear that there can be no thinking unless there is *something* to think about. Any body, inner or outer, is formed from substance, the higher states of which are more responsive to the power of thought than the lower, and we can conceive of a state of substance so homogeneous in its nature as to respond instantaneously to any thought projected by the Thinker, the Real Man, the more concrete states of substance of course requiring persistent concentrated thought in order to effect changes, especially in what we call “matter” of which our physical bodies are composed. We have to remember also that every state and plane of substance is composed of homogeneous lives, or those that have become more or less differentiated; each of those lives is a conscious center, whatever its particular differentiated expression may be; this conscious center is the same as the conscious center of Man and may be called “Thought” in the abstract sense. It is through this inherent power to perceive on the part of all lives, that direction or impulse can be given or received. When we consider all these things we may obtain some conception of what was in the Teacher’s mind when he wrote the statement referred to.

SECRET DOCTRINE TEACHINGS*

The ONE LIFE is closely related to *the one* law which governs the World of Being—KARMA. Exoterically, this is simply and literally “action,” or rather an “effect-producing cause.” Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring LAW OF RETRIBUTION. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence.

* From the Original Edition, Vol. I, p. 634; see Vol. I, p. 695 Third Edition.

NON-ESSENTIALS

“**A**DAPT your thoughts to your plastic potency,” said H. P. B. once to those students who were forever seeking a fetish and a formula. They had the ability to think, which is what “potency” means; but they would not think, would not exercise the power. They desired something to follow, if they could not preferably find something which would carry them. They were *willing*, but they would not *will*.

“Hold no hard and fast conclusions as to men, things, or methods,” wrote Mr. Judge, expressing the same idea to the same type of mind, which would only run in grooves of fixed opinion regarding what, after all is said and done, are only *non-essentials*.

It is truly amazing to observe the extent to which students cling to or run after non-essentials. Scarce a day passes that we do not receive long letters or earnest inquiries from sincere students deluded by some non-essential or another.

One is terribly in earnest about his *society*, its constitution and by-laws. To him his society is Theosophy, the Theosophical Movement, and all that is worth while in the world. It is the “only” theosophical society, and through it is the only opportunity for Masters or mankind to serve “brotherhood.”

Others want to know why we do not devote our attention and this magazine to the abolition of “capital punishment”, to “prohibition,” “socialism,” “political reform,” “pacifism,” “women suffrage,” *et caetera*.

Another takes us to task because, he says, we keep on printing platitudes about “fundamental propositions,” moral dissertations, ethical essays, while what students of theosophy need and must have is instruction in “practical occultism.” Another has some personal psychological experience and receives an “inspired” message or “revelation” of great value to a suffering world, and would have us give over our pages to his new and wonderful dispensation, and to those “occult experiences” of other “mystics.” He points us to the old *Banner of Light* as a model to emulate.

Still others are terribly in earnest about the “astral plane” and they inform us of their willingness to be our “invisible helpers” if only we will visibly help to advertise them and their delusions.

Another class—and a large one—wander all over the theosophical premises—which are large—seeking for odds and ends of information and opinion that to them seem to embody all there is in the world. They want to know if Mr. Judge was a vegetarian; if H. P. B. “really did smoke cigarettes;” they ask very earnestly what we “think” about this, that, and the other thing, and still more earnestly tell us what they “think”, and what “Col. Olcott” or this Hindu, or that “researcher” of some brand or other “says” about their particular non-essential.

"The poor," said Jesus, "ye have always with you," and of all the poor there are none more naked, more hungry and more thirsty than the poverty-smitten of mind and heart, who seek to fill their mental stomachs with non-essentials.

"Take therefore no thought for the morrow; what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed," said the same Jesus. Could He not have referred to this eternal eating, drinking, and clothing one's self with the non-essentials of mental and moral existence? What matters all our reading and all of our talking about the "eternal verities," about the Self, Karma, Reincarnation, the "evolution of the soul," duty and responsibility, if we are in fact wrapped up in non-essentials?

Take a single case. A correspondent, evidently of means, leisure, and good ability and education, who has accumulated a large theosophical collection of literature and information writes us early and often on mere non-essentials. Lately he has "heard say" by Mr. Sinnett or some other retailer or manufacturer of non-essentials that the Masters smoke, and he wants our information, opinion and advice touching the subject, and gives us his own views on tobacco, meat-eating and "spirituality."

Let us consider that the Masters are *perfected* septenary Beings, and present the goal toward which humanity may tend. Necessarily, control absolute over Their vehicles or instruments must have been gained by Them before They could reach the stage of septenary perfection. It would follow that what They do would be with knowledge and for a beneficial purpose. So, even if They did use tobacco, it must be conceded that They know what They are doing and why, and we, ignorant human beings, would be judging by hearsay and appearances and considering ourselves competent to do so; which would be a grave mistake.

As to the statement that the Masters use tobacco, we have no *evidence* whatever; we know what tales have been told in this respect; all that we have heard were silly, contradictory and out of character. There is one thing certain: *They* have never promulgated anything about tobacco, nor mentioned the "weed." We should therefore be guided solely by Their message to the world of men, and leave all other matters alone, if we would reach Them. Hearsay evidence will never confer knowledge, understanding or wisdom, and we should beware of it.

Speaking of tobacco, it is noteworthy that the smoking of tobacco is such a universal habit. We can trace back its beginning in our Western civilization, but its prevalence is found amongst peoples of ancient extraction. Being such an ancient custom—rather than habit—there must have been some reason for its establishment. Whether it was used as a propitiary offering to the gods, or as a remedial agent of some kind, the fact of its ancient use is apparent. No doubt the tobacco of our day differs widely from the plant used in more ancient times, in that our tobacco plant may be the actual

degenerate descendant of the original plant, containing some of its qualities. It is a noted fact that tobacco is good for some and bad for others; we could with justice concede that for the latter its use would be reprehensible, while for the former it should be no more condemned than the drinking of tea, or coffee, the use of sugar, or any other article of taste or consumption. The writer has had from medical men the averment that tobacco is a valuable antiseptic, and that it has other properties as well that are beneficial. However all this may be, the mere matter of physical habit has nothing whatever to do with a man's knowledge, understanding or wisdom. We have read that in old times the disciples of the non-essential were grievously shocked to find that the "Son of man came eating and drinking and consorting with publicans and sinners,"—so shocked that they were unable to spare any attention to the essentials He taught. It is said that H. P. B. smoked cigarettes; if she did, it did not impair her wisdom or ability. No one with any insight whatever would care what any person did as a matter of habit, if that person could and did present such a wonderful and complete cosmogenesis and anthropogenesis as the *Secret Doctrine*.

It is never a question of *what a person does*, but *why does he do it*. With anti-tobaccoists and vegetarians the question is the same: what is their *motive* in adopting their particular views? If for self-benefit, it is just as reprehensible as any other selfish procedure. It is motive, and motive alone, that makes any action good or bad, black or white. This is altogether missed or overlooked by those whose attention is fixed on non-essentials.

A little quotation from the *Key to Theosophy* shows the proper attitude that one should take and should be of practical help to all theosophists on all these questions of non-essentials:

"Remember once for all, that in all such questions we take a rational, and never a fanatical view of things. If, from illness, or long habit, a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in the mind, and allows to take root **and** grow there."

Another quotation follows the same line: "True Chelaship is not a matter of diet, postures, or practices of any kind; *it is an attitude of mind.*"

FROM ISIS UNVEILED*

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity.

* Original Edition, Vol. I, p. v. (Preface).

HAVE ANIMALS SOULS?*

III.

"O Philosophy, thou guide of life, and discoverer of virtue!"—CICERO.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom."—PLINY.

THE destiny of man—of the most brutal, animal-like, as well as of the most saintly—being immortality, according to theological teaching; what is the future destiny of the countless hosts of the animal kingdom? We are told by various Roman Catholic writers—Cardinal Ventura, Count de Maistre and many others—that "animal soul is a Force."

"It is well established that the soul of the animal," says their echo De Mirville,—*"was produced by the earth, for this is Biblical. All the living and moving souls (nephesh or life principle) come from the earth; but, let me be understood, not solely from the dust, of which their bodies as well as our own were made, but from the power or potency of the earth; i. e., from its immaterial force, as all forces are . . . those of the sea, of the air, etc., all of which are those Elementary Principalities (principautés élémentaires) of which we have spoken elsewhere."*¹

What the Marquis de Mirville understands by the term is, that every "Element" in nature is a domain filled and governed by its respective invisible spirits. The Western Kabalists and the Rosicrucians named them Sylphs, Undines, Salamanders and Gnomes: christian mystics, like De Mirville, give them Hebrew names and class each among the various kinds of Demons under the sway of Satan—with God's permission, of course.

He too rebels against the decision of St. Thomas, who teaches that the animal soul is destroyed with the body. "It is a force,"—he says—that "we are asked to annihilate, the most *substantial* force on earth, called *animal soul*", which, according to the Reverend Father Ventura, is² "the most respectable soul after that of man."

He had just called it an immaterial force, and now it is named by him "the most substantial thing on earth."³

But what is this Force? George Cuvier and Flourens the academician tell us its secret.

"The form or the force of the bodies," (form means soul in this case, let us remember,) the former writes,—*"is far more essential to them than matter is, as (without being destroyed in its essence) the latter changes constantly, whereas the form prevails eternally."* To this Flourens observes: "In everything that has life, the form is

* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1886.

¹ *Esprits*, 2m. mem. Ch. XII. *Cosmolatric*.

² *Ibid*.

³ *Esprits*—p. 158.

more persistent than matter; for, that which constitutes the BEING of the living body, its identity and its sameness, is its form.”*

“Being,” as De Mirville remarks in his turn, “a magisterial principle, a philosophical pledge of our immortality”¹, it must be inferred that soul—human and animal—is meant under this misleading term. It is rather what we call the ONE LIFE I suspect.

However this may be, philosophy, both profane and religious, corroborates this statement that the two “souls” are identical in man and beast. Leibnitz, the philosopher beloved by Bossuet, appeared to credit “Animal Resurrection” to a certain extent. Death being for him “simply the *temporary enveloping of the personality*,” he likens it to the preservation of ideas in sleep, or to the butterfly within its caterpillar. “For him,” says De Mirville, “resurrection² is a general law in nature, which becomes a grand miracle, when performed by a thaumaturgist, only in virtue of its prematurity, of the surrounding circumstances, and of the mode in which he operates.” In this Leibnitz is a true Occultist without suspecting it. The growth and blossoming of a flower or a plant in five minutes instead of several days and weeks, the forced germination and development of plant, animal or man, are facts preserved in the records of the Occultists. They are only seeming miracles; the natural productive forces hurried and a thousand-fold intensified by the induced conditions under occult laws known to the Initiate. The abnormally rapid growth is affected by the forces of nature, whether blind or attached to minor intelligences subjected to man’s occult power, being brought to bear collectively on the development of the thing to be called forth out of its chaotic elements. But why call one a divine *miracle*, the other a satanic subterfuge or simply a fraudulent performance?

Still as a true philosopher Leibnitz finds himself forced, even in this dangerous question of the resurrection of the dead, to include in it the whole of the animal kingdom in its great synthesis, and to say: “I believe that the souls of the animals are imperishable, . . . and I find that nothing is better fitted to prove our own immortal nature.”³

Supporting Leibnitz, Dean, the Vicar of Middleton, published in 1748 two small volumes upon this subject. To sum up his ideas, he says that “the holy scriptures hint in various passages that the brutes shall live in a future life. This doctrine has been supported by several Fathers of the Church. Reason teaching us that the animals have a soul, teaches us at the same time that they shall exist in a future state. The system of those who believe that God annihilates the soul of the animal is nowhere supported, and has no solid

* *Longevity*, pp. 49 and 52.

¹ *Resurrections*, p. 621.

² The occultists call it “transformation” during a series of lives and the final *nirvanic* Resurrection.

³ Leibnitz, *Opera philos.* etc.

foundation to it," etc., etc.*

Many of the men of science of the last century defended Dean's hypothesis, declaring it extremely probable, one of them especially—the learned Protestant theologian Charles Bonnet of Geneva. Now, this theologian was the author of an extremely curious work called by him *Palingenesis*¹ or the "New Birth," which takes place, as he seeks to prove, owing to an invisible germ that exists in everybody, and no more than Leibnitz can he understand that animals should be excluded from a system, which, in their absence, would not be a unity, since system means "a collection of laws."²

"The animals," he writes, "are admirable books, in which the creator gathered the most striking features of his sovereign intelligence. The anatomist has to study them with *respect*, and, if in the least endowed with that delicate and reasoning feeling that characterises the moral man, he will never imagine, while turning over the pages, that he is handling slates or breaking pebbles. He will never forget that all that lives and feels is entitled to his mercy and pity. Man would run the risk of compromising his ethical feeling were he to become familiarised with the suffering and the blood of animals. This truth is so evident that Governments should never lose sight of it . . . as to the hypothesis of automatism I should feel inclined to regard it as a philosophical heresy, very dangerous for society, if it did not so strongly violate good sense and feeling as to become harmless, for it can never be generally adopted.

"As to the destiny of the animal, if my hypothesis be right, Providence holds in reserve for them the greatest compensations in future states³. . . . And for me, their resurrection is the consequence of that soul or form we are necessarily obliged to allow them, for a soul being a simple substance, can *neither be divided, nor decomposed, nor yet annihilated*. One cannot escape such an inference without falling back into Descartes' automatism; and then from animal automatism one would soon and forcibly arrive at that of man" . . .

Our modern school of biologists has arrived at the theory of "automaton-man," but its disciples may be left to their own devices and conclusions. That with which I am at present concerned, is the final and absolute proof that neither the Bible, nor its most philosophical interpreters—however much they may have lacked a clearer insight into other questions—have *ever denied, on Biblical authority, an immortal soul to any animal*, more than they have found in it conclusive evidence as to the existence of such a soul in man—in the old Testament. One has but to read certain verses in Job and the Ecclesiastes (iii. 17 *et seq.* 22.) to arrive at this conclusion. The truth of the matter is, that the future state of neither of the two is

* See Vol. XXIX of the *Bibliothèque des sciences*, 1st Trimester of the year 1768.

¹ From two Greek words—to be born and reborn again.

² See Vol. II *Palingenesis*. Also, De Mirville's *Resurrections*.

³ We too believe in "future states" for the animal from the highest down to the *infusoria*—but in a series of rebirths, each in a higher form, up to man and then beyond—in short, we believe in *evolution* in the fullest sense of the word.

therein referred to by one single word. But if, on the other hand, only negative evidence is found in the Old Testament concerning the immortal soul in animals, in the New it is as plainly asserted as that of man himself, and it is for the benefit of those who deride Hindu *philozoism*, who assert their right to kill animals at their will and pleasure, and deny them an immortal soul, that a final and definite proof is now being given.

St. Paul was mentioned at the end of Part I as the defender of the immortality of all the brute creation. Fortunately this statement is not one of those that can be pooh-poohed by the Christians as "the blasphemous and heretical interpretations of the holy writ, by a group of atheists and free-thinkers." Would that every one of the profoundly wise words of the Apostle Paul—an Initiate whatever else he might have been—was as clearly understood as those passages that relate to the animals. For then, as will be shown, the indestructibility of matter taught by materialistic science; the law of eternal evolution, so bitterly denied by the Church; the omnipresence of the ONE LIFE, or the unity of the ONE ELEMENT, and its presence throughout the whole of nature as preached by esoteric philosophy, and the secret sense of St. Paul's remarks to the *Romans* (viii. 18-23), would be demonstrated beyond doubt or cavil to be obviously one and the same thing. Indeed, what else can that great historical personage, so evidently imbued with neo-Platonic Alexandrian philosophy, mean by the following, which I transcribe with comments in the light of occultism, to give a clearer comprehension of my meaning?

The Apostle premises by saying (Roman viii. 16, 17) that "The spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs"—heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:—

"The sufferings of the present time are not worthy to be compared *with the glory which shall be revealed.*" (v. 18.)

The "glory" we maintain, is no "new Jerusalem," the symbolical representation of the future in St. John's kabalistical Revelations—but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection"—whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly—

"The earnest expectation of the creature waiteth for the manifestation of the sons of God." (v. 19.)

By creature, animal is here meant, as will be shown further on upon the authority of St. John Chrysostom. But who are the "sons of God," for the manifestation of whom the whole creation longs? Are they the "sons of God" with whom "satan came also" (See Job)

or the "seven angels" of Revelations? Have they reference to Christians only or to the "sons of God" all over the world? Such "manifestation" is promised at the end of every *Manvantara*¹ or world-period by the scriptures of every great Religion, and save in the *Esoteric* interpretation of all these, in none so clearly as in the *Vedas*. For there it is said that at the end of each *Manvantara* comes the *pralaya*, or the destruction of the world—only one of which is known to, and expected by, the Christians—when there will be left the *Sishtas*, or remnants, seven Rishis and one warrior, and all the seeds, for the next human "tide-wave of the following Round."² But the main question with which we are concerned is not at present, whether the Christian or the Hindu theory is the more correct; but to show that the Brahmins—in teaching that the seeds of all the creatures are left over, out of the total periodical and temporary destruction of all visible things, together with the "sons of God" or the Rishis, who shall manifest themselves to future humanity—say neither more nor less than what St. Paul himself preaches. Both include all animal life in the hope of a new birth and renovation in a more perfect state when every creature that now "waiteth" shall rejoice in the "manifestation of the sons of God." Because, as St. Paul explains:—

"The creature *itself* (*ipsa*) also shall be delivered from the bondage of corruption," which is to say that the seed or the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms, to end, animal as well as man, "in the glorious liberty of the children of God" (v. 21).

And this "glorious liberty" can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God—*et seq. and ad infinitum!* For says St. Paul—

"We know ("we" the *Initiates*) that the whole creation, (*omnis creatura* or *creature*, in the Vulgate) groaneth and travaileth (in child-birth) in pain until now."³ (v. 22).

* See *Isis*, Vol. I.

¹ What was really meant by the "sons of God" in antiquity is now demonstrated fully in the *SECRET DOCTRINE* in its Part I (on the Archaic Period)—now nearly ready.

² This is the orthodox Hindu as much as the esoteric version. In his Bangalore Picture "What is Hindu Religion?"—Dewan Bahadoor Raghunath Rao, of Madras, says: "At the end of each *Manvantara*, annihilation of the world takes place; but one warrior, seven Rishis, and the seeds are saved from destruction. To them God (or Brahm) communicates the Statute law or the *Vedas*. . . . as soon as a *Manvantara* commences these laws are promulgated. . . . and become binding. . . . to the end of that *Manvantara*. These eight persons are called *Sishtas*, or remnants, because they alone remain after the destruction of all the others. Their acts and precepts are, therefore known as *Sishtacar*. They are also designated '*Sadachar*' because such acts and precepts are only what always existed."

This is the orthodox version. The secret one speaks of seven Initiates having attained *Dhyanchohanship* toward the end of the seventh Race on this earth, who are left on earth during its "obscuration" with the seed of every mineral, plant, and animal that had not time to evolve into man for the next Round or world-period. See *Esoteric Buddhism*, by A. P. Sinnett, Fifth Edition, *Annotations*, pp. 146, 147.

³ . . . *ingemiscit et parturit usque adhuc* in the original Latin translation.

This is plainly saying that man and animal are on a par on earth, as to suffering, in their evolutionary efforts toward the goal and in accordance with Karmic law. By "until now," is meant up to the fifth race. To make it still plainer, the great Christian Initiate explains by saying:—

"Not only they (the animals) but ourselves also, which have the first-fruits of the Spirit, we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (v. 23.) Yes, it is we, men, who have the "first-fruits of the Spirit," or the direct Parabrahmic light, our Atma or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanic form.

Nothing could be clearer—even to a profane, non-initiated critic—than those words of the great Apostle, whether we interpret them by the light of esoteric philosophy, or that of mediæval scholasticism. The hope of redemption, or, of the survival of the spiritual entity, delivered "from the bondage of corruption," or the series of temporary material forms, is for *all living* creatures, not for man alone.

But the "paragon" of animals, proverbially unfair even to his fellow-beings, could not be expected to give easy consent to sharing his expectations with his cattle and domestic poultry. The famous Bible commentator, Cornelius a Lapide, was the first to point out and charge his predecessors with the conscious and deliberate intention of doing all they could to avoid the application of the word *creatura* to the inferior creatures of this world. We learn from him that St. Gregory of Nazianzus, Origen and St. Cyril (the one, most likely, who refused to see a human creature in Hypatia, and dealt with her as though she were a wild animal) insisted that the word *creatura*, in the verses above quoted, was applied by the Apostle simply to the angels! But, as remarks Cornelius, who appeals to St. Thomas for corroboration, "this opinion is too distorted and violent (*distorta et violenta*); it is moreover invalidated by the fact that the angels, as such, are already delivered from the bonds of corruption." Nor is St. Augustine's suggestion any happier; for he offers the strange hypothesis that the "creatures" spoken of by St. Paul, were "the infidels and the heretics" of all the ages! Cornelius contradicts the venerable father as coolly as he opposed his earlier brother-saints. "For", says he, "in the text quoted the *creatures* spoken of by the Apostle are evidently creatures distinct from men:—*not only they but ourselves also*; and then, that which is meant is not deliverance from sin, but from *death to come*."* But even the brave Cornelius finally gets scared by the general opposition and decides that under the term *creatures* St. Paul may have meant—as St. Ambrosius, St. Hilarius (Hilaire) and others insisted—*elements* (!) i. e., the sun, the moon, the stars, the earth, etc., etc.

* Cornelius, edit. Pelagaud, 1. IX, p. 114.

Unfortunately for the holy speculators and scholastics, and very fortunately for the animals—if these are ever to profit by polemics—they are over-ruled by a still greater authority than themselves. It is St. John Chrysostomus, already mentioned, whom the Roman Catholic Church, on the testimony given by Bishop Proclus, at one time his secretary, holds in the highest veneration. In fact St. John Chrysostom was, if such a profane (in our days) term can be applied to a saint,—the “medium” of the Apostle to the Gentiles. In the matter of his Commentary on St. Paul’s Epistles, St. John is held as directly inspired by that Apostle himself, in other words as having written his comments at St. Paul’s dictation. This is what we read in those comments on the 3rd Chapter of the Epistle to the Romans.

“We must always groan about the delay made for our emigration (death); for if, as saith the Apostle, the creature deprived of reason (*mente*, not *anima*, “Soul”)—and speech (*nam si hæc creatura mente et verbo carens*) groans and expects, the more the shame that we ourselves should fail to do so.”*

Unfortunately we do, and fail most ingloriously in this desire for “emigration” to countries unknown. Were people to study the scriptures of all nations and interpret their meaning by the light of esoteric philosophy, no one would fail to become, if not anxious to die, at least indifferent to death. We should then make profitable use of the time we pass on this earth by quietly preparing in each birth for the next by accumulating good Karma. But man is a sophist by nature. And, even after reading this opinion of St. John Chrysostom—one that settles the question of the immortal soul in animals for ever, or ought to do so at any rate, in the mind of every Christian,—we fear the poor dumb brutes may not benefit much by the lesson after all. Indeed, the subtle casuist, condemned out of his own mouth, might tell us, that whatever the nature of the soul in the animal, he is still doing it a favour, and himself a meritorious action, by killing the poor brute, as thus he puts an end to its “groans about the delay made for its emigration” into eternal glory.

The writer is not simple enough to imagine, that a whole British Museum filled with works against meat diet, would have the effect of stopping civilized nations from having slaughter-houses, or of making them renounce their beefsteak and Christmas goose. But if these humble lines could make a few readers realize the real value of St. Paul’s noble words, and thereby seriously turn their thoughts to all the horrors of vivisection—then the writer would be content. For verily when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

H. P. BLAVATSKY.

* *Homélie XII, Sur l'Épître aux Romains.*

AROUND THE TABLE

THE news of Peace affected the various members of our Family deeply. All felt and expressed a genuine joy and gratitude.

But as the hours of that memorable day wore on, and more general feelings gave way to the particular, individual points of view showed themselves in ways as diverse as are the personalities concerned.

Mother went about all day "all happied up" as Spinster phrased it, and furtively wiping eyes that would fill and spill over. It was relief that Big Brother, hitherto unscathed, need no longer face the dangers and discomforts at the front.

Student, who was at home from the University on account of the influenza epidemic, tramped noisily about the house, hurrahing heartily at intervals as she deftly packed gift boxes to be sent to France.

Spinster and Mentor talked together for hours in a sunny corner of the living room, the latter having expressed any inner exuberance he may have felt by a spirited piano rendition of his repertory of Civil War songs, while Spinster hung out a large new flag. Their talk was upon the general bearings of the new situation, of its somewhat inconclusive nature, and of the great possibilities it presented—for wisdom or folly, or both—in the general development of humanity and of peoples. Both felt keenly the tremendously critical world condition and its great potentialities for good or evil.

When Doctor arrived for dinner that evening he was full of talk on the downfall of the Kaiser, dwelling continually on the blow to his pride. It was this feature of the news that seemed most singularly to engage Doctor's mind—not as a cause for exultation, but from a psychological point of view.

"But the Kaiser isn't the only one who suffers from pride", said Spinster with a laugh when Doctor's elaborations upon the idea had been somewhat too fully aired. "*You* suffer from pride, Father, and so do I, and all the rest of us—or rather, *most* of us", she added with a little smile for Mentor.

Doctor flinched like a spirited horse that has been flicked with the whip, started to speak impulsively, and then subsided as he caught Mentor glancing amusedly at him.

"Pride goeth before a fall", placidly remarked Mother, who had not noticed what was going on and was much surprised at the hearty laugh which greeted her remark. "Well, the saying may be old-fashioned", she said spicily and with a touch of what Student calls her grand manner, "but I don't see anything in it to laugh about". Whereupon there was another laugh in which Mother, somewhat mystified but seeing that Mentor was enjoying himself, rather dubiously joined.

"What is pride, Mentor?" asked Student, turning up her eyebrows to Spinster as she saw Doctor put an extra lump of sugar in

his coffee, and remarking *sotto voce* to her Sister, "I don't see how he can like it so sweet—so wasteful too—now *I* never use but one lump".

"Just something that we all possess, little girl", answered Mentor benignantly, "and exhibit in such subtle little ways that we often don't know we have it, and even ask what it is. For instance", he continued, "within the last five minutes Doctor has been offended because his child, forsooth, says we all—including himself of course—have pride. Mother's pride was touched because she thought we laughed at her. Student compared herself, and her abstemiousness in the matter of sugar, with her Father, to her own self-satisfaction. Spinster is a little bit pleased with herself because *she* hasn't been caught; and I—I'm *proud* to be a member of such an interesting Family!"

Mentor ended this summation with a smile so compelling and all-inclusive that any fancied sting in his remarks was at once eliminated. The Family sat and looked at one another in silence. For the moment there really was not a thing to say!

"A pretty Family of Theosophical students, aren't we?" Doctor murmured at last half to himself. "And I had been feeling quite nicely, thank you, over my own 'progress' of late!"

"How did you know I was feeling a bit elated, Mentor?" asked Spinster, her cheeks flushing rosily.

"I'll never, never comment on your 'sweet tooth' again, Father", remarked Student fervently.

"But just why did you laugh at my old proverb, Children?" asked Mother curiously.

"One at a time please, Family", said Mentor, "—and it's quite unwise to say 'never, never', Student, unless you really *mean* it". Turning to Mother he continued, "Why, the Doctor was just taking a tumble when you repeated the phrase, Mother; we laughed, not at you but because your remark was so very timely, although you didn't know it." And then to Spinster, "Oh, I just *guessed*, my dear, remembering some feelings I have experienced myself".

"It isn't well to castigate ourselves before others, Doctor", continued Mentor, turning to Doctor with a very serious face. "Nor is it wise to include others in our own self-revilings. This 'Family of Theosophical students', as you call it, isn't in a bad way at all—quite the contrary. We have all been shaken up a little today by the news and its tremendous scope, and something of the inner personal natures we have been *suppressing*, instead of eradicating, has come out. Not a bad thing at that", he added musingly, "for it gives us a chance to see just where we are and effect some needed adjustments".

"But this pride is such a subtle thing, Mentor", said Spinster in a puzzled voice. "Can't you give us some definite statement, or some kind of a cue, that will help us get hold of it, and drag out the lurker within?"

Everybody had been prepared to get the lesson and all listened eagerly to what Mentor had to say:

"Pride, in some form or another, is the citadel of the personality. Pride and Ambition are handmaidens. Ambition has many phases—from the desire to attain for one's self, to the ever-present desire to put one's self in evidence on every possible occasion.

"There are many expressions of the latter phase, among them: much talking, little thought; lack of consideration of others when they conflict with one's own habits or desires; making much of what one has to do, or has done; prompt refutation of any criticism, and condemnation of the critic; an attitude of self-defense and excuse; impressing upon others by speech, manner, or act, the idea of one's importance, knowledge or ability; impatience at interruption in what one has set out to do; an inability to listen to others and refrain from interjections; pride in one's possessions, whether family or material; easiness to take offence; internal irritation with abnormal reticence; a desire for appreciation and commendation; seeking to appear to be possessed of knowledge, or attainments, etc. All these, and others that could be mentioned, are based upon personal pride.

"When we have become constitutionally incapable of such attitudes and actions, there will be no question in our minds as to pride, or its absence.

" 'Light on the Path' says: 'And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men'."

FROM THE SECRET DOCTRINE*

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality.

* From the Original Edition, Vol. I, pp. 295-296; see Vol. I, pp. 314-315 Third Edition.

ON THE LOOKOUT

The three dissevered branches of the Lutheran Church have merged into a single ecclesiastical body under the name of the United Lutheran Church in America. Many resolutions were adopted by the convention of union, all looking to various negative virtues and the abolition of various evil effects in politics, social relations and the ordinary life of the individual. The Presbyterian Church in the United States has issued a formal invitation to all Protestant denominations to meet in Philadelphia to consider the "organic union of the evangelical churches in America." The invitation has been accepted so far by representatives of nine different denominations, among them the Methodist, Protestant Episcopal, United Brethren, and Campbellite. Bishop Gore of Oxford (England) is lecturing in the various great cities of the United States, ostensibly on the subject of the "league of nations;" in reality what he has at heart is what might be called the internationalism of the churches. The good Bishop has issued a pamphlet called "*The League of Nations, the Opportunity of the Church*," which is a plea for consideration that a conference of free nations might lead to unity on the spiritual as well as on the utilitarian plane of life. He recognizes that "there is no hope for our civilization unless we can build again our international life upon a new basis." And he would like that new basis to be "a real acknowledgement of the Lordship of Jesus."

Bishop Gore is "persuaded that the best immediate way of promoting religious unity is for all the fragments of the Christian Church to act together, as if they were one, on the moral and social questions of the day. "But," he continues, "if we cannot, *as I feel sure we cannot under present circumstances*, have an ecumenical Christian conference, let us have co-ordinated action in all Christian countries, by all portions of Christendom on behalf of the League of Nations." He sees reason for hope in the very "despair of the future which fills the minds of people of all kinds" when they contemplate the results before their eyes of national rivalries miscalled patriotism, though he is unable to see any relation between those rivalries and results of collective egotism miscalled patriotism, and the same collective egotisms miscalled religions, as manifested in the rivalries of the warring sects, which also have in all time produced moral and mental results of which the rivalries and wars of nations are but by-products and secondary effects.

Bishop Gore also sees profound reason for hope in the attitude of the Christian Church," even though that Church has not existed for many centuries but has been replaced by a multitude of churches, i. e., sects, or religious "nations." He confesses, "there is no rapid road to heal the divisions of Christendom. But there is no reason why in welcoming and promoting the League of Nations the Christian Church should not even now act *as if* it were one." Certainly there is no reason for the "divisions in Christendom," but they exist nevertheless, and have since the life-time of the Apostles, the "Fathers", not of Christianity, but of sectarianism. They do not exist because of reason, but because of unreason, of egotism instead of religion; as wars spring up, not because of reason or real patriotism, but because of egotisms and ambitions trading on the holiest impulses of the ignorant masses in the name of the highest. With real statesmanship the trade of the politician vanishes; with real internationalism the trade of "patriotism" disappears. There are too many vested interests, too many whose profit and whose life are bound up in separateness and rivalries of nations ever to succumb peaceably to "reason;" too vast a multitude of the ignorant on every hand unable to discern between genuine and spurious

patriotism, between religion and sectarianism, between pretenders to knowledge and beneficence and those who are the real "friends of Humanity." The mild apologetics of Bishop Gore do not, therefore, appeal at all as a torch but as a fulminate to those whose insight is sufficient to enable them to see that the existence of the "Church" itself depends upon treating the reign of "peace on earth, good will to men," as a prophecy for the future, and by no means desirable as a present dispensation. Witness the *Christian Register* of Boston, which takes instant alarm and, wise in its own generation, as are all the Sadducees and Pharisees, endeavors to "turn the flanks" of the Bishop's army of sweet reasonableness in this wise:

"We rejoice with the Bishop, *but we cannot lose the distinction, on this imperfect sphere, between the facts, on the one hand, and the dreams and visions of a heaven, on the other hand.* . . . Meanwhile, whatever the truth or lack of it in the actual conditions, as the Bishop sees them, his words *as prophecies* are exactly *what we need to conquer the world.*"

Quite appropriately from Boston also comes another voice, that of Mr. W. T. Ellis, who, writing in the *Transcript*, says that the "passion of patriotism" has, nevertheless, "brought together in common service churches which never before worked or walked together," and recites his "modern instances" to prove his contention. Some of his reflections are valuable as showing the effect upon this writer and investigator of what he has seen. For Mr. Ellis is at once an orthodox sectarian, an earnest-minded man, and one sincerely desirous of learning constructive lessons from the destructive present. Having these mutually antagonistic elements in his nature it is highly instructive to observe the so far experienced and acknowledged effects on him as a type of many minds, which he sees and expresses as taking place in others, but does not yet consciously recognize as being also and more accurately a reflection of what is going on in himself. He says:

"Now, in the red schoolhouse of war, myriads have had their religious horizons enlarged. We are seeing *religion in the large*. Alongside of that vast background, most of our individual denominationally distinctive claims look as petty and as absurd as the Kaiser's claim to special partnership with God. . . .

"The result has been such a spirit of openmindedness and tolerance among Christian leaders as Great Britain has never known before. All the churches have been chastened and humbled. . . .

"What the war is doing for Great Britain, in a religious way, it will surely do also for America."

The Theosophical student of men and events also sees reason for profound hope in the awakening efforts of such men as Bishop Gore and Mr. Ellis, and thousands of others like them in the various sects of christendom. But on quite other grounds than those made visible by the "red schoolhouse of war," or by any dreamt-of reunion of the discordant sects with their pretensions, for all these sects were once one, and originated from one single church which still exists and still makes the most "distinctive claims" of any. No stream can rise higher than its source, and all the many denominations sprang originally from the claims of different Apostles and their "successors" to "special partnership with God." Does any of these christian inquirers for a path toward union desire a return to the conditions of the early centuries of ecclesiastical christianity? What but that can they reasonably hope for through any longed for ecumenical conference; what but another Council of Nicea or Constantinople, with a general instead of a special claim to infallibility and "partnership with God," a general instead of a special set of

dogmas and "revealed" truths, leading once more to new schisms and sects, with their warring, jarring, and mutually destructive effects on human morals and human freedom of mind and conscience?

No; the Theosophist's hopes are based on the clean lives and the opening minds of those awakening sectarians who refuse longer to look upon the cruel flames of war through the complacent smoked glasses of hard and fast preconceived dogmas. These myriads of soldiers and these many ministers and laymen of the churches who "have had their religious horizons enlarged" by dire force of circumstances, and who are, despite the inhibitions of their respective creeds, compelled to "see religion in the large," cannot *but* see in the light of their rudely awakened conscience and common-sense how petty and absurd are the distinctive and special claims of the sects. It is to their honor that their first effort will necessarily be to purify and lead to this new and truer conception the vast mass of their fellows still devoutly offering sacrifice at the altar of the creeds. In this effort they are fore-doomed to failure, for the mass will look upon them as heretics corrupted by the immoral effects of war, and the bigoted and selfish leaders in church and state will be quick to open on them with the artillery of intolerance and calumny. Any sincere and open-minded attempt to investigate and purify the "basis of separateness" and exclusiveness in the sects will at once disclose that the whole basis is impure and rests on sheer assumption and pretense. Once purified, there is nothing left. Their glory has departed. Shocked into still greater wakefulness by this unexpected result, the sincere and inquiring minds in the churches will, under the duress of hard circumstance, necessarily proceed further. They will examine in the light of the facts, not merely their sectarian basis, but the foundation of christianity itself. If the basis of christianity is once looked at with opened mind it will be seen that the whole edifice rests upon no more secure basis than the most bizarre sect. They will see that christianity itself, with its "distinctive claims" to an exclusive revelation, to an unique Savior, to a "special partnership with God," is as monstrous a pretense, as unsupported a claim, as essentially irreligious and unreasonable as any ever made by any sect or bigot.

Then these men will of necessity either be ejected by the great body of the lukewarm, the selfish, the ignorant and the narrow-headed of their denominations, or they will themselves have gained the courage of their new found vision and "come out from among them" into full freedom of conscience and openness of mind. Wherever that occurs it is certain to the Theosophical observer of the workings of consciousness that these emancipated thinkers will be led to recognize that in the eternal doctrines of the Spiritual Identity of all beings, of Karma, and of Evolution through repeated lives on earth, lies the immemorial basis of all true religion as of all true brotherhood and peace. Then it will be possible to begin that nucleus of Universal Brotherhood without distinction of race, creed, sex, caste, color or condition which will be the corner-stone of the new religion of mankind. In that hope H. P. Blavatsky and William Q. Judge, latest of a long line of Saviors and Sages, came among men and sowed some handfuls of the seeds of the Wisdom-Religion of the ages. In that hope the few hearts and minds among men which were open received that seed and carried on Their work on the lines laid down in the Great Law until the race-mind should be harrowed by the bloody teeth of war. The Theosophical student of today sees the earliest germination signs of that seed in the spiritual unrest and the inquiry among men of every sect and persuasion into the foundations of their faith, and his heart sings with a great hope for the amelioration of the conditions of mankind through the growth and spread of the great ideas of Theosophy among these opening minds.

Garrett P. Serviss, who writes to a wide audience through syndicate articles in the press, has lately discussed the mystery of the "lost Atlantis" under the alluring title of "The World's Greatest Romance." He says that "geology has put the stamp of possibility, if not of probability, upon the great legend," and speaks with honest candor of those who deride the legend. Thus:

"Many geologists, perhaps most, at the present time, would very likely tell you, with an air of academic superiority, that Plato and Solon and the ancient priests of Egypt were credulous dreamers, and mere lovers of the marvelous, and that it is impossible that any such continent as the fabled Atlantis should ever have been sunk. *Yet they only represent a phase or a passing wave of opinion.* But experience shows that this opinion will pass, because it is based only upon arguments, interpretation and point of view, and not upon any fundamentally new body of facts.

"Strictly academic scientists, in any branch, are always tied to the latest theory, provided that it has been accepted by their recognized leaders. This is inevitable, and in itself is probably not a bad thing, since it unifies effort, but it is regrettable when it seeks to *stifle independent thought upon subjects that have not yet been conclusively settled.*"

It was this kind of scientists and this kind of science, this kind of theologians and this kind of dogmatic religion, and the hoi polloi of their followers and supporters that H. P. B. waged war upon; never upon genuine science, genuine religion, or the students of the one and the believers in the other. And yet the bulk of so-called "authoritative teaching" in science and religion—or what passes for such in the popular mind—is precisely what Mr. Serviss describes: it is predicated upon no body of facts, but "only upon argument, interpretation and point of view," and it forever seeks "to stifle independent thought upon the subjects" which the said "authorities" insist shall be taken as "conclusively settled." When the dogmatic views of "science" and "religion" are recognized as mere assumptions, "working hypotheses" at best and arrogant pretenses at worst, the "authorities" are dethroned and "their occupations gone."

Professor Serviss concludes his article with a generalization so profound and far-reaching, so eminently *theosophical* in spirit and applicability that we are glad to give it a setting of greater permanence than the daily press by reproducing it here:

"It is not wise to reject the great traditions of mankind. Modern exploration and research have justified or corroborated so many of them that we ought to begin to see that they are *condensed history*, stripped by distance of time of its unimportant details and encircled with a dim atmosphere of mythology, like far-off mountains with clouds."

We know no better or more grateful return to make to Professor Serviss for his honesty of expression and his power of generalization than to commend to him an application of his own deductions by an investigation of *Isis Unveiled*, and to assure him that if he approaches that work in the same spirit that moved him in what we have quoted he will not only learn much about the mystery of Atlantis, but what is more, he will be led to a very high mountain indeed; so high that he will be above the clouds that encircle it from the lowlands, and will be able to see with a new insight into the great traditions of mankind.

We have had occasion before to refer to Roger W. Babson who is by all odds the best known practical economist and observer in the field of finance, investment, and "big business." He is not only a man of ability,

knowledge and judgment in his chosen field, but what is of importance, he is so recognized amongst those who are the "leaders of men" in the industrial world. At present he is connected in a voluntary capacity with the Department of Labor, while still directing the activities of his Statistical Organization. The Report of that Organization for November 19 is on "The Lessons of the War." It is as true a vision and example of real statesmanship as Mr. Roosevelt's life and writings. We quote some of the salient features.

"The war," says Mr. Babson, "was really a conflict between *ideals* and *things*—between *hearts* and *brains*. The side actuated by *ideals* and *hearts* won.

"Now for the lesson. The Bolsheviks today control Russia. They are spreading into Austria and neighboring territory. The Socialists today control Germany. They are also strong in Italy, France and elsewhere. History shows that these social epidemics—like other epidemics—spread from nation to nation. America is sure to be hit. What will be the result?

"The answer depends upon whether or not we are willing to profit by the real lessons of the war. If we are willing to let the brain and manual workers of this country peaceably retain the prestige and privileges which the war has given them—if we are willing to run the country in the interest of the *producers* of property rather than the *inheritors* of property, then we can head off disaster. *If, however, the financial and business interests of the United States and Allied nations attempt to return to pre-war economic conditions, then there surely will follow an explosion.* . . .

"Let us not for one moment think that this great war can stop without a reaction of some kind, and one equal in magnitude to the initial action. The law of equal and opposite reaction still rules the world. . . . No men—however wise—can now prevent some great change from following this war. The question is: *Shall we all voluntarily give up something, or shall we all run the risk of losing everything?*"

Mr. Babson states that he "holds this up as a friendly warning in the interests of honest property holders." He himself, he says, dreads "the rule of the red flag, knowing it to be far more harmful to all concerned than even a plutocratic rule. Manual workers without honest leaders, who have not initiative, judgment and a sense of property rights, are absolutely helpless."

Only the concerted, sustained, courageous action of all who see and feel the truth of Mr. Babson's observations can save this country from successive eras of bureaucracy, socialism, anarchy and caesarism. Venal and hypocritical party government miscalled "democracy," soulless sects miscalled "religion," unenlightened selfishness whether of Big Business or Trades' Unions or of those who have and who propose to hold on to what they have regardless of their duties to others, and a press whose god is special interest and whose worship is the corruption of the public mind to serve those special interests—all these are the accessories before the fact which await only the spark to produce the explosion, just as surely as the European situation before the firing of the assassin's pistol at Sarajevo. Will the Great War have been but a mere fire kindled by incendiarism, to be fanned till it shall become a World Conflagration of internal and fratricidal struggles within the nations?

Not if there are enough men of ideals, of hearts and of brains with the enduring courage, the valor of intense convictions and the compassion of great vision, to stir and move the great unthinking mass of their fellows to true action before the explosion comes. There is much to cause concern

when one faces the existing facts; there is room for hope when one contemplates the example and the preachments of men like Mr. Roosevelt and Mr. Babson; there is instant pressing need in any case for all good men and true to come to the aid of their fellows by teaching, preaching and practicing that sincere and wise altruism to the fullest range of their sphere of influence which has been and is being shown by these two men.

A new motive for action, a new basis for union, a new standard of principles, a new war of ideas, must be inaugurated—must be taken from the region of abstractions, must be *made practical by being practiced*. Men must sink their sectarian, their party, their personal, differences, predilections, prejudices and interests, where they cannot at once discard them utterly, and seek a common platform of the common welfare of mankind. If this is thought impossible, if this is regarded as Utopian, it will not be done. If men fear opposition, loss of prestige, of reputation, fortune, life itself, in entering upon this Great Adventure of a new civilization, it will not be done. If compromise measures, if placatory and pacific measures, are adopted in dealing with the "enemies of mankind"—those who have some selfish or special interest at heart—it will not be done. Today, as before the days of the Civil War, and as before that in the days preluding the civil wars of Rome, mistress of the world; today Roosevelt, Babson and others are preaching essentially as Christ and as Washington and as Lincoln preached: Ye cannot serve both God and Mammon; a house divided against itself cannot stand; we cannot permanently endure half slave and half free, half patriotic and half predatory, half selfish and half unselfish, half Christian and half sectarian, half democratic and half partisan, half timid and half bold. "Arise, O Atlanteans, and repair the errors of the past!"

Many times in "Lookout" and on other pages of this magazine protests have been expressed at the follies of the "new" scientific methods, especially as applied in vivisection, eugenics, and psychology, but it remained for Mr. Warner Fite, Professor of Ethics at Princeton University, to do the subject justice. In the December *Atlantic Monthly* under the caption, "Scientific Prepossessions". By "scientific prepossessions" Prof. Fite means that peculiar form of "scientific" dogmatism which considers that never before this present time has been a science worthy the name, and that any possible advances in the future will come through following the methods now in vogue. The futility of these methods, their elaborate pretense and meagre results are treated with a good sense and quiet humor which should not lead one to underestimate the seriousness of the fundamental objection suggested by the author. This is, in fact, the objection of all occultists whose psychology is based on that of the ancient Aryans, or as Prof. Fite would intimate, the psychology of Plato and Aristotle. Modern science works from the without *by machinery* to find the within; the ancient psychology, in postulating the identity of all beings within, demands study *from within*, without. But it is too human, too humane for "science" to deal with men's minds and souls by sympathy—by putting one's self in the place of another! It is refreshing to note that Prof. Fite also inclines to the belief that all nature is sentient and must be studied from the point of view of consciousness. Let us hope that others of Prof. Fite's intellectual calibre may dare to stand for the old that is true and good in a world gone mad for "the latest". For, without doubt, "Scientific Prepossessions" will rouse much ire in "scientific" quarters, and many nicely adjusted machines register even contempt for this friend of the Real.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

FEBRUARY, 1919

No. 4

"People ought to think of this: we are too much given to supposing that events are chances, or have no connection with ourselves: each event is an effect of the Law."

—WM. Q. JUDGE.

CONTENTS

Modern Apostles and Pseudo-Messiahs	-	-	-	-	-	-	97
Secret Doctrine Extracts	-	-	-	-	-	-	101
After Death States	-	-	-	-	-	-	102
"Even as You and I"	-	-	-	-	-	-	107
Questions and Answers	-	-	-	-	-	-	109
The Two Wisdoms	-	-	-	-	-	-	113
From the Secret Doctrine	-	-	-	-	-	-	115
Recognition	-	-	-	-	-	-	116
Around the Table	-	-	-	-	-	-	119
On Occult Study	-	-	-	-	-	-	122
On the Lookout	-	-	-	-	-	-	124

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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.

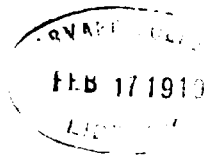
The defined Objects of the Society were as follows:

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.



ॐ ॥ ॐ

What is meant by "the City of Brahman"? That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman, the formless.—*Yagnavalkya-Samhita*.

THEOSOPHY

Vol. VII

FEBRUARY, 1919

No. 4

No Theosophical Society, a 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.

MODERN APOSTLES AND PSEUDO-MESSIAHS*

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved

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

in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly

mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but

there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them". To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou hast left behind
Powers that will work for thee; air, earth, and skies;
There's not a breathing of the common wind
That will forget thee—thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first". And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread".

SPECTATOR.

SECRET DOCTRINE EXTRACTS*

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind.

* From the Original Edition, Vol. I, p. xxxvi; see Vol. I, p. 20, Third Edition. (Introductory).

AFTER DEATH STATES

(Continued)

IF Occultism is to be anything more than a confusion of tongues to us even although its statements are made in plain English, we have to understand its definitions and principles. If understood its statements have to be applied to our experiences, if they are to shed any light on what is going on in and around us all the time.

Theosophy or Occultism is not a system or form of belief or opinion, but an exposition of the Laws of Being and Action. The philosophy of theosophy is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man. Occultism is the conscious application of those laws. To whatever extent any man understands the laws of nature and of his own being he is a Theosophist. To whatever extent he consciously employs his knowledge he is an Occultist. In a moral sense, to whatever extent he seeks knowledge or employs the knowledge so far acquired in his evolution for the sake of others, to that extent he is on the Right hand path; if otherwise, it is conscious or unconscious Black Magic.

Every man is, therefore, on the road towards becoming a full-fledged Adept in Practical Occultism, Black or White, however many incarnations away that consummation may be. Every action and every effort we make of any kind tends in one or the other direction, and is cumulative, for there is no loss or detriment to one's efforts in any direction.

When H. P. Blavatsky and William Q. Judge wrote and spoke of Theosophy and Occultism, whether to the public at large or to individual students, they did so with knowledge. Anyone may test their knowledge for himself and make it his own, slowly or rapidly, according to his own present nature, the use made of what they gave, and his opportunities.

Their method was to deal with the mind of the race and of the individual as they found it. There is no other way than this, either to teach, as they did, or to learn, as we aspire to do. We have, each of us, to take stock of our own nature and surroundings, our own mental and moral possessions, to the best of our ability, in order to separate between the good and the bad, the true and the false, in ourselves. We have then consistently and persistently to strengthen the good and extirpate the bad, to rely on the true and disregard the false, to use the temporary for the sake of the eternal. No one else can do these things for us.

We have to stand ready at every instant to reject what we have learned, what we believe, what we desire, to disregard what we have been accustomed to call ourselves, and to place our whole reliance on fixed, unwavering determination to embody in ourselves what we see to be the true and unchanging principles of all evolution. It is not an easy path, and comparatively few men have come to that

point in their evolution where they are ready to make the Great Resolve, or making it, to hold fast despite all temporary failures and defeats. It is for such that H. P. B. and W. Q. J. came into the world, and it is for them that we write, that we may thereby all become the better able to help and teach others. We need not be discouraged, either by our own mistakes and misapplications, or by those of others. We can try, we can ever keep trying; "twenty failures are not irremediable if followed by as many undaunted struggles upwards." Is it not thus that all progress is achieved?

We have spoken of the physical, astral, psychical and intellectual constituents of man and of nature. As twentieth century human beings we all know a good deal of the physical constituents; but of the others we are largely in ignorance; or, what is worse than ignorance, we have a large amount of "head learning" and erroneous ideas in regard to them. These must be replaced by truer understanding and perceptions, and the process is gradual, as are all of nature's processes. True knowledge comes slowly and is not easily acquired. This is especially true of the great difficulties which confront the student, both in his own nature and outwardly, in the attempt to understand the nature and laws of the astral, psychic and intellectual worlds. Those who are eager for magical powers and the results that are supposed to flow from their exercise are likely to grow impatient and rebel against the apparently slow progress made at first, and at the amount of what is to them purely theoretical and metaphysical study that is requisite. Yet we all ought to see that we are entering upon the exploration of what are to us utterly unknown fields, and give to our teachers some credit for wisdom and experience; otherwise why do we choose them as guides?

Occultism teaches the Unity of all in nature and sees nothing "dead" anywhere. All is life, and each "atom" is a Life, and has its astral, psychic and intellectual constituents, in addition to the physical, the same as man has. Everything in nature, visible and invisible, is alive and conscious, in its own degree and on its own plane of perception and action. The whole universe is made up of almost endless series of sentient beings. They vary infinitely in their respective degrees of consciousness and intelligence. Some are far above man in intellectual and moral grandeur and power. Others are far beneath him. But they are all in evolution, all spiritual in their essence, all under the same law of Karma, and all either have already passed through the man stage, are now in that stage, or will some day arrive there. Throughout, there is a progressive march towards a higher form of life.

It is on the perception of these essential truths that we have to recognize the existence in and around us of other conscious beings besides the spirits of the dead; to recognize that Man is a Soul. His various bodies or "sheaths of the Soul" are composed of lives of the various planes in nature. It is because of this that he is a "man", that is, a self-conscious thinker. Some of these sheaths are unknown and unsuspected, or misunderstood, by the man himself,

even although daily using all of them at every instant. Some of them—all of them—are infinitely finer, and all of them but one very much more durable than the physical body of the living man. Being composed of Lives of vastly differing degrees of consciousness and intelligence, each of these sheaths of the Soul of man has qualities, functions, attributes and powers, differing from the others. Some of them possess wide ranges of independent activity when consciously directed, or when freed in various ways from their ordinary and normal limitations. Each human being is in fact an epitome of the whole of great nature, and hence sprang the old saying, "as above, so below; man is the microcosm of the macrocosm."

The sheaths of the soul are in fact seven, but it is sufficient to speak of only five of them, for we may include the real man and his three finest sheaths in one and call them the Ego, the self-conscious, reincarnating, permanent Soul, or Spiritual Being. The other sheaths may here, for convenience, be called his intellectual, his psychic, his astral, and his physical sheaths. These also may be taken all together and, together with the Ego, constitute the personal, waking, living human being which each one of us is, here and now. The only one of the sheaths we can see is the physical body, but the others are all there, acting in, on and through it, and in, on and through each other, as the Man directs, and reacting in turn on him and on each other. The separation, the distinctions and differences, are not in space and time, but in consciousness and the modes of its actions. Physical action, astral, psychic, and intellectual action, go on concurrently in each of us all the time, sometimes concordantly and sometimes discordantly, according as the real purpose of evolution is being fulfilled, consciously or unconsciously to the personal man; and varying in nature and manifestation accordingly as one or another of the sheaths of the soul is used as the fulcrum of the action.

The four lower sheaths are constantly changing, some slowly and some more rapidly, the physical body being the least stable of all. None of them is permanent, but it sometimes takes thousands of years for the longest lived of the four lower sheaths to "die", that is, to dissolve into its constituent lives. For "man" dies, not one death, but several, in the great cycle of a single "personality." There is first the ordinary physical existence (speaking from this plane of perception), followed by the death of the physical body. The man remains unaffected and unconscious of what *we* call the "great change;" his consciousness is transferred to and centered in the astral sheath without his being actually any more aware of the transition than the new-born infant is aware of the "great change" from ante-natal existence to birth. Next he has his astral existence and the death of that sheath, followed by his "birth" into the devachanic body, to be followed by his life term in that sheath of the soul, and its final dissolution or "death;" this is followed in its turn by a re-centering of the consciousness in the astral state, terminating

in a new physical incarnation. The astral and devachanic states of consciousness together constitute what may be called the psychic existence of the personality unimpeded either by the physical or intellectual states which are there either dormant or subordinated to the ruling states. On the termination of the devachanic state and the dissolution of the "personal sheaths," it is the *Ego* who returns to another incarnation, not the ex-personality, which has ceased to be and which no more returns than does the day that has passed. Only its experiences remain, in the higher sheaths, to be added by the real Man to the sum of his character and tendencies. This *metempsychosis*, or series or changes in the Soul, under the Karma of its own generating, will, in the end, constitute its Evolution into the full flower of perfected Being, never again to "fall into error or delusion," because it will never more identify itself with any state of consciousness, any *form* of action or being, but remain in Union with the Spirit and live a conscious existence in Spirit, no matter what form or state it may enter.

When all this is fully understood and grasped by the student of Occultism he can see in it the explanation of every "missing link" in science; every "mystery" in religion; every "problem" of philosophy; every apparent contradiction and confusion in nature; "good" and "evil" in himself and in others become understandable, and "universal brotherhood" as a fact in nature and as a practice for himself becomes the Key to the riddle of Life. He sets out to experience, to observe, to study, to apply, in all the affairs of life, in all the departments of his being, the great Truths of which he has gained perception, and thus progresses towards final "emancipation" from "ignorance"—the delusions of separateness.

One of the earliest steps in this progress is the recognition, under the principle of the Unity of all in Nature, that all differences are relative, not absolute. There is an infinite multiplicity and diversity of perceptions, of instruments and of actions, but they all exist in the One, spring from it, and return into it. Each being is bound to all other beings by the triple thread of Identity in essential nature, the Identical nature of Intelligence, the Identical nature of Action. Our immortality does not depend upon separateness, but upon inherent Unity. Individuality means undivided, and depends upon the acquisition by the Unit of the knowledge of the Whole. That Knowledge is gained, and only gained, by self-induced and self-devised exertions, by experience and observation, in all the states, forms, and conditions of manifested being, through all degrees of Intelligence, from the lowest to the highest.

The "difference" between the "living" and the "dead" is slight, very slight, and is not irreconcilable. It is in itself merely that of body and state of consciousness. The living have all that the dead have; the dead are, for the time being, minus a physical body, and minus objective or waking consciousness. The dead, cannot, therefore, "return" to the living, but the living can "go" to the dead. We do go to higher planes every night of our lives, but on our return

to waking consciousness we are seldom aware of it. The barrier lies entirely in the waking ideas we hold, and our consequent actions and their inhibiting results. The situation is exactly paralleled by that of two living persons so separated that their five senses cannot reach each other, and without physical means of communication. Imagine one of these two persons asleep or dreaming and the other anxious to get in communication with him. How is that to be accomplished?

So far as our religion, our philosophy, or our science knows, communication is not possible in these circumstances. Occultism says that it is, and that this kind of communication goes on all the time, unconsciously to average humanity, entirely consciously to certain exceptional persons. The question is first of all one of *fact*; only secondarily is it one of *modus operandi*; only in the final philosophical aspect is it one of *rationale*.

The mass of men feeling intuitively the fact, though not understanding either its scientific or philosophic meaning or religious bearing, have always "believed" in communication with the dead and the transfer of impressions from one to another without physical rapport. It is the perception in some degree of the fact that is the substratum or support of the religious instinct, whatever form of expression that instinct may take.

The fact is also "believed" or suspected by many otherwise "irreligious" and materialistically inclined people. Scientists, hard-headed "business men," professional men, and many others in all walks of life, are intensely interested in experiments to determine the reality of thought-transference or telepathy, mind-reading,—all that goes under the general terms of psychic research and Spiritualism. They realize that our knowledge of psychology is exceedingly limited and are not disposed to admit the word "impossible" to their lexicon, or, on the other hand, to accept the dictum of the theologians that such research is "forbidden" by "God," or that it is one of His "mysteries."

In general, all these explorers travel the route made familiar to the student of the metaphysical history of human progress in religious, psychological and mystical matters. They investigate the subject through the agency of prayer, of physical practices of one kind and another, and through "mediums." They all get "results" of various kinds, according to the means employed and the intensity of their efforts—their "faith" and their "works." Many of these results are—to them—"very astonishing," as we have said in a former article. But the results obtained, whatever they are, are invariably confusing, contradictory, uncertain, vague, and bewildering rather than enlightening. When the endeavor is made to relate them and connect them up, either with the well-ascertained facts and laws of physical existence, with the uniformity and sequence of all the observed processes in Nature, or with abstract ideas of purposiveness, justice and reason—when this is attempted all the theories evolved to account for the phenomena fail miserably and con-

tradict, the one the others. This is so, religiously, morally, philosophically and scientifically.

Alone, down the ages, Occultism has presented a consistent, concordant, scientific explanation of the principles, laws, processes and results of astral, psychic and intellectual action. In the teachings of H. P. Blavatsky and W. Q. Judge the truth about subjective phenomena of all kinds can be found. They devoted but little time and attention to the laws and actions of the physical constituents of man and of nature, and that only in an illustrative and analogical way, for they knew that in the subject of physical phenomena mankind is sufficiently interested; interested in fact out of all proportion to these other and more vital fields. It is to them that the inquirer and baffled experimenter must sooner or later turn for real instruction and guidance. To help on the advent of that day is the purpose of the student of true Occultism.

(To be continued.)

“EVEN AS YOU AND I”

YOU and I are beings still in evolution. The Masters are also in evolution—but not of it. For that evolution of which you and I are a part has already been completed in respect of certain beings who once were “even as you and I.” These are the Beings known to the traditions and religions of all times by many names, as Gods, Saviors, Christs, and Masters. H. P. Blavatsky and William Q. Judge loved to call them by a name which at once identifies them with Humanity and with that Law of all Evolution of which They as well as ourselves are products and participants and agents. The truest and holiest name by which They have been denominated is that of our Elder Brothers.

In the ages that have gone by we became self-conscious beings, a Triad (Atma-Puddhi-Manas) which is immortal in its unity and therefore constitutes the Real Man. This Real Man who is ourself, has evolved for himself and in common with others various principles or instruments—seven in all—each one of them adapted to a plane of substance and consciousness. These instruments are as he has made them—or habituated them. The higher were first evolved, each stage of evolution being more concrete than the preceding one. In evolving the successive new instruments he did not lose the ones already evolved, but still has them—each for use on its own appropriate plane of consciousness and matter, and for co-ordinated use on any and all planes—when the time comes. That time has not yet come for most men because of ignorant and mistaken actions in the present and the past.

For the use of power on any plane is either in accord with the general purpose of Nature as well as of the particular plane upon

which Man is acting—or it is not. The Source of power is the Perceiver—the One Self in each—the use of power on any plane is either in accord with aspiration or desire, and this use, which is directed by the Real Man in each, sets karmic action and reaction in motion; it synchronizes the operating sheath with the other principles in man and nature—or the reverse.

Our physical body and personal nature are of course the lowest and least permanent part of our nature, and they are too often employed for actions based on desire and not on aspiration. Hence our instruments are in coadunition but not in consubstantiality. The instrument called “Lower Manas”—the personality—is a transitory aspect of the Real Man. It is “separated” during life from the more permanent and therefore higher instruments, because the minds of men are under the dominance of desire; yet it is through Lower Manas that Union with the Triad can be made through knowledge, understanding and effort. We should understand that “realization comes from dwelling on the thing to be realized” and so bend our thoughts and efforts to the merging of the temporary into the permanent aspect.

By adopting the ideas spoken of above and everywhere inculcated in the teachings of Theosophy; trying more and more to realize that we are the Triad, thinking and acting from that basis, Lower Manas is given a trend towards Higher Manas; at the same time, by reaction, an impulse from Higher Manas toward Lower Manas is instituted. If this is consistently kept up, what is called the Antaskarana (literally, between causes) is formed; it is also called the “bridge” between the higher and the lower; it is formed by Thought along the lines indicated.

Little by little then, concordant action in the lower with the higher, takes place; not, as too often obtains through life, a more and more discordant action. In time the connection becomes permanent and indissoluble and the “man” has become the Man; the fully perfected seven-principled being, one of the company of the Elder Brothers.

Perhaps these words from the Preface to W. Q. Judge’s rendition of Patanjali may be of help and encouragement to students struggling earnestly by aspiration, by study, by thought and by consistent actions, to form this Bridge between the immortal and the mortal man:

“When a firm position is assumed with the end in view of reaching union with spirit through concentration, He comes to the aid of the lower self and raises it by degrees to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line than that of passion and desire,” and finally subdues the lower mind, making the higher mind and the lower one and the same: then the door of Buddhi is open, and direct cognition is possible.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VII (*Continued*)

Q. Is speech a product of the Mind?

A. What else could it be? The desire to communicate with others must have arisen first in the mind; then the means by which that could be brought about had to be worked out in sounds having agreed meanings; all arising from desirability perceived by the Mind.

Q. Why is it that when we are awake we can remember the waking state, and know it and compare it with the dream state; yet in the dream state we cannot remember the waking state?

A. When one says "I dreamed," he is in the waking state and is surrounded by the external conditions that go to make up that state of consciousness; he is therefore comparing the state in which he finds himself with another state whose surroundings are not then present or evident. On the other hand, in the dreaming state, all that made up his waking state is absent from his perceptions, and he is surrounded by a world of his own creation, which for the time being is objective and real to him; his perceptions are "awake" to the dream and immersed in it, so he has nothing before him to compare the states of waking and dreaming with. Should he be able to make comparisons, the dream state would cease and he would be awake. There are many kinds of "dreams" so-called, the highest of them being recollections of the activity and real awakeness of the Inner Man, but these are not ordinarily translatable into terms of bodily consciousness.

Q. How can Lower Manas be united to Higher Manas?

A. There is but *one Manas* in reality; what is called Lower Manas, is a temporary aspect of the One Manas, connected with, and conditioned by, physical existence under Karmic re-action. In this relation it produces the illusion of separateness, from which flows desire and selfishness. Ignorance of our real spiritual and egoic nature produces a separate and personal basis of thought and action which bring their karmic results. Knowledge and understanding of our *real* nature, together with thought and action based upon it consistently and persistently, make Manas one again; the

lower, temporary "self" disappears. The "*Voice of the Silence*" says, "The Self of Spirit and the self of matter can never meet; there is no room for both."

Q. Have the Egos a universal language?

A. Not in the ordinary sense of the term, that is, some special mode of speech, or mode of communication, common to all egos. It is more nearly described as a communication of ideas and experiences by means of pictures. In the *Secret Doctrine* "Kriyasakti" is described as "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy". This is an egoic power which has no need of language in our sense, that is, sounds and corresponding signs, but can use a "living picture" exhibiting all the qualities contained in the idea which it represents. This question brings up an important point: we have to learn the "language" of the Inner Ego, so that we can make a proper translation in terms of our thinking. For at all times the "language" of the plane through which the Ego floats nightly is a foreign one to the brain we use; on this higher plane a sound may be pictured as a color or a figure; a historical event may not only be shown as a picture, but as a light or a shadow, etc. We need to be able not only to perceive and record in the physical memory these impressions, but to understand their meanings; this is only possible by making ourselves porous, so to speak, to the influences from the higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of what the Ego tries to tell us. The hindrance is found in our own daily life and terms of speech, thought and feeling which form the basis of our personal existences.

Q. What is Polarity?

A. Everything in Nature has its own kind of Polarity; that is, each object or element is attracted by certain other objects or elements, and is repelled by still others. The *normal polarity* of our bodies causes them to remain on the earth, the latter being positive to our bodies and our bodies negative to the earth. Yet there are many attested instances where the polarity of the body becomes so changed as to cause it to be held in suspension some little distance above the earth; this change is called "levitation"—a misnomer, for it presupposes that the body becomes lighter and therefore floats in the air; the condition is due to a change in polarity whereby the body becomes more positive to the earth's positivity, the two positives repelling each other to a greater or less extent according to the degree of positivity aroused in the body. Polarity is a state which includes the two poles—positive and negative.

Q. Page 57 speaks of memory presenting pictures to Lower-Manas and therefore Higher Manas is obscured. Please explain?

A. Lower-Manas is that aspect of Manas which is connected with, and interested in, physical existence; the astral-physical brain

is the instrument of registration and expression of the memories of physical life, the storehouse, so to speak, of personal experiences. When the person is not occupied actively in thought and action with some subject or object, the astral-physical brain presents pictures of past scenes, thoughts and feelings; herein lies the cause of most dreams. Even when awake and active, there underlies our mental activity this memory stratum of personality which colors what we think, say and do. In all ways, in the generality of human beings, this automatic resurgence obscures the action of the Higher Mind, the Real Ego.

Q. Would Nature impel us under a working of the Law of Periodicity?

A. It should be understood when using the term "Nature" that it means "the collective action of all beings of every grade". It is not a guide or overseer who will look after us and propel us in the right, or any direction. The Law of Periodicity brings back that which had been; the individual is either prepared through right ideas to go forward, or he is not, because of false conceptions; he feels the effects of the Law of Periodicity according to his advance or retrogression; he takes *his own place* in the general grind of the wheel of Collective Karma.

Q. Would it be desirable to live nearer the Sun?

A. It is not a question of desirability with any being; it is always a question of karmic affinity. The law of our own being places us where we belong, and from the point of view of progress, we cannot start from any place than where we are. If the question intended to ask if planets nearer the Sun are inhabited by more advanced humanities; it is stated that they are.

REMARKS

We have concluded the Seventh chapter; it might be well to run briefly over the ground that has been traversed and grasp something of the sequence of the chapters. The first chapter deals with the existence of living beings who have become perfected in wisdom, knowledge and power during past vast periods, to whom the title of "Masters of Wisdom" has been given. This chapter is largely devoted to pointing to the *fact* of the existence of such beings making their presence felt among men at certain periods; that what is called Theosophy is a portion of the knowledge of those perfected beings, and that They are the custodians of all knowledge gained through the vast periods that have passed. It is important for the student to grasp and hold to these facts, for on the one hand they point to the Masters as ideals and as facts, as well as the goal towards which mankind should aspire, and on the other, to *Theosophy* as Their Message to Mankind, as a knowledge gained through observation and experience, and not a theory or dogma invented by man. There is also another fact known to older students and one which beginners would do well to bear in mind, namely, that the student's acceptance and recognition of Theosophy

and the Masters as stated brings about a subtle connection between the inner nature of the student and those Masters, and renders help from Them possible through that inner nature.

The Second chapter begins, as all study should begin, with a statement of general principles, the general laws governing the Cosmos, and the seven-fold division throughout manifestation. It also gives the real age of the world as well as that of Humanity, and shows that Mind is the intelligent portion of the Cosmos, and that the process of becoming is under the Law of Periodicity, that is, the return of that which was, plus the intelligence gained; for evolution is accomplished by the Egos within, who at last become the users of human forms.

The Third chapter deals with our Earth, showing it to be also seven-fold in composition and nature, and to be subject to the general laws governing the Universe. Applying the Law of Periodicity to the Earth, it is shown as a re-embodiment of a planet which preceded it—the Moon in fact; that a mass of Egos belong to each planet—such as Venus, Mars, etc., and that they constitute the evolutionary forces behind and within each of these planets; that our Earth is in the fourth stage of evolution, other planets being more or less advanced than we.

Chapter Four treats of the Constitution of Man, giving his seven-fold principles, divided into the three higher principles which constitute the Real Man, and the four lower ones which are the transitory aspects on earth of the three higher principles—the Real Man.

Chapter Five treats of the Body and Astral body as the lowest of the classification given. The physical body is shown to be an illusion in the sense that its component parts are constantly undergoing change; that Life is not the result of the bodily organism, but that our perceptions proceed from, and are received by, our sense organs in the Astral body, so far as the physical experiences are concerned, the Astral body being in fact the point of physical contact for embodied creatures. There is also shown the part that the Astral body plays at seances, and that it also accounts for telepathy, clairvoyance, clairaudience, and all such psychical phenomena. There is no particular chapter devoted to Prana, because it is an aspect of the One Life, which flows from and is the expression of each degree of acquired intelligence—or power of perception and action.

Chapter Six considers the fourth principle, Desire or Kama. It is called "the balance principle" because according to the nature of the desire will the trend of the entity be, either towards the spiritual, or the earthly. This principle is in the astral body and is the cause for the physical body; the body does not give rise to it, but only affords a means for its physical expression. Desire has both a lower and higher aspect.

Chapter Seven treats of the Fifth principle—Manas, the first from below of the Real Man. During incarnation Manas, the thinker, is connected with and immersed in physical existence; this

connection is called Lower Manas, as distinguished from Higher Manas, that aspect of the Thinker which relates to His real spiritual nature. As long as Manas is bound by desire, reincarnation is a necessity. As Higher Manas, it is the permanent individuality which carries the results and values of all the different lives lived on earth and elsewhere. As Lower-Manas, it interferes with the action of Higher Manas, because at the present point of evolution, Desire and all corresponding powers, faculties and senses are most fully developed, and occupy the attention of the entity while in the body, thus obscuring the action of Higher-Manas, the spiritual and permanent individuality. Lower-Manas uses the human brain to reason from premises to conclusions, but this is the lower aspect of Manas, and not, as many suppose, the highest and best. The higher aspect of Manas is the intuitional, which knows, and does not depend upon reason; in this case it is Manas lighted by Buddhi; in the other, Manas involved in Desires.

THE TWO WISDOMS*

Mundaka Upanishad.

II.

MANIFEST, near at hand, moving in secret verily is that great support, and by it all this is upheld, whatever moves and lives with open eyes. Know this as Being and unbeing, the adorable supreme, beyond the knowledge of beings, most excellent.

The Being like flame, smaller than small, in whom the worlds are laid, and the dwellers in the worlds; this is that unfading Eternal, this is Life and Voice and Mind. This is the Real, this the Immortal, know dear that this is the aim to be reached.

As bow, grasping the hidden wisdom, the great weapon; laying on it the sharpened arrow, aspiration; drawing the bow by thought bent on that Being, know that the mark is that unfading Eternal.

The holy aspiration is the bow, self the arrow, the Eternal they call the mark; it is to be pierced with steady aim; let the self, arrow-like, become one with the mark.

In whom are heaven and earth and the world between; in whom mind and all the lives are fixed, know that One as the Self, and be rid of all other voices, for this is the bridge of the immortal.

Like spokes in the nave of a wheel, in this all channels are joined together; this is he who moves within, through manifold births. Think on this Self as the holy aspiration Om; may you reach safe the shore beyond the darkness.

He who knows all, who is all-wise, to whom this greatness in the world belongs—this Self is set firm in the shining ether, in the

* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, May 1895.

luminous dwelling of the Eternal. In the form of mind, this guides the lives and the vestures, set firm in the food of the worlds; setting their hearts on it, by discerning this, the sages behold well him who shines as the bliss-formed immortal.

The knot of the heart is opened; all doubts are cut; all his deeds fade away on beholding this supreme who is the first and the last.

In the highest golden veil is the stainless, partless Eternal; this is the shining, the Light of Lights that the self-knowers know.

The sun shines not there, nor moon and star, nor this lightning, nor fire like this. After the shining of this, all shines; from the shining of this, all else receives its shining.

For the Eternal verily is this immortal; eastward the Eternal, westward the Eternal, southward the Eternal, and northward; below, above, extended the Eternal, this all, this most excellent One.

Two well-winged ones, well mated, cling together on the branch of the same tree; one of the two eats the sweet figs; the other watches without eating.

On the same tree the spirit sinking down, for lack of the Master, is full of sorrow, wandering in delusion; but when he beholds the other, the beloved Master, as his own great Power, his sorrow is gone.

When the beholder beholds the gold-colored maker, the Master, spirit, Eternal, the womb of worlds; then the wise one, shaking off good and bad, stainless reaches the supreme union.

This is the life which shines through all beings; knowing and understanding this, he declares there is naught beyond it. Rejoicing in the Self, delighting in the Self, doing all as the Self, he is the best knower of the Eternal.

Through reality and fervor is this Self to be gained, by perfect knowledge, by perpetual service of the Eternal. In the inner vesture is this starry shining one, whom the men of self-conquest, whose stains have faded away, behold. Reality conquers, verily, not falsehood; by reality is opened up the path, the way of the gods that the sages ascend by, their desire is fulfilled; there is that Real's supreme abode. Great is that, divine, of form beyond imagining; that shines forth as subtler than subtle. Further than far is it, and yet close at hand; for those who can see, it is here, hidden in the secret place.

Nor by eye is it apprehended, nor by voice, nor by the other bright ones, nor by fervor nor deeds. But by the grace of wisdom he whose being is pure beholds the partless One by the light of the soul.

This subtle Self is to be known in consciousness—the Self in whom Life has his fivefold dwelling. The whole inner power of mind is bound up with the lives; when the inner power is made pure, the Self becomes manifest.

Whatever world the pure in nature pictures in his mind, and whatever desires he desires, that world he wins and those desires; therefore let the seeker for power honor the self-knower.

He knows the supreme Eternal, the home where the world resting there shines bright. The desireless sages who draw near to spirit, reach that luminous One.

He who desires, desires, and thinks on them, is born in that place through his desires. But all desires melt utterly away even here for him whose desire is accomplished, who has gained the Self.

This Self is not to be gained by speaking, nor by reasoning, nor by much hearing; whom the Self chooses, by him it is to be gained; and the Self chooses out his form as its own.

This Self is not to be gained by the impotent; nor by passionate emotion, nor by undefined fervor. But one who strives by these means, after attaining wisdom, the Self of him enters the home of the Eternal.

Gaining this Self, the seers exult in wisdom, having attained it; rid of raging desire, and entered into peace. The sages, finding everywhere the all-pervading, united with the Self enter verily the All.

Very certain in the knowledge of the end of wisdom, self-conquered through the union of renunciation, of pure nature, in the worlds of the Eternal, when their time is ended, full of immortality they are together free.

The fifteen life-divisions are gone, the bright powers withdrawn into their shining potencies; deeds and the Self that takes the form of knowledge have all become one in the unchanging Supreme.

As the rolling rivers go to their setting in the ocean, giving up name and form; so he who has attained wisdom, rid of name and form, reaches the divine spirit beyond the highest.

He who verily knows the supreme Eternal, becomes the Eternal; there is none in his line who knows not the Eternal. He crosses over sorrow, he crosses over sin; rid of the knots of the heart, he becomes immortal.

So it is declared by the Vedic verse:

Let him say this wisdom of the Eternal is theirs who have fulfilled all acts, who know the rites, who are established in the Eternal, who sacrifice faithfully to the one Seer; and those who have duly performed the vow of the head.

The Seer Augiras taught this truth of old; let none learn it who has not fulfilled the rite. Salutation to the higher seers; salutation to the higher seers.

FROM THE SECRET DOCTRINE*

The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action.

* From the Original Edition, Vol. I, p. 274; see Vol. I, p. 295, Third Edition.

RECOGNITION

EVERY Theosophist believes in the existence of the Masters and hopes and aspires toward that day when he may find Them.

It is right that each student, once he believes in the existence of Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them as much as in him lies, and to open up for himself conscious communication with Them directly. *This can only be done by rising to the spiritual plane where the Masters are, and not by attempting to draw Them down to ours.*

Now, what does this mean?

Does it not imply first of all that the barriers which exist between us and that to which we aspire lie within ourselves and nowhere else? If we cannot see this it assuredly means that we have no conception of what Their nature and powers are, however much we may "believe" in Their existence. It means, no less, that we have not as yet gained any true conceptions of the "seven principles" in Nature and in ourselves, however much we may have intellectually browsed upon the teachings of Theosophy and "believe" them.

What are those barriers?

Where else can they lie than in our own point of view?

Let us understand what a MASTER is, in *reality*, not in *appearance*.

A MAHATMA, or Master, is a Personage, who, by special training and education, has evolved those higher faculties and has attained that *spiritual* knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations 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. We are all Souls, but the Master is a MAHA-ATMA, or Great Soul, *i. e.*, a Being who has *completed* that Spiritual, Psychical and Physical evolution that humanity as a whole is only at the midway point of. He has a body, but it is not like our body in its constitution. His psychical nature is not like ours, nor does it bear any resemblance to the "astral body" or "astral matter," we hear so much about and know so little of. *His* spiritual nature is inclusive; ours is *exclusive*.

We have read, remembered, and applied but little the theosophical writings of H. P. B. and W. Q. J., if we do not already understand that Masters do *not* come among men in Their natural physical bodies at the present time because it would be subversive of the ends They have in view; and that whether They, on rare occasions, do come among men, or men are taken into Their presence, it cannot be done without elaborate precautions. Why? Because the matter of Their bodies is *electrical*, in a sense and to a degree that we can but faintly imagine by thinking of dynamos.

When, therefore, people express a desire to "see a Mahatma," they really do not seem to understand what it is they ask for. The real Mahatma is not His physical body, and how can they, by their physical eyes, hope to see that which *transcends* that sight, even supposing they are taken into His physical presence? All they could *see* would be a human body, in *appearance* more or less like other human bodies, which they might or might not "believe" to be the physical body of a Master. All that they would *recognize* would be a human body.

Another thing that we might learn, if we would, from both *Isis Unveiled* and the *Secret Doctrine*, and, as well, from what is recorded of Jesus and all other Messengers of The Lodge, that at cyclic periods the Masters do, nevertheless, come among men and mingle with them freely. But they come in *borrowed bodies*. They "become in all things like one of us," and again we are deceived by *appearances*. "The neophyte may meet an Adept *in the flesh*, may live in the same house with him, and yet be unable to *recognize* 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." And why not? Because those laws are spiritual and psychical, not physical or personal. We might "believe" we were living with an Adept, or we might be utterly incredulous of the fact. What would we *know* about it?

Col. Olcott, A. P. Sinnett, Mrs. Besant, and many others lived in the same house with "H. P. B." Some thought she was a medium. Some thought she was a "chela." Some thought she was sometimes "used" by the Masters and sometimes not. Others thought she was a fraud, a charlatan; others that she was self-deceived; others that she was a powerful "mesmerizer," and so on, endlessly. The same persons thought one thing about her at one time and next day something else. What they "believed" she was, that she was—to them. And they held the same ideas in regard to W. Q. Judge. He was this, he was that, he was the other thing, in their wise opinion. And how could they be mistaken? Were they not in the same house with him? Were they not in daily intimacy with him?

But H. P. B. put Mr. Judge in an altogether different relation with herself than any other. Him she authorized to speak for her. Him she authorized to act for her. Him she gave literal *carte blanche* of confidence—in speech, in testimony, and in writing over her own signature. *This is true of no one else*. If any claims the contrary, let him produce the evidence. Why did H. P. B. take this attitude toward W. Q. J.? Perhaps she *recognized* what was there behind the mask, the "personality" which the others saw; behind the "borrowed body," if you will.

And Mr. Judge placed H. P. B. in an altogether different category from any of the others. She was no "medium," no "person," no part good and part bad, part wise and part foolish, part trusted and part untrustworthy "agent" of the Masters, to be accepted in this and rejected in that, to be damned with faint praise or denied

altogether, as *appearances* might indicate; she was none of these things to *him*. And why not? Perhaps, again, he *recognized* the Being who was working in and through a "borrowed body."

Perhaps each *recognized* in the other "the nature and powers," the "higher faculties and spiritual knowledge" which both possessed, and which none of the other students were able to *recognize* because they had them not, and could therefore only "believe" one thing and another, according to *appearances*.

But we hear, again, a great deal nowadays about "seeing the Master in the astral." Those who so speak convict themselves of gross vanity, self-deception, or plain attempts at fraud upon their hearers, in order to attract attention to themselves and gain a following.

For, in the first place, we know, if we *know* anything at all, two things, (a) that the Mahatma is no more His "astral" body than He is His physical body; (b) that any Adept, *Black* as well as *White*, can make his astral form visible or invisible, or can give it *any* appearance he chooses, and that these results can be achieved by him *at will* by a *mesmeric hallucination of the senses* of the witnesses simultaneously brought on, *without their being aware of the fact*. Afterwards, of course, the witnesses would be ready to stake their very lives that they saw a reality, when in fact all that they saw would be a picture in their own "mind" impressed there by the irresistible will of the "mesmerizer." Unless, then, the seeker to "see the Master in the astral" were himself an Adept he could not of his own powers prevent himself from being cheated in this fashion, nor know it when he was so cheated. But any one who has the slightest conception of the nature of Masters must *recognize* that They do not cheat anyone. Therefore it is only Adepts of the Left-Hand Path who will so deceive the astral wonder seeker, and what more natural to such dark beings than to take on the *appearance* of a Mahatma that the venturesome neophyte has in his imagination pictured, and to deliver such "messages" as the deluded mortal is looking for, from the "master" he is determined to find "in the astral?" Have we such a miserable and grotesque idea of the nature and powers of the Masters that we think we can thrust or force ourselves upon Their attention whether They will or no by "going out in the astral" in search of Them? Have we such utterly upside-down ideas in regard to the nature of astral matter and the characteristics of the astral state of consciousness that we think by muttering this or that "mantram," by doing without this or that article of diet or attire, by this or that belief or opinion, this or that posture, breathing, practice, sitting for Yoga or "meditation," we can "protect ourselves" from "adverse influences" and not only "find the Master" but *recognize* Him by His *appearance* in the "astral world?"

Woe to us if such are our ideas and efforts, for this is an "attempt to draw Them down." *Light on the Path* and numerous other warnings and instructions tell us plainly that if this is *our* method of approach to Them, "it will not penetrate the seclusion of

the Divine Adept, but will evoke the Terrible Forces which attend upon the *Black Side of our human nature*."

"The observances and practices must be mental and moral, not physical and astral." Higher beings are to be perceived only by a sense pertaining to those higher beings. *And whoever therefore wants to "see" a MAHATMA, must use his intellectual sight.* He must so *elevate his Manas* that its perception will be clear of all *appearances*, and then he will see the MAHATMA *wherever he may be*, for that kind of sight is ubiquitous and *recognizes* all things for what they *are*, not for what they *seem* to be.

"First deserve, then desire," said one of those very Masters, in writing to all *aspirants for Chelaship*; and the *Voice of the Silence* gives the first two requisites to finding the Master and opening up conscious communication with Him, whether on the physical, astral, or any other plane: "To live to benefit mankind is the first step; to practice the six glorious virtues is the second."

The Master cannot be *recognized* through any other process or processes.

AROUND THE TABLE

DOCTOR threw down his newspaper with an exclamation of despair. He had been reading the foreign despatches and their trend had stirred him to the depths. "Just a hopeless confusion—that's what it looks like", he muttered, rising from his chair and beginning to walk up and down the room. "No knowledge, no direction—just a herd of uneasy, 'milling' cattle! Will conditions ever get normal again? I don't see how they ever can!" And he continued pacing up and down, up and down the cheerful, well-worn living room, into which a warming sun was sending any amount of brightness and comfort that winter Sunday morning.

Mentor looked up from the *Gita* he was reading as he sat in his big chair by the crackling grate. "Further disturbance won't help very much, Doctor," he remarked with a kindly smile for his restless old friend. "Do sit down and get comfortable, and then we'll talk it over—just what do you mean by *normal*?" he added, as Doctor sank back comfortably into his chair again with a relieved chuckle, pushing the disturbing newspaper aside.

"Oh, I don't know", was the answer, and Doctor studied a bit before he continued, "*normal* conditions—why I suppose we mean an all around stabilizing of affairs in general, a return to the status that obtained before the war. Yet, that could never be, of course", he added with an expression almost of surprise on his thoughtful, well-lined face.

"Just waking up to it, are you, Father?" said Spinster, who had caught the play of his features as she looked up from her writing-desk in a sunny corner of the big room. "Or rather, just *realizing*

the relativity of what we see taking place before our wondering eyes," she added musingly.

"No, the old *normal* conditions will never obtain again", said Mentor decisively. "What we have to find is a new 'normal', in this new cycle of human affairs; and that is some way ahead so far as time goes I'm thinking", he continued, "meantime confusion reigns abroad, and to some extent at home."

"A new cycle?" questioned Student from her magazine-strewn perch on the window-seat. "What special period have you in mind, Mentor? I thought the new cycle, Theosophically speaking, began in 1898, or thereabouts."

"So it did, Student", answered Mentor, "to speak from a more or less technical point of view, for about that time was a conjunction of three important cycles: the hundred year cycle, the Messianic cycle of about 2,000 years, and the ending of the first 5,000 years of the *Kali Yuga*. But cycles over-lap, you know, just as races do—and a race is a cycle of human activity. Really there has been, and in fact is now existent, a sort of 'twilight period' between the passing of the old times and the coming of the new, in which much Karma between nations, peoples and individuals is being adjusted."

"Like a clean-up of the physical earth before, or following, a minor *pralaya*, isn't it?" interjected Doctor interestedly.

"Very like indeed", agreed Mentor. "Surely there have been human cataclysms enough to sustain the analogy!"

Doctor nodded gravely, and there was silence for a few moments in the spacious, sun-swept room.

"But I said 'new cycle of human affairs'," Mentor went on, as if there had been no pause in his remarks, "for which a basis will necessarily be found sooner or later, adherence to which basis will constitute the new *normal*", with a nod for Doctor. "Some time will elapse before that basis discloses itself. It will be in advance of the old, the theological christian basis which has heretofore colored all the activities of 'christian lands'; but it will be far from ideal, though broader and better and more universal in its recognition and scope."

"These are really birth pains, then, that we are now undergoing as a civilization, aren't they, Mentor?" said Doctor reflectively. "Only one wonders what kind of a creature will issue from the turmoil!"

"If we as individuals could only help, how glorious it would be", said Spinster, her eyes glowing at the prospect. "But Theosophical students don't have the ear of the public to any marked degree", she added with a sigh of regret.

"We all *can* help", Mentor took up the idea with the utmost earnestness. "Thought itself can be one of the most powerful agents for good in this cycle of reconstruction. Students ought to realize the fact and act upon it. Much *can* be done by every sincere, unselfish Theosophist, if he only *thinks so*, in this crisis of human affairs when all the world is reaching out for relief and betterment."

"Do you remember something Mr. Judge once wrote", he continued, "in answer to a question: 'What can be done against Kali Yuga' (the black age)? He answered, 'Nothing *against* it, but very much in it', or words to that effect. Let us see right now if we cannot get an application to the present situation: if Theosophical students themselves refuse to be shaken off their own sound basis by the general confusion; if they continue to study and apply the teaching in their own lives, and try to help others understand and use it; if they themselves watch the trend of world-events and try to see what immense betterments for all peoples the practical application of Theosophical principles would bring about—if Theosophical students will but steadily, sincerely and earnestly carry on in these ways, their thoughts will find lodgment in the minds and hearts of the leaders of men—those who *are* in the public eye and *do* have the public ear, and who are seeking and studying to find the best course to pursue—and good will flow, inestimable good for all mankind.

"We are in no small place", Mentor continued gravely. "We have no small responsibility. As persons we are quite unimportant and quite unknown. But as Egos every one of us is necessary, and any one of us can do much. Individual students, realizing something of the truth of this great fact in nature, can by their unselfish and earnest thought inject that leaven into the thought of the world that will enable humanity to raise itself another step toward true freedom. It is a personal and selfish desire for freedom, based upon mistaken ideas of life and its great purpose, that makes all the conflict. Just consider, then, how great is the power of *unselfish* thought in a world almost smothered in the exhalations of selfishness, fear and ignorance!"

Mentor sat reflectively for a time, and then turned to Spinster with a loving smile. "So much for your despair, my dear, and our impotence in general. There is no room for the first and no reality to the second. Unconsciously to ourselves as persons, we are actually helping the world of men to solve its problems. Our task as students of high philosophy is to grow so that our help may be conscious, even to the present personality, and thus immensely more effective. Meantime let us think and in thinking *try* to take advantage of every opportunity that comes to spread the true ideas, and to embody them in our relations with our fellow-men—all souls, minds, thinkers, like ourselves.

"Now, here is a wise old book for you, Doctor", he continued, with a whimsical smile, as he turned back to the *Gita* he had been reading when the latter first began his pacing up and down the room. "This ancient writing has a bearing on the subject we have been talking about. All of it is helpful in human problems, but supposing we look just now at the Second chapter, and read:

"'One who is confirmed in this belief is not disturbed by anything that may come to pass.'"

ON OCCULT STUDY

OCCULT study proceeds from universals to particulars. These stand to each other as causes to effects, and since causes always precede effects in point of time, and are the producing agents of all results, the study of causes *includes* effects. Hence Occultism proceeds always in accordance with nature as manifested: Law, Action; Cause, Effect.

Modern Science, on the contrary, endeavors to proceed from effects to causes, from particulars to universals, and from classifications of actions essays to discern the laws of their uniform operation. Modern science is wholly empirical, in its methods and wholly speculative in its theories. Time and again within a century elaborate hypotheses have gained currency and been accepted, only to be upset by the discovery of new facts in contradiction to the received explanations. Light, for example, was set forth as a form of matter finely disseminated, as radiations in that matter, as waves in that matter, as "imponderable" ether; as vibrations in "ether." Each of these theories explained some facts, each of these theories promulgated the "laws of light," and each in turn down to the latest, has been upset by further experiments and observations. If the Truth about anything is ever ascertained by the methods of science it can only be by some accident, some "lucky guess," and certainly that method of finding truth could hardly be happily termed "scientific." Science is great on facts. So was Mr. *Gradgrind* in Dickens' story. Mr. Gradgrind was constantly accumulating "hard facts" but his theories in regard to the meaning of those hard facts did not produce very hopeful results. And "finding the truth" does not mean nearly so much the ascertaining and classifying of "facts" as it does the finding out of what the facts really mean. Every man finds out "facts" a-plenty in the course of life, but what he learns from them is quite another story—and seldom one with a "happy ending."

Modern Science is the outcome of the theories and practices of Aristotle, who was a pupil of Plato and sought to improve upon his master. Plato was a philosopher and his methods were those of Pythagoras, as were also his philosophical ideas. Both were Initiates of the ancient school of Occultism, from whence they derived both their theory and their practice. Aristotle's methods were "inductive" as opposed to those of Plato, which were deductive. But in fact the peripatetics, or followers of Aristotle, cannot do with their "facts" alone. They have to have "whereon to stand" for facts do not produce themselves, but are produced by something, and that something always invisible. So with their "facts" of material life they had to guess at an invisible cause—"energy," in place of Plato's definition that "mind" is the originating cause of all visible effects. "Energy" has become in turn "dynamic" and "kinetic," and these have been replaced by "force," and now we have

the current scientific theory that the cause of matter itself as well as all the "phenomena" of matter is "electricity."

Theosophy, being a re-presentation in the world of the accumulated wisdom of the Initiates of the Occult schools, its students follow the principles laid down for their guidance and employ the Platonic method. And as a mathematical standard to be applied by them to all the "facts" they are confronted with, as well as to those new facts which they themselves as Thinkers are constantly the producing agents of, they accept the fundamental propositions of the Occult Philosophy, and find those propositions to "fit the facts" old or new, as a Cause fits an effect.

The use the student of occultism is endeavoring to make of those principles is to synchronize his whole being. Successfully to do that is to become one's self an Initiate into the mysteries of nature and of one's own being, and be a master of actions instead of their slave, as most of us are. The student of Occultism has neither use nor respect for the "philosopher who cannot endure the toothache patiently—" and that is the sort of philosopher most in evidence now-a-days.

Occultism teaches that each one is the Perceiver, the Thinker, the Producer of all the conditions and experiences that affect him; that these are all, good or bad, external to the Perceiver, who is permanent, unchanged and unchanging. Man is therefore a Creator as well as a Creature, the Causal Agent of his experiences as well as the experiencer of them.

So the true student divides the permanent from the impermanent, by recognizing the one permanent Self in himself and in all beings, and all things experienced or perceived as impermanent, and as caused by action on the basis of the perceptions and desires held.

That which involves us is our own actions—Karma. It is not some "law" outside ourselves, but is inherent in every being. Every being has the power to act and therefore must experience the reaction. Being thus, we can see that the Law of our own Being is absolute Justice and that absolute Justice and absolute Mercy are one and the same.

To perceive this is Knowledge. To act on this basis is Wisdom. To experience the results of action then becomes something neither to be feared nor to be coveted: it becomes Peace, and peace is a state we intuitively ascribe to every true philosopher. Karma is therefore the philosophy of Hope and Responsibility—and these two again, are one, as Perceiver and Actor are one; as Karma and Law are one; as Time and Eternity are one; as Life, here and hereafter, in us and in all others, is One, and that One the permanent Self of all beings.

To recognize that the Self is one; that the Self acts only through the creatures; and to act for and as that Self—this is the statement of Occultism; this the practice of the student of Occultism: to work with Nature, not against her.

ON THE LOOKOUT

Every little while we are asked for space rates by firms or individuals desiring to advertise in THEOSOPHY. Invariably we answer that this magazine admits no advertising whatever to its columns, never has done so, and sees no immediate prospect of changing a policy that was fixed from the start and has proven its advisability as the years pass by. Indeed, this publication is not carried on as a money-making enterprise, has never "paid" in that sense of the word, and probably never will. It was started six years ago for the sake of the good it might do, by a few earnest students who were grateful for the help the teachings of Theosophy had brought to them and who wanted to make the precious old writings of the Teachers more available to others. There was no thought of a money return then, nor has there been any such thought since; and to admit to the columns of THEOSOPHY the character of advertisements ordinarily found in the various "occult" periodicals would be subversive of the end we have in view, and a betrayal of the trust reposed in this magazine by its readers. We are moved to the foregoing statements by a recent examination of the advertising sections of some of the more popular "occult" magazines, which include various announcements from firms and individuals whose business it seems to be to appeal to the ignorant, the credulous, the superstitious—with the sole purpose of getting their money under pretences that are palpably false. We find the advertisements of "adepts" and soothsayers and self-styled clairvoyants; of books whose very titles, together with the extravagant and impossible statements made in their favor, tell a story of delusion or pretentious fraud. Here an "initiate" is making incense to sell commercially, there an "adept" is offering to read one's past incarnations—at a price. Of wonderful healers of various types and their promises direct or implied there are a plentiful supply; of special "occult" schools and teachings likewise. Then columns of offerings in the way of charms, talismans, magic mirrors and other supposedly occult objects that will aid us in communicating with the "spirit world" are printed. One needs only a modicum of common-sense to know at once that such advertisements are skillfully planned and worded with the object of trapping the unwary—the conclusion is inevitable—into giving up his money. And yet supposedly "respectable" publications admit advertising of this sort to their columns monthly. Is there no sense of *responsibility* to their readers in the minds and hearts of these publishers? It would seem not. Nor any understanding of the karma that is assumed when an intelligent person directly or indirectly misleads or defrauds a less intelligent one by appealing to his cupidity or his superstition—to say nothing of the terrible reaction that must flow from putting on the wrong track one who honestly and unselfishly desires spiritual knowledge. It is the duty of Theosophical students in general, and especially those who stand in a certain relation to H. P. B., to denounce and expose fraudulent "occultism" whenever and wherever found—not for the glory or self-satisfaction that results to the Theosophist from such a course of action, for there is none—but for the protection of the ignorant and the weak, for the help "of him who knows still less than thou". It is more often than not a thankless task, for the deluded seldom are grateful when their ideal is shown to be false; but it is a necessary task for those whose "door is through H. P. B." THEOSOPHY and the Association of free and independent students which publishes it are dedicated to that task, and we shall never be slow or timid in doing all that we can, and the best we know how to do, in that direction.

"Good will come out of the war." "It is going to wake us up." "We are learning from it." Such phrases have been circulating freely in the last few years. Theosophy would seem to teach us that only as much good can come out of it as has been put into it, and that taking everything into con-

sideration it has not been the most wholesome way of learning some tardy lessons. A man may learn much by the loss of an eye, but who could say that there is not a better way of learning?

In these very early—might we not call them pre-natal days of reconstruction—we see hopeful signs that certain necessary foundational ideas will underlie the upbuilding. Among these is a recognition of the working of the Law: a feeling that a higher power than man's vengeance will bring "poetic justice" upon the country that was the cause of so much suffering. A hopeful sign is seen that there is a recognition of more Truth than "poetry" in Divine Justice, the word Law occurs in place of God, and quotations from Herbert Spencer and the Bible literally rub elbows. (Recent *Outlook*.)

From Lloyd George come some stirring words as he plans his campaign upon his re-election as British Premier. He sees in the outcome of the war "a knowledge of a common brotherhood of suffering and effort." He calls attention to the fact that slums, unhealthy conditions and disease among the poor react against the well-being and safety of all. He says, "A prosperity of which only one class partakes is no prosperity at all".

There is a recognition of Unity and Brotherhood in his words and deeds that it is good to see in a leader of men.

In "The Trenches and the Church at Home", (January *Atlantic*) Harry Emerson Fosdick says:

"And now the crack of doom sounds over the old world as it used to be, and all things are melted and remoulded before our very eyes. Do we of the churches still think that in undisturbed serenity we can jog along in the old rut?"

Mr. Fosdick's plea is to change the Church. In brilliant fashion he arraigns the narrowness, pettiness, secularism that exist. He quotes the sayings of soldiers to show that they are unlikely to lace themselves into conventional faiths, are unlikely to feel vital interest in the worn theological discussions that, possibly, still hold some of the cramped and rigid minds that have not been jolted into openness by the reverberations of menacing cannon. He realizes that the old creeds will not fit them as well even as the mufti they discarded for uniform when they were three inches smaller across the chest.

Mr. Fosdick is fearless in his arraignment, and states the case against the churches much more forcibly than it could be done by one ignorant of the inner workings. He quotes a British officer as saying:

"The reason I don't like religion, padre, is that it's such a selfish thing. It simply threatens sinners with hell and promises comforts to the good." Mr. Fosdick calls this "Unjust to progressive Christian thinking," but is "not sure that with a clear conscience I can charge that soldier with misrepresenting the appeal, to which I have listened till my soul grew sick."

This troubled writer in all sincerity, wishes the returning army to feel that the churches have been "stabbed wide awake." But if this wish came true, what then? Once let the church wake to Reality and it would soon become a lost species. It would be as anachronistic as a revived fossilized dinosauros. The mistake Mr. Fosdick seems to make is in his premise, unspoken but implied, that the Church is fundamentally right. We would like to ask how anything so changeable, so subject to progression or retardation of its ideas, could have a stable basis. The church, (or part of it), has managed to get away with a change from belief in creation to a belief, (about as effective), in evolution. That sort of dodging is all right while it is somnolent, but once wide awake? Will its adherents, when awake, not see that Truth which should be the foundation of all religion, is in fact the only religion worthy of the name, must be unchanging? One could say more. Perhaps it is enough to say that once wake up the minds of the priestled "Christians" and the very walls and fabric of the church would be consumed in the fire of the aroused God-within.

This sincere, honest, criticism by Mr. Fosdick of an institution he reveres, is in the spirit of a great reformer, and may be counted as another "hopeful sign".

On the passing of the great patriot-soul, Theodore Roosevelt, thousands of people have been touched by sincere grief. "Appreciations" by the score have appeared in the public press, but though great praise is bestowed on his achievements, the key-note of his character seems to be strangely missed—whether from some remnant of ancient jealousy, or from a simple lack of understanding. Death has removed many old-time animosities, but seems not to have quickened the intuitions of those who now look on. The "party" man is still the party man, and sees mistakes, errors, faults where he might see only that Theodore Roosevelt was bigger than any party to which he belonged; that the party was to him only a machine for conserving energy and putting it to use; that his principles, and the convictions resultant from them, were far beyond the range of mere politics, or the approval of any man or men whose "principles" were chiefly involved with expediency.

No greater reverence could be paid Theodore Roosevelt by a Theosophist than to say that his was the lion-hearted courage like to that of H. P. B.—a courage that never faltered in the interests of the people and of the nation, of Brotherhood, in fact, though his "Brotherhood" was one to be practically realized, and not a thing of words and names, such as so often parades in public print under the term.

Theodore Roosevelt set an ideal for men of public life in the single-heartedness of his purpose, in the largeness of his vision. From these qualities arise a discrimination and ability for right action, a confidence, which men of smaller calibre call "egotism". And yet in one article noting this "Egotism", the writer also says that Mr. Roosevelt was very amenable to correction, always willing to admit a mistake, and eager to make amends! Where ever before was found such an egotist? All egotists of our acquaintance never made a mistake, and if forced to admit a too palpable one, sulk in their tents forever after! Nor could Theodore Roosevelt's popularity with the people ever have existed, were he an egotist. People are very quick to see and condemn the faults they themselves have, however little they may appreciate a valor and a virtue beyond their ken. No; his popularity was not because he was "brilliant" or "distinguished" (either (pallid words, indeed, to characterize that great, glowing soul!) but because the *man* shone forth with the genial warmth of the sun hiding nothing for himself and giving to all a measure of his vital, quickening stimulus.

Many minds were looking forward to the crowning of Theodore Roosevelt's life by the work he would find to do in the reconstruction. He is gone—the great light of the nation—but may it not be that as we, under Karma, struggle to our feet alone, something of his bravery and of his vision may underlie the new construction?

A great and devastating war has ceased, so far as military operations are concerned, and affairs are in a presumptive way towards peace under an armistice. The nations who gave of their blood and treasure to defeat an attempt to enslave the peoples of the earth are endeavoring to devise a comity of nations, whose ideals and efforts will be directed towards the peace, well-being and freedom of all peoples of the earth. All wars are fought because of conflicting ideals or ideas, so if real peace is to be found and not a mere temporary cessation of physical hostilities, there must be formulated, accepted and adopted, such basic principles of thought and action as are self-evidently true, and which are capable of being universally applied, individually and collectively. For after all is said and done, it is not nations that make war or peace, but individuals who in their collective capacity adopt similar ideas. Peace is therefore not a question of the cessation of physical hostilities, but

the adoption of common principles, and herein lies the difficulty that confronts those who would make such fearful struggles as we have seen impossible. By force of arms Germany and its allies have been defeated. One would think that this, to them disastrous ending, would give another trend to the ideas of the people composing those nations, would show them in letters of fire that the "German idea" and training are at variance with peace and true progress; but facts are in evidence that the same old spirit and idea rules, and is carried out in self-destruction because of powerlessness to destroy other peoples. There may be true humanitarian patriots among them, but they have no place nor power because of the spirit of destructiveness and individual self-interest which controls the great majority. German kultur is being worked out to its legitimate conclusion, and those who would see the world at peace are awaiting that determination.

There is a principle which has been generally accepted, namely, that each nation has the right to determine for itself how it shall be governed; but, it may be asked, is this a true humanitarian basis? It does not seem that any real gain can be made in the world's well-being and progress unless those principles are in vogue which apply to every nation, dependency and individual alike; and this means that the question is not one of national ideals, but of individual ones—a common source, a common aim, purpose and teaching, nothing less can bring a permanent peace and universal well-being and progress.

But where are we to look for such a basis? Is it in our vaunted Christianity with its warring sects and its separatist applications? It cannot be; for if there had been a real common basis among so-called Christian peoples, such a condition as now exists would never have arisen; the warring nations have fought *as Christians* according to their selfish or other interpretations. On consideration of all the facts, do we not find that sectarian religion lies at the root of all differences between individuals as well as nations; for sectarian religion is based upon selfishness, *our* beliefs, *our* protection, *our* salvation. This attitude carried into our national pride, our politics, our commercial and social relations, accentuates our selfishness individually and collectively, so that in fact we are at war with each other all the time, a state which finally must crystallize into a sectional or national struggle. We hear even now the rumblings of the approaching storm, not only in other countries, but in our own; for the same seeds which sprouted, grew and spread in other lands have begun to sprout here. We must admit that these all arise from ignorance and selfishness, but what do we possess in the way of knowledge and unselfishness to offset the evil that portends?

"A League of Nations" is the new phrase to conjure with, but what can that effect when the nations that compose it maintain their national self-interests and commercial supremacies? The seeds of differences lie in these very things; a mass of people as a nation, bound together by a common self-interest, can never be at one with any other nation. Nevertheless, however faulty such a league will prove itself to be, it is a step in advance of where we now stand, and it would seem as though Mankind could only advance slowly step by step towards a knowledge of the real goal; a knowledge which if inculcated and adopted would make the world a heaven compared to what it is now. What prevents? Selfishness and its companion, ignorance, prevents. It is not as though we had no means of obtaining real knowledge, for true and complete knowledge has always existed; men prefer to be "blind leaders of the blind"; "having ears to hear they will not hear, and having understanding they will not understand". But why not?

The thoughtful man knows that we have laid too much store on "belief". There are so many differing "beliefs" that we have become tolerant of, or rather indifferent to, the beliefs of others, while resting securely in our own, towards which others are also indifferently tolerant. We admit and recognize the weakness of "belief" in others, but what about our own? Do we hesitate to throw away a belief when it bids fair to interfere with our desires? Among the many "beliefs" we can always find one that will not interfere. But these are not the ways of knowledge, understanding and wisdom. Can it be that we will awake only when we are overwhelmed by the disasters that ignorance and selfishness cannot fail to bring about?

"The world is to be made safe for democracy", meaning self-government secured by the votes of *the majority* of the people of any nation; but what about the almost as large *minority*? Are they self-governed? Whatever the advance may be over autocratic or class rule, democracy leaves much to be desired. Even "universal suffrage" on which we place so much reliance, gives us only the rule of *average* intelligence, and not the highest and best among us. There is evidently something wrong about our ideas and our system, and it is time that men should take advantage of this transitional period to find a sure and certain basis of thought and action, not only for our nation, but for the whole of humanity. It devolves upon the United States to do this, for the adjustment of karma between the European nations has lifted this nation into a leading and hence responsible position.

"Are we to blame for what we do not know?" was a question once asked. The answer was, "We are, if we are satisfied with our beliefs and present knowledge, and make no effort to learn more." We place our reliance on our beliefs, our conceptions of Man and God, and rest there in our accepted ignorance. This is the cessation of effort; a standing still and an endurance of the evils brought about by our false conceptions. The crime and the pity of it is that it need not be, for Theosophy supplies every need for a practical basis: "its *practical* realization *alone* can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy *alone* can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands brothers, is placed in trust the welfare of the coming century (20th) and great as is the trust, so great is also the responsibility".

LIBRARY
MAR 12 1919

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

MARCH, 1919

No. 5

*"All doubts come from the lower nature, and never in
any case from higher nature."*

—WM. Q. JUDGE.

CONTENTS

"Recent Theosophical Teachings"	129
The Witness	133
Extracts from the Secret Doctrine	134
Is Suicide a Crime?	135
Suicide Is Not Death	139
From the Secret Doctrine	141
Questions and Answers	142
After Death States	146
Around the Table	152
Answers to Correspondents	155
On the Lookout	156

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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.

HARVARD COLLEGE
MAR 12 1919
LIBRARY

ॐ ॥ ॐ

Hear ye all this moral maxim; and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur*, v. 123, leaf 174.

Then declared he unto them the rule of doing to others what we ourselves like.

—*San-kiao-yuen-tsu*.

From henceforth . . . put away evil and do good.—*Jataka*, 6.

THEOSOPHY

Vol. VII

MARCH, 1919

No. 5

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.

“RECENT THEOSOPHICAL TEACHINGS”

IN the *Messenger*, the official organ of the American Section of Mrs. Besant's theosophical society, in the July and November issues of 1918, appeared two articles by Mr. A. P. Sinnett. The first of these was entitled “Recent Theosophical Teachings,” and the other bears the heading, “The Masters and Their Methods of Instruction.”

Mr. Sinnett is the Vice-President of Mrs. Besant's society, and, more than that, was one of the earliest writers on theosophical subjects. His first book, “The Occult World,” was published in 1881, and his second, “Esoteric Buddhism,” was issued in 1883. He has published several other works with a theosophical purpose and has continuously written in magazines and in the “Transactions of the London Lodge” a great variety of articles, all allegedly theosophical in character and treatment.

The Occult World and Esoteric Buddhism have had a very wide circulation, and it is not improbable that more people have gained their original ideas upon Theosophy from these books than from any other literature. The first contains an account of Mr. Sinnett's acquaintance with Madame Blavatsky and of the phenomena he witnessed at her hands, and embodies extracts from some letters of the Masters, with whom he came into correspondence through Madame Blavatsky's intervention. Esoteric Buddhism is an attempt on Mr. Sinnett's part to give an outline of the theosophical philosophy, based on answers from the Masters to letters of his own, and his understanding and interpretations of the statements made to him.

Because of his long connection with the theosophical movement, his ability as a writer, and his great reputation among those not tully

informed on the various subjects of which he treats, or the history of the Theosophical Society and its leading figures, it is natural and inevitable that anything Mr. Sinnett has to say should possess a factitious importance to very many people. On the implied assumption of his knowledge, and on the known fact of the tendency of human nature to accept claims at their face value, there is great danger of the unwary being grossly misled into accepting as Theosophy and theosophical anything that Mr. Sinnett may say. This is equally true of any other prominent and credited exponent whose statements come at last to be accepted as those of one having authority, instead of being scrutinized and examined on the basis of their intrinsic merit.

Very much that Mr. Sinnett has written, and particularly his earlier publications, have served a highly useful and important purpose. The same can be said of Col. H. S. Olcott and of Mrs. Annie Besant, as well as of others lesser known. Unfortunately for them, for the world, and for the work of the true Theosophical Movement, it is equally and regrettably true that very much of the writings of Mr. Sinnett and the others named have been inaccurate and untrue as to matters of fact, misleading in their tendencies, and distinctly *untheosophical*, not to say *anti-theosophical*, in the presentation of the teachings of the Wisdom-Religion. They have all erred, and erred grievously, in presenting their own understanding and interpretations, their own speculations, imaginings and inferences, as being direct and correct statements of Theosophy. And they have sinned still more unwarrantably in claiming and taking the position of teachers and authorities, when in fact they were never anything but students and workers, and very fallible ones at that. That any one should fall short, either as student or as helper, of the high ideals set by Theosophy and practically embodied in the Masters and their direct Agents, is neither a crime nor a thing to grieve over. It is inherent in that very human nature which the Wisdom-Religion alone can aid in overcoming by knowledge and application. But that those who are at best but learners and possible servants of a high philosophy should pose as teachers and exemplars, and should by their work and example corrupt and pervert the very teachings which they profess to impart, and lead the inquirers far from the Source—this is a crime and a thing to be exposed and prevented as far as possible.

Writing in the preface of *Isis Unveiled*, Madame Blavatsky announced that her work was for the sake of those who "are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face," and that such an attitude must "speak the truth alike without malice or prejudice." It must "do even justice," but it must show "neither mercy for enthroned error, nor reverence for usurped authority."

Writing again in the preface and the introductory to the Secret Doctrine—and this time specifically in reference to the inaccuracies and erroneous presentations of Mr. Sinnett—she stated that the

publication of much therein written “has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour, as they imagined, to work out a complete system of thought from the few facts previously communicated to them.” And she laid down as a consistent guide to the students the statement that “it is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.” And although from her very first public utterance to her last words she consistently declared that her teachings were none of her own invention or discovery, but came from her Masters, she never in any way sought or desired that students should accept anything she had to say on any other basis than that of intrinsic merit. She declares in the preface to the Secret Doctrine: “These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world’s history.”

Writing again, early in 1889, to those students who proposed to make the study and application of Theosophy their prime duty in life, she called their attention to the danger of corruption of the pure teachings of Theosophy on the part of those who might be tempted to pose as revealers of new and undreamed of truths with materials largely stolen from Theosophy, and distorted and falsified to suit. She said: “It is the duty of all members to do their utmost to unmask such movements, for nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general.”

Every theosophical student knows, or should know, that the fundamental basis of the presentation called Theosophy by H. P. Blavatsky, is the statement that it is a portion of the Wisdom-Religion; that this Wisdom-Religion is the Source from which has sprung every great popular religion of all time, Brahmanism, Buddhism, Islamism, Judaism and Christianity included; that each of the great religions became in time corrupted and distorted out of all semblance to the original teachings of its Founder, thus rendering imperative a new and pure representation of the same “ancient, constant and eternal truths.” Much of *Isis Unveiled*, the Secret Doctrine, and the other writings of H. P. Blavatsky are devoted to the proof of the identical nature of the original teachings of the great religions; to showing the gradual corruptions of those teachings, and to the evidences of the cyclic appearance of Messengers from the great Masters of the Wisdom-Religion in order to restore to mankind “that which was lost” through the perversion and degeneracy of the original teachings.

Something has made a wreck and a counterfeit out of Brahmanism, Buddhism, Christianity and all the other great teachings of which mankind has any record. If any of these teachings had remained amongst mankind pure, virile and untainted from its original

purity and strength, what necessity would exist for any re-presentations of the Wisdom-Religion? Every student knows, or should know, that the various popular religions are nothing but the shells from which the life has departed; they are one and all mere *Kamarupas*, devoid of all spirituality, whose only life is the factitious energy imparted to these spiritual corpses by the ignorant but sincere faith of their respective believers. Every student knows or should know that this spiritual decay and death has been brought about, not by enemies from without, but verily by those of its own household—by those false disciples and learners who, speaking in the name of the Master and his Teachings, have taught that which the Founder discountenanced, have done that which the Founder warned against. The Judases and the Peters of every great religion have been those within the fold.

Human nature has changed but little within recorded history and tradition. The enemies of true knowledge and true faith are to-day, as always, within ourselves. Is there any reason to suppose that the Teachings of Theosophy are exempt from the common enemies of mankind? Is there any reason to suppose that the vicissitudes of the Theosophical Movement of the nineteenth century will vary from those of former efforts of the Great Lodge of Masters? The Messengers of the Lodge came, did their work, and departed, leaving that work in the hands of the disciples. What have these done with that work in the years since H. P. Blavatsky and W. Q. Judge returned whence They came?

The original Theosophical Society was wrecked. Who wrecked it? The teachings of H. P. Blavatsky have been obscured. Who obscured them? Their robes have been stolen, their reputations calumniated. By whom? In the eyes of the world H. P. B. and W. Q. J. are frauds, forgers, charlatans and pretenders; Theosophy is associated in the public mind with the myriad delusions of spiritualism, psychic research, pseudo-occultism; and the sacred name of Master has been dragged in the dust of abuse and mockery. Who is responsible for these degradations?

Things good or evil do not produce themselves. Masters are responsible for the coming amongst men of H. P. Blavatsky and William Q. Judge. Masters are responsible for the teachings of these great Messengers, for the example They set, for the applications They showed. Theosophical students and theosophical societies are responsible for what have been done with the Teachings entrusted to them, for the spoliation of Theosophy and the Theosophical Movement. "In your hands, Brothers," wrote H. P. B. in her last Message before her death, "In your hands, Brothers, is placed in trust the welfare of the coming century, and great as is the trust, so great also is the responsibility."

How have we answered to that trust and to that responsibility?

We declare that, due to the writings and actions of Annie Besant, H. S. Olcott, A. P. Sinnett, and others associated with them

and under their influence, as great a corruption and perversion of Theosophy has occurred in twenty-five years as has occurred in Buddhism in as many centuries; as great a popular misconception as has grown up in connection with Christianity in all the time since Christ. "Recent Theosophical Teachings" are a tissue of distortion, perversion and falsity.

Did Mr. Sinnett and the others named present their views to the world as spiritualism, as their own invention, as their own revelations, we would have naught to say except to consider them on their own merits or demerits. They do not so present them, but on the contrary claim for their hearing that they are Theosophy, and for themselves that they are teachers and exponents in communication with Masters and acting for Them.

Every genuine Theosophist who knows the facts is in sacred duty bound to do his utmost to expose these pretensions to knowledge and authority. Every sincere student of Theosophy owes it to himself to learn the facts. They are easily accessible to any one who desires to learn. And unless those who know the facts and all those who aspire to learn the facts, bestir themselves they will by default become accessories to the crime of the ages—"Do not let my last incarnation be a failure," was the dying admonition of H. P. B.

In our hands, Brothers, is placed in trust the welfare of the Theosophical Movement during the twentieth century. And great as is the trust, so great also is the responsibility.

THE WITNESS*

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—201-207.

THE MANIFEST AND THE HIDDEN SELF

BEGINNINGLESS is unwisdom, and all its works are too; but when wisdom is arisen, what belongs to unwisdom, although beginningless—

Like a dream on waking, perishes, root and all; though beginningless, it is not endless; it is as something that was not before, *and now is*, this is manifest.

It is thus seen that, though without a beginning, *unwisdom* comes to an end, just as something, which before was not, *comes into being*. Built up in the Self by its being bound by disguise of intellect—

Is this existence as the *separate* life, for there is no other than the Self, distinguished by its own nature, but the binding of the Self by the intellect is false, coming from unknowledge.

This binding is untied by perfect knowledge, not otherwise; the discerning of the oneness of the Eternal and the Self is held by the scripture to be perfect knowledge.

*Portion of an article printed by Wm. Q. Judge in the *Oriental Department* papers, January-February, 1896.

And this is accomplished by perfectly discerning between Self and not-Self; thereafter discernment is to be gained between individual and universal Self.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines, so shines the Self also, when faults are gone away, it shines forth clear.

And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self.

Hence this higher Self is not what is called the intellectual veil, because that is changeful, helpless of itself, circumscribed, objective, liable to err; the non-eternal cannot be regarded as eternal.

The bliss-formed veil is a form containing the reflection of bliss—although it is tainted with darkness; it has the quality of pleasure, the attainment of well wished-for aims; it shines forth in the enjoyment of good works by a righteous man, of its own nature bliss-formed; gaining an excellent form, he enjoys bliss without effort.

The principal sphere of the bliss-formed veil is in dreamless sleep; in dreaming and waking it is in part manifest when blissful objects are beheld.

Nor is this bliss-formed veil the higher Self, for it wears a disguise, it is a form of objective nature; it is an effect caused by good acts, accumulated in this changeful form.

When the five veils are taken away, according to inference and scripture, what remains after they are taken away is the Witness, in a form born of awakening.

This is the Self, self-shining, distinguished from the five veils; this is the Witness in the three modes of *perceiving*, without change, without stain. The wise should know it as Being and Bliss, as his own Self.

(*To be continued.*)

EXTRACTS FROM THE SECRET DOCTRINE*

In reality the Moon is only the satellite of the Earth in one respect, viz., that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versa*. Startling as the statement may seem it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception.

* From the Original Edition, Vol. I, p. 180; see Vol. I, p. 202, Third Edition.

IS SUICIDE A CRIME?*

THE writer in the London *Spiritualist* for November, who calls the "Fragments of Occult Truth" speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz.*, that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind's eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I KNOW at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject.—(See *Editor's Note* 1.)

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here "no sea of troubles" to "take arms against," no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into *spook* and *pisacha*, against which *Fragment* No. 3 utters its dread warning? (2.)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be

* This article was first printed by H. P. Blavatsky in *The Theosophist* for November, 1882. The series of articles, "Fragments of Occult Truth," were reprinted in *THEOSOPHY*, Vol. II, from January to October, 1914.

more serviceable, he has not, in this particular case, been guilty of any moral turpitude. (3.)

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on *to make an effort* to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious. (4.)

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5.)

M.'s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellowmen as ever fired the human breast; look at them crimson with innocent blood, bringing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.?

Again, look at George III. of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M., seen the

uselessness of his life and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER.

EDITOR'S NOTES.

(1.) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life,—is guilty of as great an offense and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avidya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general law or rule for all suicides. But, it is just because "the 'after-states' vary *ad-infini-tum*, that it is as erroneous to infer that this variation *consists only in the degree of punishment*. If the result will be *in every case* the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD IF LIFE WAS SACRIFICED TO SAVE OTHER LIVES *and that there was no other alternative for it*. Let him read para. 7, page 313, in the September THEOSOPHIST, and reflect. Of course, the question is simply generalised by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2.) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One *takes* away his life, the other *offers* it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place

in a boat that *will* not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stirs not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and *knows* he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her children, to screen and give them the time to fly; all these *are not suicides*. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these *will* have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by "Inquirer." Notwithstanding his assertion that "there is no moral cowardice whatever involved" in such *self-sacrifice*—we call it decidedly "moral cowardice" and refuse it the name of sacrifice.

(3 and 4.) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can "become involved in the effects of his mistaken zeal," whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and silence as can be commanded under the circumstances. Anything is better—even being called a *crazy philanthropist*—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5.) "Inquirer" asks whether his "M." must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all suicides, he is the most likely to become a séance-room *spook*. Guiltless "of any moral turpitude," he may well be. But, since he is afflicted with a "restless disposition which is perpetually urging him on to *make an effort* to do good"—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A "mistaken zeal" is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth," and shall once more *destroy*, not only himself, but his "affinities" the mediums.

SUICIDE IS NOT DEATH*

AS a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor *felo de se* nothing beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape, from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the man is only a body, which, being a clod, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whenever natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of nature, for the present compelling her, by her own slow processes to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful, band links them all together, and the instant one of all

*This article, reproduced from the *New York World*, is reprinted from *The Lamp*, Toronto, of September, 1894.

these millions disturbs the link the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life, and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awake in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature—material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. A suicide being a violent destruction of the first element—body—the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes

a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loca." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a portion of his mind, called *manas*, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die, and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs, both here and beyond the grave, and their good sense will do the rest. An illogical nepenthe of the grave is as foolish as an illogical heaven for nothing.—WILLIAM Q. JUDGE, in *New York World*.

FROM THE SECRET DOCTRINE*

The *breath* of heaven, or rather the breath of life, called in the Bible *Nephesh*, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being, as none has that divine harmony in its form which man possesses.

* From the Original Edition, Vol. I, p. 212; see Vol. I, p. 232, Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VIII.

THIS chapter and the following one deal with reincarnation. While the word "reincarnation" is in very general use these days, having filtered into the public mind from Theosophic teachings, there still exists a lamentable ignorance in regard to its scope and meaning. A very common idea is that the "personality" reincarnates, but there could hardly be a more unphilosophical, illogical, and obviously incorrect one. Some spiritualists, dogmatic Christians, and even minds of a materialistic bent have adopted the word and given it their own peculiar applications, so that when one of these says "I believe in reincarnation", little or no knowledge of "What reincarnates" is most likely to be found. The world therefore needs students who learn correctly and apply their knowledge, so that in time by their numbers and knowledge, the true understanding may filter through to those less learned. We are students, it is true, but from the very first we can and should be teachers to those who know still less than we do; we can tell what we know, but we should be very careful that we are so well informed that we will not convey false impressions. Chapters VIII, IX, and X, are devoted to Reincarnation, and Chapter XI, to Karma; these two doctrines are what the world most needs, and we as students should devote ourselves to a full understanding of them for the sake of others, as well as our own understanding and progress.

Q. If the law of reincarnation is just, why is it that the Jewish race has been so persecuted?

A. In considering any question of experience we have first of all to take into account the Law of Karma—action and re-action, or sowing and reaping; this on the face of it cannot be anything else but exact justice. Reincarnation is *the result* of karmic action, and also offers the opportunity to set better causes in motion. If selfishness rules in any one life, evil causes are set in motion the results

of which must be adjusted either in that life or a following one. The tendency of selfishness is to increase with each incarnation, and if a people or individuals continue in that course, they will continually injure others and bring about their own re-actions at the hands of those injured. So if we find any people particularly marked out for persecution, we may be sure that as egos in other times they had been the offenders and are reaping what they sowed.

Q. What was it that began evolution?

A. The course of Being is an *ever-becoming*. Ever-becoming is endless, therefore beginningless. This solar system and its planets of course had a beginning and will have an ending, but every manifestation is but a further becoming of that which had been. Periods of Manifestation and Non-Manifestation succeed each other in Infinite Space, to which neither beginning nor ending can be applied (see the Second Fundamental Proposition of the *Secret Doctrine*). The ancient way of stating any beginning is "The Desire first arose in It": It referring to *Spirit*, which is the cause and sustainer of all that was, is, or shall be. There is a beginning to the first glimmerings of external consciousness, which ever tends to widen in its range of perception and manifestation until it encompasses and becomes at one with All; Potential Spirit having become Potent Intelligence. The ending of the process results in a new beginning based upon the totality of intelligence attained. Whatever begins in time ends in time. Time is due to perceptions of Consciousness; as the *Secret Doctrine* says, "Time is an illusion produced by the procession of events before our consciousness"; beginnings and endings pertain to that "illusion", and not to the beginningless and endless Spirit which is the Perceiver. As the *Gita* says, "The Spirit in the body is called Maheswara, the great Lord, the Spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul"; itself without beginning or ending, it makes beginnings and endings in manifestations, which as manifestations are beginningless and endless in their turn.

Q. What does it mean on page 68 where it says, "And as all the matter which the human Ego gathered to it retains the stamp or photographic impression of the human being, the matter transmigrates to the lower level when given an animal impress by the Ego?"

A. Mr. Judge had been explaining how the erroneous idea of the transmigration of souls to the animal kingdom had arisen. The substance which composes our astral and physical bodies is the embodiment of innumerable small "lives"; while we use these "lives" as points of contact with the astral and physical world, we at the same time impress them with our feelings, whether these be low or high, and when the "lives" depart from our bodies to be replaced by others, as is continually being done, the impress we have given them will carry them to whatever kingdom the impress is related to. According to the impress we give these "lives" we advance or retard evolution.

Q. If there is an inharmonious condition of the lives in the body, do they attack proportionately every life within that body, or only certain organs?

A. Any inharmony in the body disturbs the whole. There is not only obstruction, but a vitiation of the bodily processes in a progressive way if the cause of the diseased condition is not found, and causal and remedial measures are not adopted.

Q. It has been found in post-mortem examinations that every tissue in the body is affected.

A. That would naturally follow because of the circulatory system. The blood is representative of, and carries with it, an essence from all the organs; any unhealthy organ distributes vitiation throughout the body.

Q. The lives of the lower kingdoms go back to their own kingdoms on the dissolution of the body. Would that not be retrogression? What is the Karma of those lives?

A. It would be a mistake to suppose that the lives which compose our bodies go back to their respective kingdoms only on the dissolution of the body; there is a constant coming and going during our lifetime, through the food and in other ways. The "lives" are not the same when they go as when they come; they may remain on the human plane or may go to lower kingdoms according to the impress given them by the human being. It is the impress given them that determines their destination; the Karma is that of the human being who gave the impress and impulse; the retrogression—if it may be so-called—is due to the human being. The "lives" having no sense of responsibility nor volition are not karmically responsible; their nature is action, but action under impulsions; their degree of consciousness is not changed, but their modes of action may be. Retrogression applies to consciousness, not to form; for example, a being in human form may ascend to divine heights or descend below the brute in consciousness.

Q. Does Man use the same material or lives over and over again?

A. He uses the same kind of lives, those that are of the same nature as his tendencies. "Lives" that he has used and impressed may be in other forms of the human kingdom, or in lower kingdoms as the case may be. There is a constant interchange going on, like attracting like.

Q. Then Man really can change the nature of the lives which compose his body?

A. If he could not, he would be at the mercy of his body—subject to its condition. We know that good habits can be acquired through thought and effort in those directions; similarly with bad habits; these changes are due to the impress given the lives in our body by Thought, Feeling and Effort. But the body is the least of our troubles. Were our thoughts based upon the Eternal Verities, our efforts would be for true understanding and right purpose; the bodily conditions would follow in due course. If our thoughts are

concerned with the body, the possibilities are very limited, because of the limitation of thought to the bodily plane.

Q. The chapter speaks of the "personality"; will we have the same personality again?

A. The word "Personality" comes from the Latin word "Persona"—a mask, by means of which we conceal or express our inward feelings. It is the inner ideas, and feelings—the general character—that is meant by the word "personality": the latter is in a constant state of change, whether that be great or small. The "way we used to think and feel" is not "as we feel now or think". The personality in the next life, will be made up of tendencies engendered in past lives with the addition of those of the present one, subject to the conditions into which those tendencies have brought us; those conditions may include change in sex, condition and environment. The feeling of "identity" that all have is not due to the body or its environment, but to the Egoic nature of each.

Q. Why do they condemn reincarnation in the Christian churches?

A. Because they have followed the lead of the Church Fathers who anathematized the doctrine in the early centuries of the Christian Era. There is evidence throughout the Old and New Testament that Reincarnation was a doctrine generally accepted; the Jews were constantly expecting "the return" of their prophets, that is, the reëmbodiment or reincarnation of one who had occupied a body before. In the New Testament there are a number of allusions to it, such as that when the disciples asked where is the prophet Elias who was expected to come before Jesus, and Jesus replied that Elias had been with them, but they knew him not, and the disciples knew "that he spake of John the Baptist".

Q. What did Christ mean when He said He brought not Peace but a Sword?

A. It is stated in the New Testament that he said these words. We must remember all the time that the one known as Jesus left no writings, and that all we know of him is contained in writings of men who are presumed to have heard the words and correctly inscribed them. We are therefore not in a position to know that anything written about Jesus is correctly transcribed; we can only interpret such sayings on the basis of the general character of the teachings of Jesus. It is evident from the records found, that some One in the world of men had uttered the doctrines generally ascribed to Jesus; there is no historical evidence, however, of the existence of such an one at the time agreed upon by the Christian world. None of these things militate against the truth and merit of such sayings as are reputed to have been uttered by him; the truth and the merit must lie in the *sayings themselves*, and not in the identity of the one who said them. We have to compare, for instance, the statement that Jesus came to bring "peace on earth and good-will towards men" with the one which says he came not to bring peace but a sword, and endeavor to reconcile them. If, as the teachings ascribed to him

show, he taught Charity, Forgiveness and an all-inclusive altruism, together with a recognition of the divinity in all, what could he have meant by "the sword", an implement of destruction? The records regarding his sayings and acts point to a struggle against the false religions of the day; the overturning of the tables of the money-changers in the temple; the violation of the prevailing ideas in regard to the Sabbath day and other acts bespeak a war against false conceptions. Further—as a divine incarnation—he must have known what would follow from a misunderstanding and misuse of his teachings, for he spoke of that generation as perverse and wicked, and that while his mission was intended to bring peace, its misunderstanding and misuse would bring its opposite, the sword. In connection with this, is it not a fact that wherever Christianity has gone, a sword has accompanied it? And is it not before our eyes at this time that the world-war was brought about by and fought between so-called Christian nations? We must conclude then that the saying was a true one, and that while his mission was one of peace and good will, mankind has done and is doing to his teachings what they did to his body and his clothing: They "divided his garments among them, and for his vesture cast lots". His "garments" is a symbol for his teachings, and his vesture for "*his name*."

AFTER DEATH STATES

III.

IT must be evident from what has been stated that what we call simply "man" is a highly complex being. The constituents of his nature are seven-fold, though they all spring from, exist in, and are, basically, undis severed portions of one everlasting Unity. This seven-fold nature may, for the purpose in hand, be reduced to three main factors as corresponding to the familiar spirit, soul and body of our habitual Western phraseology. The greater Nature, of which each being is an integral part, may be treated in the same way, since every constituent of every being, high or low, is drawn from Nature.

As we have stated, Man and his three higher sheaths of the soul may be taken as one and called the Spiritual being or Ego, and this is the continuing, reincarnating entity which passes from body to body, from state to state whether of consciousness or substance. And since Man is only a replica or part of Great Nature it follows that there are corresponding worlds of action, form and substance in which such Spiritual Existences live and move and have their being, however intangible, formless and subjective such worlds may appear to us.

Man, therefore, in a spiritual, that is, permanent, sense is actually a Being of such grandeur and power as scarcely even to

be imagined by us in our most exalted moments. As such, he is the highest and the controlling force in all evolution. It is Man in this sense that is dimly shadowed in the Angels and Archangels, the Principles and Powers, the Divine Beings spoken of in all religions. And when such a Spiritual Man incarnates amongst human beings he is looked upon as a God or Savior. Yet such men, under the rule of law inherent in all nature and in any adequate conception of eternal Justice, could only be the perfected product of human and all evolution.

As the whole philosophy of Occultism is based upon the theorem of the Unity of all in Nature, its scientific viewpoint is that of a living and conscious universe, with no dead or unconscious "matter" anywhere; no "blind" or unintelligent "law" anywhere, but an endless progression of conscious units or Lives ever-evolving under the rule of law inherent in the whole. Any body or form is but a collection of these Lives drawn together by the attractive power of a higher form of consciousness. "Matter," in the definition of the Wisdom-Religion, is everywhere and always that totality of manifested existences which is capable of perception in any world and on any plane.

The three higher sheaths of the soul of man are composed of Lives of a nature so nearly homogeneous as to be instantly and entirely plastic to the nature of the Spiritual Ego. Not so with the lower sheaths. The coarsest of these, the physical body, is in a continual state of dissolution and requires more or less constant attention to maintain it even for the brief period of a single incarnation. This is built up from food drawn from the kingdoms below physical man, and all such food undergoes a tremendous transformation, or metempsychosis, before it is fitted to become the body of man. The vital, astral, and kamic or psychic sheaths are drawn in the same way from the matter of the appropriate planes in Nature. These planes of life, being, action and substance are either altogether unknown and unbelieved in by us, although we are constantly using them and being affected by them, or we know of them only by hearsay through the bewildering and conflicting reports regarding mediumship, psychic research, hypnotism, mesmerism, insanity, delirium, necromancy, witchcraft, telepathy, "magic," "miracles" and all the immense range of phenomena partly physical and partly metaphysical. Our dreams and our sleep are no less a part of these phenomena. The truth is that they all spring, like all the other "phenomena" of our existence, awake, asleep, alive or "dead," from the conscious and unconscious exercise of the powers inherent in all nature and in ourselves.

We think that in some mysterious and recondite way evolution proceeds from the lowest to the highest, whereas, in the teachings of Occultism, the force which is behind all evolution is that of the highest forms of consciousness impelling and urging on all the lower forms. How is this achieved? Humanity is itself the answer and

the illustration of the law and of the process. Says the *Bhagavad-Gita*, voicing the two poles of the process: "This Spirit enters the earth, supporting all living things by its power. It is that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, it associates with the upward and downward breathing, and causing the *four kinds of food to digest*. It is in the hearts of all men, and from it come memory, knowledge, *and also the loss of both*." This is the portion of the march of evolution studied and believed in by modern science, which sees the progression of life, form and intelligence (with a few "missing links"), but does not perceive the impelling Spirit, because of the loss of memory and knowledge of higher states. So all it can study is the phenomena of evolution from atom to man.

But the same *Gita* gives the other pole of evolution in these words: "It is even a portion of the Supreme Spirit which, having assumed life in *this* world of conditioned existence, draweth together the five senses and the mind, in order that it may obtain a body and may leave it again. The deluded do not see the Spirit when it quitteth or remains in the body, but those who have the *eye of wisdom* perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter."

There is a world of meaning, philosophical and strictly scientific no less than ethical and moral, in these statements. All beings are spiritual in their essential and enduring nature; they differ infinitely in their respective degrees of Intelligence, and to these differing intelligences are due all the varieties of form and action in the visible and invisible worlds. The higher beings are homogeneous in knowledge, nature and power. They *educate*—the word means to awaken and draw out—the lower and less intelligent in a manner analogous to the power of the sun to awaken and draw out the dormant life and activity of this earth and of all the forms of which it is composed. They cannot be said to "incarnate" in the four lower kingdoms any more than the sun can be said to "incarnate" on earth, but their power irradiates, influences and makes possible that "natural impulse" which constitutes the driving power of all the lower forms of existence on this and other planes. When the influence of this Spirit is withdrawn or expelled from any form the form dissipates and the lives which composed it return to their own homogeneous state.

But into the body of physical, animal man, the highest product of evolution seen from below upwards, can enter, and does enter, a still higher form of Intelligence, unknown *per se* to us, and this higher form blended and interwoven at every point with the three lower sheaths, constitutes a psycho-physiological form capable of such an enormous range of conscious use as to make it a partially fit instrument for self-conscious spiritual beings to inhabit. *Man* is

that very self-conscious Spiritual Ego who enters, or rather overshadows and partially enters as yet this four-fold entity. His union, partial or complete, with it makes the human being we call man, and constitutes his personal, waking existence on earth.

The "birth" of a child can thus be seen to be the union of consciousness of three great degrees of Intelligence, spiritual, mental, and physical. "Soul" and "mind" are conjoined in the body, and so long as this conjunction endures the "human" being lives. Upon the ceasing of the conjuncture of these more or less discordant elements "death" ensues, and all that remains is the "body" severed from soul and mind. Shorn of the attractive, directive and sustaining force of soul and mind the lives of the body revert by degrees to their own states of being and enter into other combinations, their own degree of intelligence reinforced by the impressions gained through contact with the higher forms which ensouled them.

Death is only the reversal of the process of birth. For a little time the Spiritual Ego remains encompassed by the remaining principles freighted also with the experiences gained in the life just past. His condition may be likened to that of a living man, minus a body, and plunged into a profound "brown study," or absorbing dream. It is, however, no "dream" to him, but an intense "reality;" so intense that he himself is entirely unaware of the "great change." What during life in the body had passed into "memories" or been "forgotten," now become, not memories, but living, moving active realities. In the sensitive *rupa*, or form composed of astral substance, his thoughts, feelings and desires amassed during earth-life become to him real beings. They are of the "stuff dreams are made of;" not the memory of "living pictures" that we associate in the waking brain with a vivid dream, but that dream itself, intensified, as we experienced it *while dreaming*. Only, in this case, there is no awakening in the morning and the saying of "I dreamed last night."

This form of existence continues for a variable period with the ordinary "man," depending upon the "faith" and nature of the earthly life just closed. It may last from a few months to many years. It might be called a psychic existence pure and simple. But in the end the discordant nature of the amassed experiences now being *re-lived* compels a "second death," or further separation of the "principles" or sheaths of the soul. All that was "earthly, sensual, devilish," to quote the language of Saint James, or the "psychic body," to use the language of Saint Paul, falls off.

The transition is gradual, as is, in fact the coming on of normal physical "death." Nor is the Spiritual being himself any more aware of the second great change than of the first, for, with the gradual subsidence of the life-activity of the lower sheaths, un-nourished by further impressions of earthly-existence, the deeper thoughts, feelings and unsatisfied longings for love and bliss gain in intensity. As the period of the "second death" approaches the

spiritual Ego becomes far more completely, because far more joyously, immersed in the glorious fabric of pure thought, feeling and imagination. When the combined lower sheaths, the *Kama-rupa*, drops off he is no more aware of the transition than we are of the unconscious departure of the "mind" from one subject or object to another more attractive.

In this state, the *Devachan* of Theosophical teachings and the "heaven" of the various religions and religious sects, the Ego is utterly out of contact and means of contact with any inharmonious elements. All that he longed for during "life" that was "pure, holy and of good report," all that his hopes and highest aspirations conceived of during life as the ideal of existence, personal and spiritual, here find their fruition. They form the *substance* from which he creates and re-creates by the power of the spiritual imagination a world of his own, populous with real beings and real life: to him. It is, again, a "dream" existence only in a conventional sense. It is so real that nothing and no one can rouse him to a perception that it is self-created and self-sustained and but a passing phase of his eternal pilgrimage. No one can rouse him but one whose Wisdom is such that even the divine illusion of a Devachanee cannot suspend even for a moment his discrimination between the eternal and the non-eternal. And such an one is too wise to disturb the spiritual repose and well earned bliss of the Pilgrim.

It is evident that the waking man can discriminate between relativities, not merely in the objects, actions, and subjects of the waking state of consciousness, but between states of consciousness themselves. The waking man *knows* that he is awake, and knows that he has been in the dream state and the deep sleep state. But the *same man* in the dreaming state is unaware either that he *has been* awake, or that he *is now* in dream state, and by analogy we should be able to infer that in what we call deep sleep the same man is unaware either that he has been awake, or that he has been dreaming.

Why is this? What is the explanation of the fact?

On the understanding of the rationale of the process of transition from one state of consciousness to another and back again is conditioned the whole possibility of comprehension of after death states as normally experienced by the reincarnating Ego. Outside of Occultism there is nothing but a confused and contradictory mass of testimony as to facts and their meanings, because there is no knowledge. But the teachings of Occultism reduce the whole chaos to order, sequence, understanding, because Occultism *knows* the laws, the processes, the principles involved, not merely some chaotic facts and phenomena.

In the *Kama-loka* immediately following death the Ego is more immersed in the—to us—subjective condition and experiences of that state than we are in our daily waking life. We have the contrast of the relativities, partially at least, of two states, waking and dreaming. He has *no contrast of states of consciousness*. And for reasons. He has no physical body and *cannot* sense our waking,

objective world because he has no instrument of contact. With the ceasing entire of that contact his only background of consciousness is the world of accumulated sensations which instantly become his foreground; that is, they become objective to him. And, normally, there is here that absorption in the beings of his sensations and thought, free from the distraction of contact with a succession of external objects and images, which to the waking man is only remotely possible even in dream state.

In Devachan the absorption is rendered still more profound and unreachable from without because of the concordant nature of all the beings and elements of his creative imagination. The Ego is not only minus a physical body; he is also devoid of all the remaining lower sheaths of the soul whose combined impressions, powers and functioning drown with their clamor the finer life of the Spiritual being in waking earthly existence. The impressions of earthly memory, imagination, sensations, desires and thoughts are so powerful, and so constantly added to by every contact and action of waking life, that they seem *the only reality* to the "living" man. It is but rarely that the roar of the waking consciousness dies down enough for the "still, small Voice of the Silence" to be more than a dim feeling of longing and aspiration for higher and more enduring things. The whole concentration is upon outward things and the sensations derived from them. Only the sharp and oft-times violent contrasts between pleasure and pain, good and evil give momentary intervals in which we strive to "pierce the veil."

The devachanic existence of the Ego lasts for great periods of time when contrasted with the span of earthly life, for there is lacking all that friction of discordant elements which is the cause of the shortness of human life as well as of its pains. By reason of that very absence, moreover, there is no time element to the Ego in this happy and bliss filled state, for "time" in a metaphysical and spiritual sense, is the *succession of the states of consciousness*, and the state of the Ego in devachan is continuous because homogeneous. Nevertheless, a stage comes when the substance amassed in the preceding earth life is exhausted. The declension is gradual, for nature, as we know, never proceeds by leaps and bounds, but by infinite gradations.

Upon the exhaustion of the "hold" upon the soul of the "mental deposits" of the former life the Spiritual Ego has his "moment" of *real* awakening when, freed from the illusions even of devachan, he sees and knows the immense reach and realm of his evolutionary past and future. The divine purpose which inspired him as a free spiritual being at the commencement of this globe to take on "man's" form in the flesh in order to aid and urge on the progress of his younger brothers—this divine motive again becomes clear to him. Like a diver for pearls in the ocean he leaves his own element and cleaving to his Karmic duty, dives down once more into the vast ocean of "life." And another "child of earth" is born.

(To be continued)

AROUND THE TABLE

READING the newspaper at the breakfast table is *taboo* in our Family. Mother insists that we ought to be awake, cheerful and *visible* at the morning meal, and maintains that no person can be truly visible when buried, metaphorically or otherwise, in the pages of the daily print.

The sound reasoning of this argument, together with a certain regard that the other members of the Family hold towards her, incline them to full acceptance of Mother's conclusions. Doctor has evolved the plan, however, of arriving on the scene some ten minutes in advance of the scheduled breakfast hour and employing this time in a hurried gathering of the morning's news over a cup of coffee. The result is seen in the timely character of our morning table talk—and in the clear net gain to a certain professional man of a "second cup" that might otherwise be questioned.

"Well, the world do move", pronounced Doctor enthusiastically one morning recently as the Family seated themselves.

"It sure do", affirmed Student flippantly, "but why assault our intelligence with such a tremendous fact thus early in the morning, Father?"

"National prohibition's carried", went on Doctor, paying no attention to his saucy little daughter, who managed to remain cheerful even though ignored. "Who would have believed it possible?"

"They'll have their hands full in enforcing the law", remarked Spinster, who had once taught in a prohibition state and had fought the practice of some of her High School boys of carrying manfully their pocket flasks of whiskey.

"A great advance, isn't it?", said Mother hopefully. "Think how the women and children will benefit, with liquor out of the world!"

"Yes, it looks like a good move", agreed Doctor, "but at that it's a question", he added thoughtfully. "In my own experience as a citizen, and a physician too, 'prohibition' does not prohibit; and some of the most pitiful and truly awful cases I have met with were attributable indirectly to prohibitory laws, in causing confirmed drinkers to seek drugs and other substitutes in trying to satisfy uncontrollable cravings. As you all know", Doctor continued earnestly, "I have no use for liquor—haven't employed it in my practice for many years, and find plenty of other resources available if a patient requires a stimulant. In fact, medical practice in general has shown a great advance in these directions during the past twenty years"—and then the Doctor paused uncertainly as if he were not quite so sure of the "advance", when he once began to cogitate upon it.

"Prohibition is impractical anyway", declared Spinster, with a positive shake of her head.

"But we don't *know* that", objected Mother, "because it's never really been tried before. We have had local prohibition and state prohibition, but this is *national* prohibition, getting right to the liquor producing sources of the whole country. What do you think of it, Mentor?" she added, turning to her old friend, who was observing Mother's warm earnestness with a loving if somewhat whimsical smile.

"I haven't thought of it at all as something epoch-making and momentous, if that is what you mean", answered Mentor. "But at least it will give folks a chance to test out thoroughly the value of prohibitory legislation—since we seem to think, as a people, we have not yet had that chance."

"Just what do you mean, please Mentor, by the last part of that remark?" asked Spinster, curiously.

"Merely this, my dear", was the answer, "that we already *have* all sorts of legal prohibitions in every direction, and that they do not, have not and will not prohibit anybody from doing what he has determined to do. We prohibit murder, but murders are committed; we prohibit theft, but thefts continue; we prohibit immorality, but immorality is everywhere; we prohibit dishonesty in various forms, but most of us are not even honest with ourselves."

"Then you would have no laws, Mentor", broke out Student, "why, that's anarchy!"

"Hold on now, young lady", said Mentor, laughing, "*you* are the one who said that! But isn't that which has been said quite true, and not in the least exaggerated? Our whole social and legal structure is full of 'thou shalt *nots*'—even our religions. What we need is fewer of these and more 'thou *shalts*'. Then the whole trend will be in the direction of affirmative action rather than in that of negative prohibition. We have not yet reached that stage of enlightenment as a people where we can live without laws, but at best many of these laws are mere crutches that we can abandon when crippled humanity gets healthily onto its own feet."

"So further prohibitions", continued Mentor, "are not acclaimed with unmixed joy by the deeper students of life. They always serve to entrench the false old negative doctrine of 'be *good*' of which we are so fond. To *be* good is no proper object in existence. If we will but strive to *do* good, there will be no question of the negative virtues—they will take care of themselves."

"But Theosophy tells us not to use intoxicants", objected Student, somewhat illogically.

"With all due regard to your good intentions, Student", replied Mentor with a smile, "Theosophy tells nothing of the sort. Theosophy is not a system of diet, nor of prohibitions; it is a philosophy of life, a statement of the laws that govern all the constituents of man and nature. Among other things it shows that the use of intoxicants is prejudicial to the progress of the student, but it is the student himself who determines what he shall do, or shall not do."

He learns of the philosophy and makes, or refrains making, his own applications. He must control and be responsible for his own volitions—thus he learns, and there is no other way."

"I think I see just what you mean, Mentor", said Mother with a sigh, "but how about the thousands of innocent women and children who suffer from the effects of the liquor traffic?"

Mentor looked at her earnestly. "Do you believe in Karma, Mother?" he asked her quietly; and upon noting her affirmative nod he continued, "The truly *innocent* do not suffer—that is taking a superficial view, you see. Law *does* rule in the universe, and we all *do* reap what we sow. The drunkard's wife earned that kind of a husband, and his child that kind of parent and environment. We are not here in physical existence for the first time—not any of us; and in this life with its environments and relationships we are meeting the effects of causes set in motion by ourselves in previous existences. We *should* try to relieve; we should feel pity and extend aid in every possible way; but we must not lack faith in the reign of law, nor doubt that Law is justice and mercy in one. As Mr. Judge once wrote, 'Your faith will know that *all* is provided for'—that is a good sentence for the sincere student of life to bear in mind."

"But what would you suggest in place of prohibition, Mentor?" asked Doctor, who had finished breakfast and was about to go.

"Education", was the answer.

"It's too slow", said Doctor.

"That's the individual's fault", replied Mentor. "He will learn by his mistakes."

"Then prohibition is no good!"

Such a wholesale condemnation is not wise", answered Mentor. "It may be one of the steps through which we will learn better methods of teaching."

"But isn't the *principle* wrong?" asked Spinster thoughtfully.

"Exactly", was the answer, "a small majority *forces* a large minority to do something it doesn't want to do. Speaking largely, that way of doing things does not bring about the best results. But now we're getting into a talk on government, and the like, and that won't do at this early hour of a busy day", Mentor added, with a smile.

"Let us watch the course of events", he continued, "and try to learn something from them; and hope that good will flow from the experiment, and a better basis of conduct result. We must remember that the better the conditions provided, the higher the Ego to be attracted to them. Egos may be awaiting incarnation until this very step has been taken. Another generation will show the truth of this; but meantime let us learn, test for ourselves, and try to spread true and right ideas, so that open minds can catch them and use them as opportunity offers."

ANSWERS TO CORRESPONDENTS

COULD H. P. B. HAVE CURED HER ILLNESS?

Q. If H. P. B. had any powers, and knew anything at all about Nature's laws, why did she permit her body to become ill, diseased, painful, when she could have cured it easily and lived many years longer?

A. There can be no question as to H. P. B.'s powers, for they are well-known to many and are well-attested; nor can any doubt be thrown upon her knowledge, if what she has given the world of men is studied and applied. The question therefore resolves itself into, "Why did she not use those powers and her knowledge to relieve her body and prolong her life?"

As she *had* both knowledge and power, the answer must be considered in the light of *an application of both* as regards her body. She was not an ordinary person, but, in our opinion, one of that class of beings known as "divine incarnations", of which perhaps the best example known to the Western world is that of Jesus of Nazareth. It was said of him, that "he became in all things like unto us", which means that he occupied a body of the race, subject to the limitations of bodies of that time. He was not that body, the latter being but an instrument borrowed from that people. Another phrase, "He took upon himself the sins of the world" *in his body*, the body being the product of racial "sins" arising from false conceptions and wrong actions; in other words he accepted the karma of the race in taking the body.

It was also said that "he came not to destroy the Law but to fulfil". The Law means the whole Law on all planes of being, and part of it is the occult law which inhibits an initiate from using his knowledge or powers for self-benefit. It was said of him, "let him come down from the cross; he saved others, himself he cannot save". He did not descend from the cross, nor use any of his divine powers to escape from his persecutors; his mission was complete and they did what they willed with his body. There is no doubt that he belonged to that class of beings who had attained to wisdom, knowledge and power. His thought and effort was for his "mission", the *object* of his incarnation, and not for bodily health or long life.

Apply all this to H. P. B., and if we admit that she was an Initiate (there is plenty of evidence of this) we cannot avoid understanding the parallel.

There is one thing not generally understood, and that is the tremendous forces that exist on the higher planes of being; no ordinary physical body can stand their impact for long, the nervous and physical organism gradually giving away like the filament in an electric lamp. In April 1891, a month before she left the body, she wrote a friend in this country that "even Will and Yoga cannot keep this old rag of a body together much longer". It was not a question of bodily existence with her, it was making the body serve the mission she came to perform.

ON THE LOOKOUT

The San Francisco *Bulletin* has been running for some time a feature page each Saturday devoted to expositions of current ideas on heaven and hell. One whole issue was given over to a statement of Vedanta philosophy; another to the views of orthodox Judaism, others to the various sects, cults and individual pronouncements. Not the least interesting portion of the series has been the various personal views expressed by laymen writing direct to the paper of their own particular ideas. It is notable that an astonishingly large number of correspondents adhering to one or another of the many protestant sects nevertheless proclaim belief in reincarnation and have some more or less vague conceptions of heaven as a devachanic interlude, and not as a finality. A very large proportion of the communications have also a color of opinion dimly tintured with ideas of Karma. Nearly all betray mental and philosophical incongruities. Alongside of the ideas of Law, immutable and unvarying, will be found in the same correspondent the idea of a God who can be offended or appeased by "faith," prayers, formulas, or the lack of them. Some theosophists share in the correspondence. In most of these the ideas of Karma are identical with the Jewish idea of Jehovah, and the conception of Masters is not notably different from the protestant ideas of Christ. One lady writes fervently of Mrs. Besant in the same strain as another writes of the Pope, and a third has the same conception of "the theosophical society" as another has of the Baptist church. From the standpoint of an impartial observer there is a marked similarity of view fundamentally in all the wide range of expressions. All have an underlying idea of one great Source, which each endeavors to define; all have a more or less recognized difficulty and confusion of thought in essaying to "explain" the contradiction between things as they are and their belief; each is proudly sure that his own faith is the true and all the others false, and what he cannot explain "is not for us to understand." It is all very childish, very pathetic, very hopeful. Childish, because no one of the views but is at odds with the *facts* of experience; pathetic, because to all of them their absurdities are sacred things; hopeful, because for the first time in thousands of years each is free to express what he thinks in a public forum without risk of punishment, ostracism or persecution at the hands of those who differ from him. It is a veritable Babel of belief and opinion in the world to-day. Only the true student of the old Wisdom-Religion can understand this confusion of tongues, and see in all the turmoil the leaven of Theosophical thought leavening the race mind. Men are inquiring into and comparing their fundamental ideas. The Babylon the great of fixed opinion is fallen, is fallen, and a new religion of mankind is in germination.

In the last month we have noted in more than a score of publications ranging from orthodox sectarian journals, through scientific and popular magazines on down to the current periodicals given over to sheer fiction for amusement, and editorials in the daily press sandwiched in paragraphs amongst the "important" matters for treatment—we have noted hundreds of theosophical terms, ideas and applications. In terms of modern chemistry there are elements, mixtures and compounds. Elements seldom exist in nature in a state of undefiled purity; even mixtures—the union in varying proportions of two or more elements,—are rare. Mostly the familiar earth and all its substances are compounds, the most bizarre pot-pourris of contradictory natures, elementally considered. It is as if mother nature, metaphorically speaking, hid all her needles in haystacks. To cover our nakedness we have to search out the needles and the one sure way of recognizing them when found is by the prick of pain. So, in these curious mixtures and compounds of literature the occasional pointed theosophical phrases and

ideas can but prick the sensibilities and intelligence of the minds that contact them. By way of marked contrast what can be more significant than the fact which anyone who reads can verify for himself, that in none of the literature of the day, serious, frivolous, business or political, is there any genuine respectful reference to modern sects and sectarian ideas, or to ecclesiastical Christianity as a whole, outside of journals so devoted? If one wants to drive the contrast home to himself let him consult novels, newspapers, magazines, and sober books on any subject a hundred years ago and earlier. Then and there the sectarian dogmas, the theological dictums, on life and action were taken and treated seriously. To-day, outside the limited and lessening circles of those whose immediate interest is wrapped up in their respective sects, who is interested in the slightest in "orthodox" dogmatic ideas? "A career" for a noble man not so long ago was Church or State or Army, in the order named. Who seeks it of reasoned and conscientious choice today? The only use the man of the present generation has for "religion" is when he dies. No wonder religion is "dead." Who "mixes his religion with his business" today? Signs of the times, we say. Man cannot do without *religion*, for he is a Soul, but the old order must change before the new order can begin. And that *novo ordo saeculorum* is not so far away as the unobservant, the timid, the superstitious, the materialistic, may think.

One of the great dailies of the Pacific coast calls attention to relics of old civilization and knowledge scattered from British Columbia down the western coast of the Americas to the Arican desert. Mounds, caves, cliff-dwellings, monuments, sculptural remains of inscriptions in unknown tongues, all of an antiquity unguessed and unguessable to modern speculators, invite questions if they do not answer them. The article calls particular attention to lithographic remnants through vast stretches of desert and mountain apparently to indicate trade or marching routes, since they are always found near water. The character of markings indicate a written language akin to Egyptian hieroglyphs, but as unreadable as Etruscan remains. *Isis Unveiled* contains many references and hints concerning former civilizations in the Americas and the antiquity of some portions of the mainland of the Western Coast. We live in the midst of a forgotten but recoverable past. Who knows but some obscure and recondite but none the less powerful lien of Karma draws back again and again into the earthly scenes of their former splendors the ancient builders. What more reasonable than that we return to our incomplete tasks of other days drawn by the wide ramifications of an eternal past? The "twelve Nidanas" or strands of causation must include in their sway all our present peregrinations, physical as well as metaphysical. There is something solemn and superb in the thought that, though civilizations wax and wane and perish, continents upheave, have their vast day and subside beneath the ocean's tomb without an epitaph, *we survive*, and in our renaissance bring forth the resurrection and the dead to newer, nobler living.

Theosophy has been destroyed again, this time by Professor Henry C. Sheldon of Boston University. He urges against the theosophical theory of man, nature and God the world-old questions of the fool in his folly. If there is reincarnation, why do we not remember our former lives? If there be Masters, why do They not come forth and prove to us Their identity, nature, powers and knowledge? If there be Spirit or spiritual Law in the universe, why do we suffer? In short, this "good old professor Treborious who follows the principle glorious" wants to know, and because he doesn't know, he wants to know why he doesn't know—and answers the questions himself by saying in effect that the reason we don't know these things is because they "ain't so." With becoming reverence and respect we dare believe

that Professor Sheldon knows several things that his pupils are as yet unaware of. What would he think if these pupils should rail at him because they also do not know what he knows? What would he do if they should in their logic, as he has in his, reason that since they do not know, it follows that he doesn't know either and that his knowledge is a pretence since he cannot forthwith transfer his knowledge to them without effort or capacity on their part? Naturally Professor Sheldon does not approve of Madame Blavatsky. Since he cannot understand her or her teachings, and since in his studies he has found abundant others like himself, why should she not appear to him as a plagiarist, a fraud and a make-believe? On the same evidence and the same reasoning as Professor Sheldon considers and applies, Jesus was a fraud, Buddha a charlatan and Plato a buffoon or a fool—for they believed and taught as did H. P. B. Further, nature is a fraud and a cheat also, because nature gives us nothing without great effort on our part, and then does not give us what we want nor all we want; nor does she "explain" herself and her processes to us, and can be convicted of double-dealing in every direction. And yet, and yet, heretic and unregenerate as we are, there are still a few who prefer H. P. B. and the other sages, Nature and philosophy, to Professor Henry C. Sheldon, Boston University, and those who "want to know" why wisdom cannot be had by prayer, purchase, and "kicking against the pricks."

"O Liberty! what crimes are committed in thy name." This is equally true of every high and soul-appealing idea and ideal. It takes the incarnated Ego ages of suffering through false beliefs and disillusionments to realize that there is nothing sacred in hell. "A man-bearing planet is the only hell we know of," wrote one of the theosophical Masters. What did He mean and why is this so? May it not well be, in part at least, because in our limited and erroneous conceptions of self we are eternally mistaking the word for the deed, the name for the reality, the profession for the practice? That once a wise being has expressed some portion of his wisdom in words any fool or any devil can cite the scripture for his own purposes? That those who listen, being deceived by sounds which they take for substance, fall into the void? Here in Los Angeles, according to the *Evening Herald* of December 19, a woman who "declares herself a student of psychology and theosophy," discusses the "ethical and moral aspects" of suicide. She is charged with poisoning her husband, which she denies, but states he committed suicide, being an invalid unwilling to endure further suffering, and that she supplied him with the means of his taking off as an act of "brotherhood." She announced that "her belief in theosophy leads her to the conviction that she only released the spirit of her husband from a disease-ridden body so that it could find housing in a new, well body." She thinks that he has been reborn in a baby body and that his "spirit" is now "free from the old suffering." Violently *untheosophical* as such ideas are, they are no worse than the necromancy put out on every hand as theosophy and theosophical, the psychism and occultism rampant in a hundred cities—all labeled as "theosophy," and serving to delude or to antagonize the mind against anything bearing the term theosophical. There is nothing Christ taught against that has not been preached and practiced in his name down the ages. There is nothing H. P. Blavatsky warned solemnly against that is not being promulgated in her name and in that of Masters and Theosophy. In the newspaper's symposium on the woman's views there are expressions of opinion pro and con, as usual. We are glad to note a clear and valid defense and promulgation by Mr. A. P. Warrington, President of the American section of Mrs. Besant's theosophical society, of the true Theosophical teachings on the subject of suicide. He is reported as saying:

"There is no justification at all in a person taking his own life or assisting another person to take his life. Nothing can happen to us except that which we have caused to ourselves, either in this life or a

previous existence. It is not playing the game squarely to try to escape from suffering which we have brought about. And to live squarely he must work out the problem and not run away from it. Suicide, or assistance to suicide, is absolutely in opposition to Theosophy. The woman's views are absurd, and show that while she may have read and thought at random on Theosophy, she certainly was not a student of it."

With this expression we are in hearty accord. We only regret that Mr. Warrington appears as yet unable to realize that such ideas as these of the woman in question are the legitimate outcome of the absurd, speculative and untheosophical teachings, writings and practices inculcated and spread as theosophy by Mrs. Besant herself, and by practically every one of her coadjutors and intimates. Nearly every book advertised in the pages of the *Messenger*, the organ of Mr. Warrington's Section, and the pages of the magazine itself, are filled with spiritualism, psychism, astral gossip, and other literature that could not be more productive of "absurd and random" thinking and conclusions if expressly designed for the purpose. We would like to ask Mr. Warrington and every other sincere member of Mrs. Besant's society why they do not *compare* the teachings of H. P. B. with those of Mrs. Besant and her ilk, and choose one or the other boldly. We will gladly open our pages, if Mr. Warrington will open his, to a friendly but searching comparison of the teaching and example of H. P. B. *versus* Annie Besant and her associates, on what are true theosophical teachings and practices. And this, not as in any sense a challenge, but as an invitation to "search the scriptures."

Dr. Albert A. Lowenthal, a Chicago neurologist, lecturing at San Jose, Cal., on January 20, gave as his opinion that the present world epidemic of influenza is due to "planetary conditions." He declared that the present scourge has caused more deaths than the great war and that it is the worst epidemic in history. According to his theory the passage of the earth into new regions of space and other altered relations have caused "planetary influences" to withdraw from the earth's atmosphere certain ingredients whose absence has lessened the nervous power in human organisms to resist infections. The good doctor's theories may be far from accurate, but they spell a certain healthful reaction in medical circles from dogmatic ascriptions to purely physical (earthly) causation all the ills that flesh is heir to. Were we inclined to speculative prognosis we might in our turn say that despite the absurdities and exaggerations of the Freudian, the new thought and Christian Science practitioners, and their inability (like the physical healers) to do more than say that such and such a pill of their compounding will have such and such an effect on the bodily organs—despite all this, we would affirm that mental and moral states and attitudes, especially when common to vast masses of people, affect injuriously or beneficently the physical condition of mankind. And further, since we hold that "mind" is not unsubstantial nor immaterial, we predicate that its substantial basis must be identical with some of the interpenetrating constituents of inter-stellar space, and changes in the "ether" must affect the composition of some of the states of matter in the nature of man. And on these finer states of matter the thought, feeling and desire of man must act as a powerful catalytic agent directly, and hence on coarser states indirectly. But we hazard the opinion that the "planetary influences" are due rather to the injection of fresh ingredients than to the withdrawal of accustomed ones. In either case, the change would have to be proportionately very considerable in order of itself to affect mankind. The body will extract what it requires from a very wide food variant, and reject what is unwholesome to its needs. And this must be just as true psychically and mentally. The seat of the trouble lies in mankind. From a prolonged and almost universal high tension mentally and morally there is a pronounced mass reaction since the close of the war, and this must lessen the

nervous power of resistance physically. For all we know, the influenza may be a blessing in disguise against a far worse visitation to come.

In the February *Cosmopolitan* magazine Maurice Maeterlinck, who is accounted by very many people a philosopher of high rank because he has written much on philosophy, discusses "The Two Lobes." He refers to the two hemispheres of the brain, one of which he calls the Eastern or spiritual, and the other the Western or practical. He means, of course, the theory of dual independent action of the two halves of the cerebrum, making possible to materialistic minded dreamers the idea of the "super-man." The foundation of his article is a letter received by him from a soldier, containing the phrase, "The odor of Christ (the theological Christ) has little charm for me; I prefer that of Buddha (the Buddha of exoteric Buddhism)." "Philosopher" Maeterlinck disposes of the matter as follows:

"A living death, an incessant suicide—that is the essence of Buddhism. Buddha lives solely and exclusively to die, and to die more certainly, more wholly, more absolutely than any other creature, in order at length to enter Nirvana, that is, to-day, total extinction.

"This doctrine, as we see, is exactly the reverse of that of Christ. With Buddha, life is only the gate of death; with Christ, death is the gate of life."

After having thus written an obituary of Buddha and Buddhism, Christ and Christianity, in an impartial interment of these two sages and their teachings, from which no resurrection is henceforth possible, Mr. Maeterlinck speaks as a man to men (using perhaps the Western Lobe), as follows:

"But what do we know, as compared with what we do not know? We are ignorant of all that comes before and of all that comes after us—in a word, of the whole universe. Our despair, which appears at first as the last word and the last effort of wisdom, is therefore based upon what we know, which is nothing; whereas the hope of those whom we believe to be less wise (we infer that Buddha and Christ are meant) can be based upon what we do not know, which is everything."

There are people—the observation is that of one Epictetus sometimes known as a philosopher—to whom it is as easy to teach philosophy as it is to eat custard with a fork. We opine that it is for such that Mr. Maeterlinck writes. For, *certainly*, common-sense must have something to do with philosophy, whether as teacher or as pupil. Why should any one go to a priest or a false philosopher to learn what Buddha taught, or Christ? Many do, but they would infinitely better stick to custard. And to any one who understands in the slightest the real teachings of Christ or of Buddha, Mr. Maeterlinck's second quotation is worse than supererogatory. He not only knows nothing of either Christ or Buddha, but he knows worse than nothing, for he knows what is not true of them or of their teachings. Nevertheless, we admit an obligation to Mr. Maeterlinck quite apart from that due the writer of "The Bee" and "The Bluebird." By this contribution on "philosophy" to an admiratory public he helps us to understand better that theosophical palate which prefers Mrs. Ella Wheeler Wilcox and her like as "philosophers" who discourse on Theosophy no less lucidly and completely than Mr. Maeterlinck on immortality and the teachings of Christ and Buddha thereon.



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

APRIL, 1919

No. 6

"... given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can always be sure he is neither Adept nor disciple."

—WM. Q. JUDGE.

CONTENTS

"Spirit Levitation"	161
Secret Doctrine Teachings	168
Questions and Answers	169
After Death States	173
"King Solomon's Temple"	177
Thoughts on Karma	178
The Witness	180
Around the Table	183
Secret Doctrine Extracts	185
On the Lookout	186

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.

APR 9 1919

ਅਮਰ

Not by birth does one become low-caste, not by birth a Brahman; by his deeds he becomes low-caste, by his deeds a Brahman.—*Vasala-sutta*, v. 21.

Him I call indeed a Brahman who, though he be guilty of no offence, patiently endures reproaches, bonds, and stripes—*Dhammapada*, v. 399.

THEOSOPHY

Vol. VII

APRIL, 1919

No. 6

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.

“SPIRIT LEVITATION”

THE whole question of “spirit levitation” has been raised anew in London *Science Progress*, dealing with a series of extended experiments conducted by Doctor W. J. Crawford. According to the report, Doctor Crawford’s experiments were made with an *unpaid* medium and the various phenomena witnessed were produced practically at the experimenter’s wish. In this there are two great differences from such experiments as usually conducted; first, the medium’s part was played sympathetically with that of the experimenter, and not for hire; secondly, the phenomena occurred as desired, and not accompanied by abortive efforts, failures, interruptions of various kinds, and the production of phenomena other than desired.

But the real importance of these two concomitants of the seances appears not to have been grasped either by the medium, by Doctor Crawford, or by *Science Progress*. Doctor Crawford and the medium appear to have recognized merely that a sympathetic attitude of mind was essential or helpful in the production of the phenomena in which they were interested, without seeing in it one of the keys to “phenomena *at will*,” and the entirely *voluntary* character of the mediumship does not appear to have been considered of more than cursory interest. On the other hand, *Science Progress* seems to see only something suspicious in the theory that this sympathetic attitude of medium and experimenters is necessary. “It is unfortunate,” it says, “that the most impressive manifestations seem to be given to those who already believe and are not in need of further proof. Dr. Crawford gives it as one of the prime conditions, ‘before we can expect anything worth having in the way of results,’ that the medium and sitters must be ‘imbued with the seriousness and wonder of the phenomena presented.’”

From this our English contemporary proceeds to argue as follows:

"Fortunately for our wounded, if we are taking an X-ray photograph of an injured limb, it is not found that the believer in radiography has any advantage over the incredulous: the photograph comes out just the same. Nor does the efficiency of a vaccine or serum depend in any degree on the faith of the patient, but protects equally the just man and the anti-vivisectionist. . . .

"If one-tenth of the energy now being wasted in getting useless messages from the other world could be devoted to finding out exactly what it is that happens, and how it happens, psychical research would begin to justify itself, and there would be a speedy end of the complaints that scientific men refuse to consider the subject seriously."

As *Science Progress* is perhaps the most important periodical of its kind in England or even the world, and as the character and relations of Doctor Crawford and his medium are of a nature seldom found conjoined in spiritualistic or psychical research experimentations, it seems to us eminently proper to consider their respective difficulties primarily, rather than the phenomena witnessed. The difficulty of securing the phenomena has been solved by Doctor Crawford and his medium; what interests the Doctor, therefore, is to evolve a theory that will account for what he has witnessed and verified. So far he has been unable to find a fully competent theory. We will return to this presently.

The difficulty of *Science Progress* is of an opposed nature. Is there such a phenomenon as "levitation" in the first place? In the second place, assuming on the affirmation of respectable witnesses such as Doctor Crawford that levitations actually do take place why is it necessary to "have faith" in order to procure the exhibition of "spirit powers"? Let us first consider, then, the difficulties raised by *Science Progress*—for they are difficulties rather than objections.

"Why is faith necessary?" This may be partially explained, we think, in terms of the very illustrations used by that periodical. "Scientific men," for the most part, refuse to have anything to do with "psychic research" because they have *no faith* in the *reality* of the alleged phenomena—not because they are mostly trivial.

Phenomena are a "fact" in scientific terminology only when they have been so often demonstrated and verified that it would be sheer bigotry and stupidity to deny their occurrence. The phenomena of levitation and other happenings in seances are not a "fact" in this sense; not because they do not occur, or cannot be demonstrated or verified, but because most men of science are filled with the negative "faith" that they *cannot* occur; filled with suspicions of the methods used to produce what are declared by the believers in their reality to be veritable "facts." The "faith" of the men of science is fixed on "matter" and the "laws of matter and energy"

as they know them and have experimented with them. These alleged phenomena of the seance room are in point-blank contradiction to what the scientists now "believe." Scientific men are nothing if not severely logical: they see that the two "beliefs" are mutually destructive and that both of them cannot be logically true or possible; hence they hold to their own "faith" and are, logically and naturally, utterly incredulous of the "faith" of the spiritualist and the psychic researcher, and by consequence, of the "facts" alleged—so much so that they will not even investigate, without which no demonstration is possible. How is science to "find out exactly what it is that happens, and how it happens," if science will not "have faith" enough to investigate, investigate, investigate; not with credulity or incredulity, but with an open mind, that is, a sympathetic attitude, a catholic attitude, due to the knowledge that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy (*i. e.*, 'faith.')

This truly *unscientific* attitude on the part of those who desire to *know* ("science" comes from *scire*, to know), by argument and discussion, what can only be ascertained for one's self by investigation, reminds one of the fable of Ben Franklin and the Academy. Benjamin Franklin propounded the question, why is it that in a vessel *full* of water two goldfish can be placed without spilling any of the contents? Protracted arguments and discussion followed, some *pro*, some *con*. Subsequently, Franklin mildly inquired whether any of his able colleagues had thought to *perform the experiment*. Not one of them had!

One might go on and suggest that if to any respectable medical man were submitted the question whether the "faith of the patient" has anything to do with the efficacy of a vaccine or serum (granting that they *have* any efficacy), his answer might surprise the Editors of *Science Progress*. And further, on this as well as the question of X-ray photographs, the "believer" *has*, in our humble opinion, a very distinct "advantage over the incredulous." The "incredulous," in the sense employed, would not go to the trouble of finding out if such a photograph could be taken; and if the finished X-ray were shown, he would be bound to deny *a priori* its genuineness, and so lose in advance its benefits, for so thinking he assuredly would not, on that evidence, submit himself to the treatment indicated. And again, both the X-rays and the serums were very recently unknown altogether and it was only by the patient, the groping, the half accident-half experiment methods of men who in their researches were met by the same half-tolerant half-intolerant attitude of modern science that little by little the new knowledge was evolved; till X-rays and serums are no longer haphazard and dubious experiments, but *facts*; verified phenomena concerning which anyone can now say "they happen and how they happen." So, if the original experimenters had not had "faith" in the true sense, and retained through all their wanderings, their ignorance and their mistakes the

faith to investigate further, nothing would have "happened"; and the "wounded, the patient, and the just man and the anti-vivisectionist" would all alike have been unavailable whether as witnesses or illustrations.

"Levitation," if a *fact*, contravenes, not the familiar phenomena of matter and energy with which we are all acquainted, but the *theories* to account for those familiar phenomena which modern science has built up—our so-called "laws" of gravity, weight, mass, mechanics, whatnot. It, and other phenomena of the seance room, ought no more to be called "trivial" than the fall of Newton's apple; and the "dark room," the "red light" and the other appurtenances of the seance room, including "faith," ought to be no more objectionable to the *scientific* student, *prima facie*, than the dark cabinet, the red light and the chemicals and "faith" necessary to fix an ordinary photographic negative. Even were Doctor Crawford the first and only experimenter and his statement of "levitation" the only testimony, surely what it implies if true ought to be enough to set every genuine scientist tingling with desire to investigate till it is a proved *fact* or a proved falsehood.

But "levitation" has been declared to be a fact for ages, and by many otherwise reputable witnesses and experimenters. In more recent times the medium, Home, according to testimony as reputable as any in all England, repeatedly performed that act, as well as others that from the standpoint of modern scientific "belief" are impossible. That Home himself was unable satisfactorily to explain how he did it, that none of the witnesses could do any better by way of explanation, does not alter the other fact that *he did it*, and reputable men who had much to lose and nothing to gain by their testimony, *testified that he did it*.

Home was both a Christian and a Spiritualist. Perhaps had he understood the rationale of his performance he would have ceased to be either a Christian or a spiritualist. It appears that both Doctor Crawford and his "medium" are spiritualists, and for aught we know the editors of *Science Progress* may be either Christians or Materialists. Dr. Crawford and the medium believe that the phenomena are due to the "spirits." What has that to do with the fact of the levitation, if it is a fact? That has to do with their *theory* of the facts, which is quite another thing. All scientists of the objecting (we had almost said objectionable) kind are so because they are "materialists" as opposed to "spiritualists," *i e.*, they "believe" their present ideas as to "matter," "energy," and "law" are true, accurate, and comprehensive of all phenomena. *Ergo*, phenomena not falling under their theories are (a) fraudulent; (b) trivial and therefore unworthy of investigation; or (c) objectionable because the believers in them hold "unscientific" theories of their own.

Is this the true scientific spirit? We do not think so, and we are sure that *Science Progress* will agree, for it has given its valuable

space to a consideration of the subject of levitation. We share its objections to the theories whether of Doctor Crawford or of the psychic researchers. We are neither Spiritualist, Materialist nor Christian. These worlds all denote "beliefs" as to causation, even regarding accepted "facts." We are utterly and entirely "incredulous" as to the validity of any of these "beliefs"—and for reasons. But we have entire "faith" in the *fact* of levitation; also for reasons.

Certain conditions are essential to the production of any phenomenon; other conditions are useful, but secondary. No phenomenon was ever produced of any kind except upon the principle of the lever, and the three constituents of a lever are Power, Weight, and Fulcrum. Granting that the Lever is provided, two other factors are essential: knowledge (or "faith") to use it, and the *use of it*. Result, a Phenomenon. Call it "levitation."

The phenomenon has been produced by mediums with and without experimenters, seances, or witnesses, and without regard to any of their theories of causation—rather, in every case, in spite of them. Where the thing levitated was some other object than the medium's own body, that body has been the Fulcrum of the levitation, whether recognized as such or not. Where it was the medium's body which was levitated, that body is no longer the Fulcrum but is itself the Weight. The producing causes, whatever they are, must be dissimilar in the two causes—the Power is not the same. And it is in regard to this unknown Power or Powers, and the methods and modes of it or their manifestations, that Christians, Spiritualists, Psychic Researchers, disagree with each other and among themselves, while all of them admitting the *fact* of levitation. The Materialists, scientific and otherwise, deny the fact point-blank, and if urged to investigate content themselves by ridiculing the *theories* of the proponents of the phenomena, or objecting to the character and quality of the *circumstances* in which the alleged phenomena are produced. Logically, they can only take this position (a) if they *know better*; (b) if they have a "belief" of their own that it is more important to them to retain than to gain a knowledge of the facts.

Occultism explains that table-tippings, raps, and levitations, of the kind known to the modern seance-room, are all produced, when they occur at all, through the more or less haphazard and ignorant setting up of the conditions precedent with the exception of the "Power," and it is this "power" which is variously ascribed to "spirits," departed human beings, psychic force, the devil, and so on. In all these manifestations the "power" is uncertain, precarious, and subject to contingencies not understood and not controllable, because the "power" itself is not understood. A "medium" is essential, and a medium is passive: the more so the better for the manifestations. In the more serious and genuine cases, the medium is so passive that she becomes unconscious of her own actions, and is not aware at the time of what is occurring. "Faith" in the sense of

harmonious feelings on the part of the "sitters" is essential, as opposition even in thought makes it more difficult for the medium to become or to remain passive, and is also dangerous to her, for, in fact, the whole "business" of mediumship is abnormal and unnatural, rather than supernormal or supernatural. In cases of genuine mediumship there is always nervous as well as other derangement, and when the subject is entranced and "phenomena" are occurring, sudden or opposed actions, such as would be possible with "sceptics" and "unbelievers" present, might either rupture or greatly injure the already deranged nervous organization of the medium.

Some, in fact most, of the phenomena are produced by the "astral body" of the medium, which can be separated from the physical, and which has powers of its own when so separated; other classes of phenomena are produced by "nature spirits," "shells," and occasionally, though much more rarely, by disembodied but still "living" human beings, good or bad; and in the rarest of cases by "magicians" whether Black or White; by the disciples of "White Magic" almost never, for reasons known to them.

"Astral body," "nature Spirits," "Shells," "disembodied but still living *human* beings," "Magicians"—these are words that may perhaps be found in some dictionaries, but who believes in such "Powers," or even if believing in them, really knows anything about them, the laws of their being, their characteristics, how they can be communicated with, the *modus operandi* of physical or psychological phenomena through their intervention? Only the weak-minded, the superstitious, the "credulous" and the pseudo-occultist take any stock of such things. And they "know so much that ain't so"—to borrow from Josh Billings—or are so given over to mere phenomena-hunting that it is, after all, small wonder that but few among hard-headed and hard working scientists have ever given more than passing or contemptuous attention to the clamor from the seance room. Wallace, Flammarion, Crookes, and Professor Lodge are the best known names in modern science that are associated in the popular mind with these phenomena. They have all testified to a great variety of facts, but their theories are unstable and unsatisfactory, even to themselves. They are all "spiritualists" and their views, incomplete and contradictory of necessity, could hardly do other than arouse irritation in the materialistic bent of the modern scientific mind.

Nevertheless, quite apart from any one's theories of their nature and causation, these phenomena *do* occur, and if for no other reason than that of their obscure character, their uncertainty, and their apparent contradiction of the "well ascertained laws of science," they should be worthy of the most serious attention and the painstaking consideration of the true scientific student.

In our view, these phenomena proceed from and are rooted in divisions of great nature and of ourselves that are as real, as tangible in their own way, as capable of being studied and under-

stood, of being reduced to laws of order and harmony, as any phenomena in the human and visible nature with which we are presently familiar.

They have, in fact, so much to do with visible nature, and are so much more powerful for good or evil than anything we know at present, that "those who know" the truth about This Other Side of Things will not and dare not disclose with scientific precision what they know to those who have not earned the right to learn it. Is this to be wondered at? Consider the wars, the cruelties and oppressions of body, mind and conscience, that have been inflicted by human beings upon each other in the name of religion—of the few general truths imparted to mankind at large by "those who know." Suppose that the "high priest", Judas, Pontius Pilate, not to speak of the run of men, had possessed the "knowledge of Nature and of Nature's Laws" that Jesus must have had to perform his "miracles;" what, think you, would have happened to mankind? Is our modern generation so lacking in examples of similar abuses made possible by the discoveries and inventions of our modern science—our high explosives, our great "trusts," our exploitations of our weaker and more ignorant brothers by the more able and powerful amongst us through "modern scientific methods" of combination and "efficiency?"

Consider a single statement made by one who was able *at will* to perform the very phenomena millions of phenomena hunters and "researchers" of one kind and another are thirsting for or trying to discover the secret of:

"To the movements of the Adept's astral form neither time nor space offer obstacles. The magician, thoroughly skilled in occult science, can cause his body to *seem* to disappear, or to apparently take on *any* shape that he may choose. He may make his astral form visible, or he may give it protean appearances. He can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ as he chooses the 'spirits of the elements.'"

What these true "magicians" have done at all periods of human civilization has been to point out that such powers as are dreamt of by students of the "occult," by psychic researchers, by mystics, by religious visionaries, by the superstitious masses, and, as well, by occasional men of power and ability in science—that such "powers" actually do exist in the realms of nature and the departments of man's being still scientifically unknown; and that the knowledge and control of them may be gained by any man who qualifies himself—who sets up the essential "conditions precedent." And these "conditions precedent" are not the mere desire to know. Nor do they depend upon mediums, seances, machinery, "spirits," "faith" in any dicta or dogmas, scientific or otherwise. Nor can these prerequisites be set up by mediumship or by experiments conducted

through or by mediums. The "conditions" must exist within the man himself, where all those very powers lie, whether dormant and unsuspected, whether aroused to a perverted and misguided activity, or understood, controlled and used at will by the true Adept.

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.* The educating of these powers never was done *for* any one; it has to be undertaken by each one for himself. But the way can be pointed out and help can be given; just such pointing out as any teacher does for the pupil who is endeavoring to follow in the path he has already traveled; just such help as every man is every day giving to others and receiving from them in the ordinary affairs of life.

The School of the Mysteries of Nature and of Man is still in existence, right here in the world as it always has been, and it has its professors and its students. Albeit it gives no postoffice address, does not advertise itself, does not concern itself with mediums, seances, sects, theories, or those who "believe" in them, does not attend sessions of the Royal Societies, does not regard editorial approval or disapproval—nevertheless its work goes on and it welcomes applicants for admission within its Halls of Science.

Is any one interested? Then let him read and consider, for example, the references in *Isis Unveiled*, by H. P. Blavatsky, in the Index at the close of the second volume, to this very subject of "levitation," and the cognate references to "astral bodies," mediums and mediumship. He may be led by what he learns to study the whole work. If he does that, he may, perchance, discard all his theories and the kind of experimenting he has hitherto been pursuing, and begin to search in earnest to find the "hidden way across the threshold;" he may perchance, have something arise *in himself* to suggest to him at what door next to knock to find the "mysterious" School of which we have spoken.

SECRET DOCTRINE TEACHINGS*

The "Absolute Consciousness," they tell us, "behind" phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . .

* From the Original Edition, Vol. I, p. 51; see Vol. I, p. 82, Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER VIII.

(Continued)

Q. The Gita says there is no existence for what does not exist, nor is there any non-existence for what exists. Everything must have existed at all times surely?

A. Whatever is has become what it is; whatever is to be will also be a "becoming." Evolution is the process of becoming, an unfolding from within outwards; having "unfolded" there is no non-existence for it, but an extension of unfoldment. The great Ocean of Life contains infinite *possibilities* of existence, but itself is not *ex-istent*, for the word means to emerge, to stand forth, to stand out (*ex-sistere*). The Ocean of Life is the source and sustainer of all existences; that which has emerged exists; that which has not emerged has no *ex-istence*.

Q. There being the One Life and the One Law, it would appear that all would start at the same time?

A. We are confronted by the fact of the kingdoms of beings below Man and that of Man himself; the present states of these kingdoms show that there was a difference in the beginnings of them as beings—or existences. What we need to do is to study and apply the philosophy of life as it is given to us, so that we may know why things are as they are, and what the real purpose of existence is. Law rules in all this, not sentiment.

Q. If Consciousness—the Perceiver, never changes, what is it that evolves?

A. The Perceiver has the power to perceive and to increase His range of perceptions. His power to perceive is not changed by reason of any perceptions gained; he can always continue to increase his field of perceptions. As his perceptions increase in range, he evolves a better instrument through which to give and receive impressions. An ever-increasing Intelligence and a betterment of form constitute the evolution.

Q. But if the Perceiver never changes, what is the link that binds him to his evolutions?

A. His knowledge of them; he cannot unknow what he knows. Upon the basis of his acquired knowledge further knowledge can be acquired. The universe is evolved, ruled and sustained by Intelligence.

Q. What is the Will?

A. Will is the energy of Consciousness expressed in action, on any plane of manifestation. There are many aspects of the Will, from the ordinary one which is "the will to live" and is expressed in the automatic physical action, such as the heart-beat, digestion, etc., that of the actions following on ordinary thought, desires and wants; that which is developed by various forms of practice; to the highest phase, that of the Spiritual Will. This phase is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline or experience.

Q. Mr. Judge says that the entrance to incarnation is through food. What is meant by that?

A. A hint is given in the chapter in regard to the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state. It is clear that our bodies are formed from, and sustained by food from conception to the death of the body. This food is drawn from the physical kingdoms of nature and is transmuted into the various elements that go to make up and sustain the body and its processes. Reproduction is going on all the time in the blood, cells, organs and finer constituents of the body, and is necessarily influenced and characterized by the ideas and feelings of the conscious entity inhabiting the body. It is not difficult to conceive of a transmutation of all these reproductions into one synthetic condition, such as will provide a point of contact for the astral body of the reincarnating entity, and a means for the gradual concretion of the physical body, organs and processes before birth.

Q. On page 66, the chapter says that Atma-Buddhi-Manas is not yet fully incarnated in this race. What does this mean?

A. The statement is that the Divine Triad, containing as it does the knowledge gained through all past lives, has not reached the point where this knowledge is available on this plane. Atma-Buddhi-Manas is the Triad. The entering wedge, so to speak, which makes the connection between the Inner Man and the physical world, is Manas, the Thinker and Mind. The long course of evolution necessary to transmute the physical elements into a responsive tenement for the indwelling Ego has so centered the attention of the Ego upon the body and its surroundings—the external physical world—that while using a body in its periodic incarnations, it is

bound by its previous thoughts and actions under the law of Karma; reaping what had been sown in previous lives, and sowing similar seeds for the future. This only permits of Manasic operation on the physical plane, because the ideas held are based upon that plane and relate to it, thus leaving the vast store of past and inner experiences unavailable. This is the condition of Humanity as a whole; yet there never has been a time when a gaining of full knowledge and control was impossible to the individual. It is because of this incompleteness of incarnation that we find so many psychological mysteries among human beings. Personal psychological experiences are usually taken to be communications from higher beings, the nature of the supposed being varying with the personal ideas held; whereas, with few exceptions, such experiences are due to imperfect conceptions of the nature and powers of the Inner Man. Experiments in hypnotism have shown several so-called "personalities" speaking through one person, and each of them different in character from each other and the person experimented upon. The explanation may be found in the fact that in many cases the abnormal condition which hypnosis produces permits fugitive and unrelated experiences of past existences to be perceived, and adopted as present actualities. As the present cycle moves on, more and more of these and other psychological "mysteries" will become evident; these will always remain mysteries to present-day Western Psychology, but the Ancient Wisdom of the East solves them all.

Q. What is it that prevents our psychologists, scientists and religious teachers from knowing these things?

A. Ignorance and pride. Ignorance of the real nature of Man and the purpose of existence, and pride in their own personal predilections and pursuits. Centuries of materialistic conceptions of religion, science, and life, in general, have served to close the intellects of men to any true perceptions of the nature of *the very intelligence they are using* in these pursuits. Beliefs take the place of knowledge, and theories the place of understanding, because both belief and theory proceed from the basis of terrestrial existence instead of the spiritual real and permanent source of all manifestation.

Q. Surely Religion is not materialistic?

A. The word "religion" is said to be derived from the Latin "re-ligere," to re-tie, or bind back, to the source of all. There is true Religion; there are also false religions. A false religion is one which is based on materialistic conceptions of Deity and Life, such as a Personal God, existing apart from the universe; a Personal Savior; a Personal Heaven eternal in its duration; a Personal Hell also eternal; all of these misconceptions based upon physical existence and separateness are therefore wholly materialistic.

Q. Would you say that our modern science and psychology are also materialistic?

A. Fully as much as present-day religions. Science is content with an examination of physical forms and elements and their attri-

butes as observed separately and in combination. To account for the "facts" thus established many theories have been deduced, such as the "atom," the "electron," the "ion," and the latest "vitalism"—scientists are evidently unable to discard their ideas of a material basis for all that was, is, or shall be. Western Psychology is as bad or worse, for its groundwork is research into the ideas, feelings and emotions of the human brain-mind, which itself is founded on physical existence. No spiritual knowledge can come from such methods; they resemble those of Bunyan's "Pilgrim" with his muck-rake, expecting to find the Soul of the world amidst the purgations of matter.

Q. Have we not the Word of God in the Christian Bible?

A. There is no such claim in the Bible itself, and further, we know that every word in that book was written by men, from Genesis to Revelations. The various manuscripts that compose the Bible were also selected by men on their own judgment, and the statement that the compilation is the word of God was also invented by men. There is no reason to believe that human nature was any less fallible in ancient times than it is now; it is therefore the part of wisdom to judge of every book on its own intrinsic merits, and not on any pretended authority. Once the Bible is read in the light of the facts, and a comparison is made between the vital statements therein and those of ancient religions, it will be found that "there is nothing new under the Sun," as Solomon said. Every so-called Revelation has been presented by men, and in each case has been but a transmitting of what was known before. Whatever any man accepts or rejects, he does so of his own choice and is therefore his own authority; he should always use his best discrimination in the examination of everything presented to him for his acceptance, at the same time making certain that he has all the facts. Authority on such matters has been the bane of humanity for ages, for it is certain that all that a man can know of the Supreme is what he knows in, through, and by himself.

Q. What would you say is the reason that men in general adhere to their religions?

A. The *ethics* that are contained in every religion worthy of the name. These ethics are the same in all religions, and are recognized as true and essential by all thinking people because they make for true happiness and progress, and because they are perceptions of the spiritual man within. Men differ as to the *source* of the ethics only; some esteeming them as commands or revelations from some God, prophet, reformer or what not, while the more intelligent perceive them to be expressions of spiritual law and inherent in every spiritual being. The existence of the same ethics in the various religions contravenes the promulgated differences of extraneous sources. There is but one source, the spiritual and essential nature of Man himself.

AFTER DEATH STATES

IV

BORN without the memory of anterior existence, man lives in ignorance of the great forces that govern his earthly pilgrimage and at death departs in ignorance of his subsequent estate. So long as love and death and ignorance survive, so long must man continue to wrestle with the great mysteries of life.

None of the prevailing ideas regarding after death states is new. All are derived from sources familiar to the student of history and tradition. They are rooted in the common nature and the common experience of mankind.

If the living with all their faculties and powers are as yet unable to solve the great problem, how can knowledge come from beyond the grave? For one thing at least we know, that those who die, however they may survive that great adventure, are shorn by the fact of death of all those means of experience and communication upon which the living depend for conscious intercourse.

Only when the living are able to establish conscious and dependable communication with each other by non-physical means, by transcendental methods, then only can any just reliance be placed upon claimed or assumed ability to communicate with the departed or with non-human presences.

Whatever the state or condition of the dead it is certain that if they survive at all it is in a meta-physical and not a physical form. They have assuredly lost the physical instrument upon which we depend, and therefore are at least by so much in a more limited condition than the living. And if, perchance, the dead enter into a newer and finer form in which conscious existence is still possible to them, that does not solve the problem of communication. It only renders it the more formidable. We know that the living have what the dead lack, a physical body and the physical senses. That renders vain any assumed effort of the dead to communicate with the living. And unless the living have what the dead have or gain, that also renders futile any effort of the living to communicate with the dead.

Nevertheless all religions treat of such intercourse. The myths and legends of all peoples are filled with tales of invisible worlds and their inhabitants and of the passing to and fro of inter-mundane visitors. Magic and the magical arts are as old as humanity and the belief in them still throbs in the heart of the race. From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal living physical man. The existence of this inner being, invisible and intangible, but none the less actual and real, and with a form none the less substantial, is the foundation of the inherent belief of mankind in survival after death and in the possibility of a means of intra-communication common alike to the living and the dead. From

this point of view death is but the separation of this inner and real being from the physical capsule.

But in regard to the nature of this inner being, his powers, functions, attributes, either while enmeshed in the living physical body of the personal human being, or after his separation from it by the act of death, nothing but a vast confusion of beliefs and opinions prevails. One may search in vain among western religionists, psychologists, scientists and philosophers for any definite statements of principles, laws, or rationale of the composition of this inner being. An overwhelming amount of evidence exists and is being added to daily by a multitude of experimenters, of the actuality of a wide variety of phenomena not explicable under the well ascertained laws governing all physical occurrences.

Many of the phenomena so witnessed and recounted are of a nature too strange to be admitted as yet by the majority of men, and those who affirm their actuality are subjected to very severe criticism. Few among men are as yet earnest enough in their search for truth to welcome facts which upset and confound all their previously well established convictions. And of those who admit the facts by reason of their own indubitable experiences or because of the character and mass of the testimony adduced, few indeed are those who seek an inclusive explanation. Each experimenter fabricates a theory of his own to account for the phenomena of which he is convinced. No two of the theories agree throughout, and not one of them will stand the test of verification. The various scientists who have devoted attention to these so-called psychical phenomena all speak with great reserve. They are a unit in affirming the facts, but cautious and contradictory in their tentative efforts at explaining them. The millions who are classified under the general category of Spiritualists also all affirm the facts and in general believe that these phenomena proceed from the "spirits" of the departed. But amongst themselves the spiritualists differ greatly in their opinions and interpretations. Whatever the explanations offered, and however the believers and interpreters may call themselves, the fact remains that not one of them can produce the phenomena at will. Not one can control the character of the manifestations, and not one is able to say in advance with certainty that he will be able to produce any manifestations at all. And in addition there is much fraud and chicanery, so that now, as always, the whole subject is enveloped in obscurity and bewilderment, both in the popular mind and in the minds of those who are convinced of the reality of these occurrences.

Alone the teachings of Occultism offer a clear philosophical and scientific statement of the principles and processes underlying and involved in the production of these as of all other phenomena. And it is to the writings of H. P. Blavatsky and William Q. Judge that the enquirer and investigator must at last turn for information and instruction concerning the hidden parts of nature and of man.

The degree of illumination that follows will depend upon the earnestness and assiduity of the student, for no writer can do the reader's thinking for him. But step by step as his studies proceed the student will be able himself to verify the accuracy of the statements made. Understanding will take the place of bewilderment, confusion of thought will be replaced by clear perceptions of his own, and little by little he will come into the control and exercise of those very powers of which he reads, and enter into the company and companionship of those to whom the "mysteries" are mysteries no longer. "The separation of the Soul from the Body" will be for him no longer a matter of "faith," of belief or disbelief, but of *scientific fact*. He will, while incarnated, be like all other men—he will be physically of matter, he will move surrounded by matter,—yet will live beyond and outside it. His body will be subject to change, for that is the law of its existence, but he himself will be entirely without it, will experience everlasting life even while in temporary bodies of short duration. He will know in himself and for himself the truth of that saying of Plotinus:

"The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

"That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul must liberate herself from the body.

"Hence there is a two-fold 'death;' the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul liberates herself from the body. Nor does the one entirely follow the other."

Results always follow efforts in any direction, but such a possible result for the incarnated Man has always seemed overwhelmingly incredible to a majority of the human race, which has, therefore, preferred "faith" to "works." And of those who have added efforts to their faith, by far the most part have persevered in directions which rendered nugatory all their efforts to achieve the hoped for consummation. "Results," indeed, of a sort or sorts, have always flowed from such efforts, and many of these of an astonishing kind to the experiencer, satisfying him, perhaps, for many incarnations. But in the end they have always turned to dust and ashes, because wrongly based or wrongly placed. What does the religionist *know* as a result of all his devotions? What has the spiritualist, the psychic researcher, the medium, the practitioner of the mystical and the "occult," really gained as a result of his devices to "break into the kingdom of heaven?" Have they not, one and all, when their lives and their claims are examined, really lost instead of gained? Have they gained or lost in *discrimination*, in self-knowl-

edge, in self-mastery? "Py their *works* shall ye know them," regardless of their claims or their own belief in their "powers." What seance-frequenter or psychic experimenter himself desires to become a "medium"—a *passive instrument* of a foreign and unknown control? Is that the road to *self-knowledge*, *self-mastery*? What medium himself understands or consciously controls his dubious and uncertain "gift"? The very nature of his calling forbids.

It is precisely because mankind as a whole, where interested at all, has interested itself either in the path of "religion," resting upon some kind of an assumed revelation, and therefore mere hearsay, even if true; or in the path of mediumship, resting everywhere and always upon passivity and phenomena of some kind, that ignorance and misconceptions persist and increase, and lead only to additional bewilderment. Neither of these methods is, nor by any possibility can it become, *the path*, whatever else they may offer or produce in the way of "results." The difficulty that confronts the race and the individual aspirant to *knowledge* can only be gradually overcome by philosophical study and unselfish effort for the good of others, together with devotion to the Higher Self pursued through many lives. The material for that philosophical study is provided in abundance in the pure teachings of Theosophy. The field of unselfish effort, the only "practice" conducive to the "removal of obscurities," exists abundantly in the environment and relations of every person; the devotion to the Higher Self can, in its very nature, only be provided by the individual human being himself; no one else can furnish it for him. This trinity of study, unselfish effort, and devotion to the Higher Self, is the key, and the only key, to the Mysteries.

Average Humanity consists of those Spiritual Beings who have, in vastly removed periods of time, so far perfected the three higher sheaths of the Soul that they are plastic to the purposes of Soul and integral with it. These Spiritual Beings, veritable Gods in their own nature and on their own plane of being, have entered into and united themselves with the lower and less progressed entities composing the four lower sheaths of the Soul, and are now engaged in the mighty task of so educating, elevating and co-ordinating these lower instruments as to make possible of fulfilment the Divine purpose of all incarnations, instead of as at present obstructing and obscuring that very purpose itself. For the Soul of man is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

The perfected Man, or Adept, is one who has already achieved that which we are still engaged in. The Adept can, at will, transfer his consciousness to any state and back again. This means that he has so fulfilled his duty to his “younger brothers” that his sheaths of the soul are all in harmony and he is “at home” anywhere and any time in whatsoever world or state or body he chooses, with all that the statement implies. The Adepts are not absent from the world we live in, nor from any world to which we go, awake, asleep, alive or dead. The difference is that we go unconsciously to ourselves and in ignorance. They go in full consciousness and knowledge. For *them* there is “no separateness at all.” For us there is little else than separateness, both when alive and in the states after death. The path by which they have become what they are is the path we must take if ever we are to become like them.

“The path is one for all. The means to reach the goal must vary with the pilgrim.”

“KING SOLOMON’S TEMPLE”

King Solomon’s Temple—or rather, the description of it in the Bible—does not refer to a physical temple, but to the evolution of the physical body, the temple of the Soul, in the building of which “no voice of workman or sound of hammer was heard”, as Scripture says—this, of course, referring to Evolutionary processes. There has never been any trace found of a material temple known as King Solomon’s temple, and consequently no museum has any of its supposed treasures; a little inquiry in this direction will substantiate the present statement. No doubt many speculations have been indulged in as to the location of the alleged building and its arrangement, measurements, etc., but they are purely hypothetical. The acceptance of the fact of such a temple as King Solomon’s temple being built would give rise to such speculations, but the latter have no basis if the primary fact is not established. As to measurements in regard to the Israelite Tabernacle and other biblical enumerations, these refer not to buildings but to numbers and proportions of forces—cosmic and human. The Pyramids which still remain as material constructions are not yet understood by our archaeologists as to their purpose or uses, although many measurements have been taken and much speculation of a material, utilitarian nature has been indulged in. It would be interesting to examine what any book says in regard to said temple, its measurements and the significance of every detail, whether these are applied to evolution and Man, or merely to a supposititious building. The practice of the Orientals has been to depict in material garb, spiritual and psychical facts, to which a materialistic people has given a dead-letter interpretation.

THOUGHTS ON KARMA

AS Spirit, the power to act is *inherent* in all beings. That power is *exercised* by all throughout those immense periods of manifestation which are called in Theosophy Manvantaras. Its exercise consists in actions upon and reactions from other beings. The character of the actions and the nature of the reactions—the expressions and impressions of the being—depend upon the intelligence of the being.

Applying these general principles to Humanity or to any given man, we can see, (1) that as Spirit, mankind is *identical* with any and all other beings; (2) that as a Spiritual Being, each man is the same as all other men and all other Spiritual Beings: he *must act* and he must experience the results of his own actions; (3) that *in action* he affects others and is affected by them, in accordance with the relations established; (4) that these relations are unitary or separative, accordingly to the respective degrees of Intelligence of the interacting beings.

Karma, then, as an abstraction, implies two things: Unity, and Diversity in Unity, or the Power to act, and Action itself: *Purusha* and *Prakriti*, Spirit and Matter. Karma, as a manifestation, implies not two, but three things: The Power to act; that which is acted upon; and the transmitting medium: Spirit, Matter, and Mind; and it is this Trinity arising from the Duality which inheres, active or latent, in Unity, which is the eternal *basis* of all Being and beings.

If we take a mechanical or materialistic viewpoint of the Universe we see everywhere and in everything the evidence that all actions of every kind embody the principle of the lever: a combination of Power, Weight and Fulcrum. When these three factors stand in one relation we see a lever of the First Class; in another relation a lever of the Second Class, and in a third relation a lever of the Third Class. Where a number of levers are conjoined in one instrumentation of action we have a Machine.

If we take a "religious" or theological viewpoint of the universe we see everywhere the evidence of a Trinity and see in all actions God, Man, and Nature. But the religionist not only sees an altogether different Class of evidence from the materialist in observing the same actions; he not only sees a different Trinity, but he interprets his trinity in an altogether different way. For, whereas the materialist sees Unity (the lever) as *embodying* the three factors, the religionist sees God, Man and Nature (the lever) as separate and distinct from each other while yet in some kind of relation. With the materialist interpretation of action it is the Power, the Weight and the Fulcrum which are the separate and distinct things. He sees them as interchangeable in relations as having an existence apart from the lever, and as apart from each other.

Both the religionist and the materialist are not only in conflict with each other in their respective views of the nature of action,

but both find themselves in conflict with Nature, because nature is constantly presenting them with actions which they cannot understand and which are in conflict with their theories and "revelations." We have therefore, on the one hand the "mysteries of science," and on the other hand the "mysteries of God," both of which are said to be "past finding out."

The student of the Theosophy imparted by H. P. B. comes gradually to see both the truth and the errors in the scientific and the theological interpretations of Nature. He knows that it is not nature which is at fault, but the respective viewpoints. He comes to realize that there is still much to learn but that there are no "unsolvable mysteries" anywhere. He does not, like the materialist, "deny God," nor does he, like the religionist, relegate God to an existence and a habitation apart from man and from nature. He does not, like the religionist, materialize the Spirit, but is endeavoring to spiritualize Matter. He does not like the scientist, materialize Mind and look on it as an attribute of matter, but is endeavoring to spiritualize Mind.

In this view *Karma* is the basis of all actions because it is the trinitarian basis of all beings. Each being *is* Karma, and *in himself* embodies the three *factors* of all actions, spirit, mind and matter, all three of which are interchangeable terms, and have no existence apart from each other or from himself. The Theosophist sees that there is no action unless there is a being to make it and feel its effects. Nature, to the student, is only a collective name for all the beings, both visible and invisible, which are in relations with each other spiritually, mentally, and physically; Action, only a collective name for their inter-relations; Body or Matter, only a collective name for the lever or instrument of action. The essence of being is Spirit, the basis of being is Mind, the expression of being is Action. Action does not exist apart from Mind; Mind does not exist apart from Spirit, and Spirit is One, not many.

Mind and Action are in the relation of Cause and Effect, but Spirit is neither; it is the Source of both, the Sustainer of both, the Witness of both; the final Receptacle of the experiences of both. Action is comprehended in Mind and Matter, and Mind and Matter are comprehended in Spirit.

If, then, we take a Spiritual viewpoint of action, of God, of Nature and of Man, we take that viewpoint which is the highest, which is that of the Unity of all things. We take the all-inclusive viewpoint which sees no separateness at all, but only diversities innumerable and constantly changing before our eyes—all *within* Unity. We see the Enduring in the midst of unenduring things. We see "all Karma *is* comprehended in Spiritual Knowledge," and that in very truth "the fire of Spiritual Knowledge reduces *all* Karma to ashes." Then are we "emancipated from birth and death, old age and pain, and drink of the waters of Immortality." Then we are Masters, not the slaves, of "karma." It lies in the viewpoint taken: *the attitude of mind*.

THE WITNESS*

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—201-207.

(Continued)

THE PUPIL SAID:

When the five veils are thus set aside through their unreality, beyond the non-being of all I see nothing, Master; what then is to be known as anything by him who knows Self and not-self?

THE MASTER SAID:

Truth has been spoken by thee, wise one; thou art skilled in judgment. Self-assertion and all these changes,—in the Self they have no being. That whereby all is enjoyed, but which is itself not enjoyed, know that to be the Self, the Knower, through thy very subtle intellect.

Whatever is enjoyed by anyone, of that he is the witness; but of that which is not enjoyed by anyone, it cannot be said that anyone is the witness.

That is to be self-witness, where anything is enjoyed by itself; therefore the universal Self is witness of itself; no other lesser thing is witness of it.

In waking, dreaming, dreamlessness, that Self is clearly manifested, appearing through its universal form always as "I," as the "I" within, uniformly. This is "I" beholding intellect and the rest that partake of varied forms and changes. It is manifest through eternal blissful self-consciousness; know that as the Self here in the heart. [220]

Looking at the reflection of the sun reflected in the water of a jar, he who is deluded thinks it is the sun, thus the reflected consciousness appearing under a disguise is thought by him who is hopelessly deluded to be "I."

Rejecting jar and water and the sun reflected there all together, the real sun is beheld. So the unchanging One which is reflected in the three modes, self-shining, is perceived by the wise.

Putting away in thought body and intellect as alike reflections of consciousness, discerning the seer, hid in the secret place, the Self, the partless awakening, the universal shining, distinguished alike from what exists and what does not exist; the eternal lord, all-present, very subtle, devoid of within and without, nothing but self; discerning this perfectly, in its own form, a man is sinless, passionless, deathless.

Sorrowless, altogether bliss, full of wisdom, fearing nothing at all from anything; there is no other path of freedom from the bondage of the world but knowledge of the reality of his Self, for him who would be free.

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby the Eternal, the secondless bliss, is gained by the awakened.

* Portion of an article printed by Wm. Q. Judge in the *Oriental Department papers*, January-February, 1896.

Therefore one should perfectly know that the Eternal and the Self are not divided; for the wise who has become the Eternal does not return again to birth and death.

The real, wisdom, the endless, the Eternal, pure, supreme, self-perfect, the one essence of eternal bliss, universal, undivided, unbroken,—this he gains.

This is the real, supreme, secondless, for besides the Self no other is; there is nothing else at all in the condition of perfect awakening to the reality of the supreme being.

This all, that is perceived as the vari-form world, from un-knowledge, this all is the Eternal, when the mind's confusion is cast away. [230]

The pot made of clay is not separate from the clay, for all through it is in its own nature clay; the form of the pot is not separate; whence then the pot? It is mere name, built up of illusion.

By no one can the form of the pot be seen, separate from the clay; hence the pot is built of delusion, but the real thing is the clay, like the supreme Being.

All this is always an effect of the real Eternal; it is that alone, nor is there anything else but that. He who says there is, is not free from delusion, like one who talks in his sleep.

The Eternal verily is this all; thus says the excellent scripture of the *Atharva*. In accordance with it, all this is the Eternal only, nor is there any separate existence of the attribute apart from the source.

If this moving world were the real, then had the Self no freedom from limitation, divine authority no worth, the Master Self no truth; these three things the great-souled cannot allow.

The Master who knows the reality of things declared: I verily am not contained in these things, nor do these creatures stand in me. If the world be real, then it should be apprehended in dreamless sleep; it is not apprehended there, therefore it is unreal, dream-like, false. Therefore the world is not separate from the higher Self; what is perceived as separate is false,—the natural potencies and the like; what real existence is there in the attribute? Its support shines forth *as with attributes* illusively.

Whatever is delusively perceived by one deluded, is the Eternal; the silver shining is only the pearl shell. The Eternal is perpetually conceived as formed; but what is attributed to the Eternal is a name only.

Therefore the supreme Eternal is Being, secondless, of the form of pure knowledge, stainless, peaceful, free from beginning or ending, changeless, its own-nature is unbroken bliss. [240]

Every difference made by world-glamor set aside, eternal, lasting, partless, measureless, formless, unmanifest, nameless, unfading, a self-shining light that illuminates all that is.

Where the difference of knower, knowing, known is gone, endless, sure; absolute, partless, pure consciousness; the wise know this as the supreme reality.

That can neither be left nor taken, is no object of mind or speech; immeasurable, beginningless, endless, the perfect Eternal, the universal "I."

THAT THOU ART

The Eternal and the Self, indicated by the two words "that" and "thou," when clearly understood, according to the Scripture "THAT THOU ART," are one; their oneness is again ascertained.

This identity of theirs is in their essential, not their verbal meanings, for they are *apparently* of contradictory character; like the firefly and the sun, the sovereign and the serf, the well and the great waters, the atom and Mount Meru.

The contradiction between them is built up by their disguises, but this disguise is no real thing at all; the disguise of the Master Self is the world-glamor, the cause of the celestial and other worlds; the disguise of the *individual* life is the group of five veils,—hear this now:

These are the two disguises, of the Supreme and the *individual* life; when they are set aside together, there is no longer the Supreme nor the *individual* life. The king has his kingdom, the warrior his weapons; when these are put away there is neither warrior nor king.

According to the Scripture saying, "this is the instruction, *the Self is not that, not that*," the twofoldness that was built up sinks away of itself in the Eternal; let the truth of this scripture be grasped through awakening; the putting away of the two disguises must verily be accomplished.

It is not this, it is not this: because this is built up, it is not the real,—like the serpent seen in the rope, or like a dream; thus putting away every visible thing by wise meditation, the oneness of the two—*Self and Eternal*—is then to be known.

Therefore the two are to be well observed in their essential unity. Neither their contradictory character nor their non-contradictory character is all; but the real and essential Being is to be reached, in order to gain the essence in which they are one and undivided. [250]

When one says: "This man is Devadatta," the oneness is here stated by rejecting contradictory qualities. With the great word "THAT THOU ART," it is the same; what is contradictory between the two is set aside.

As being essentially pure consciousness, the oneness between the Real and the Self is known by the awakened; and by hundreds of great texts the oneness, the absence of separateness, between the Eternal and the Self is declared.

That is not the physical; it is the perfect, after the unreal is put aside; like the ether, not to be handled by thought. Hence this

matter that is perceived is illusive, therefore set it aside; but what is grasped by its own selfhood,—“that I am the Eternal,”—know that with intelligence purified; know the Self as partless awakening.

Every pot and vessel has always clay as its cause, and its material is clay; just like this, this world is engendered by the Real, and has the Real as its Self, the Real is its material altogether. That Real than which there is none higher, *T H A T T H O U A R T*, the restful, the stainless, secondless Eternal, the supreme.

(To be concluded.)

AROUND THE TABLE

BIG Brother is back in the Family circle and has gone to law-yring again. It all happened just as quickly as that. “No returning hero stuff for me,” he remarked to an admiring Family as he came up the steps the day of his arrival. It was off uniform that night and into mufti and the office next day; since which time he has looked and acted like a great big happy boy—and shown behind the screen of boyish cheerfulness a mind and nature changed most mightily: more quiet, more mature, more reflective—a very thoughtful and sober person indeed.

Naturally enough the new element in our table talk has “brisked us all up,” as Spinster happily phrased it. Big Brother meets a different public from any of the rest of us, including many young men, some of whom are like himself just out of service. His range of the application of Theosophy to daily life thus supplements our own and widens the Family field of observation and experience. For instance:

“Your old friend Billy was mooning around the office for an hour this afternoon, Student,” said Big Brother at dinner a few evenings since. “Guess he’d be there yet if I had been willing to moon with him,” he added with a deprecatory shake of the head.

“What’s the matter with him now?” asked Student who still likes Billy, though army service did not benefit him.

“He’s a passive Theosophist, or would like to be,” was the answer. “At least, that’s all I can make out of him,” continued Big Brother, with a reflective frown.

“Nice phrase, Son—please elucidate,” said Doctor briskly, looking over toward Mentor with an appreciative chuckle.

“Why, Billy wants to serve humanity so badly that it hurts him,” said Big Brother slowly. “He can’t talk about anything else except the urge *he* feels; wants to devote his life to it, you know. Unfortunately, as he thinks, Bill faces the necessity of getting a job in a cruelly cold and busy world that is not in the least interested in his ‘urge’—only in what he can do in a practical useful way. When I finally told him to jump in or starve to death, Bill said I was unsympathetic and didn’t understand—that he was disappointed and

sick because he had thought I was different from the rest." Big Brother paused reflectively. "And yet I had already found him a job," he added, "and offered to take him right down to it personally then and there. That's what I call a passive Theosophist, Father, if you want to know."

There was a silence around the table for a few moments. Then, "Poor Billy!" sighed Student with a sober shaking of the head.

"But doesn't the boy sense the fact," asked Doctor earnestly, "that he can 'serve humanity,' as he calls it, from and in whatever position he obtains? What on earth does he want anyway?"

"Wants to head some movement, so far as I can figure it," answered Big Brother. "Or to sit down in a chair in the Theosophical rooms somewhere and tell people all about it—while somebody else pays his board bill," he added with a rueful laugh. "Well, I'm done being his banker, though the experience has been worth all it cost me," and Big Brother applied himself to his dinner with all the appreciation for home cooking that a newly discharged campaigner can bring.

"Poor Billy!" again said Student gravely.

"Poorer than I thought," added Doctor who had always felt a fondness for the boy.

"What do *you* make of it, Mentor?" asked Spinster, turning to her old friend whose whimsical smile answered and brushed away the distress from her face.

"Oh, Billy will come out all right," he answered assuringly, "if folks will only let him get hungry enough—and after he's been home a little longer they probably will. Nothing like a little real hardship to knock the egotism and nonsense out of a youngster. We'll probably find this one quite amenable to common-sense suggestions again after he's held a 'job of work' for a month.

"There have been many 'Billys' among the various Theosophical organizations in this country in the last forty years. If I were a writer, we might have quite a volume entitled 'Billys I have met'—and it would be valuable as well as interesting to us all. The world is full of people who say they want to 'serve humanity.' If they could only have a suitable environment and proper conditions they would devote themselves to it, and to nothing else. The fact is that they are really not honest with themselves, otherwise each would be 'serving humanity' right where he or she is—and not saying much about it at that." Mentor's voice had a decided ring to it.

"Didn't Mr. Judge say somewhere, 'No environment is detrimental'?" remarked Spinster thoughtfully.

"Indeed he did," replied Mentor. "Furthermore he clearly indicated that the student who applies the 'service' idea in whatever circumstances he finds himself, adhering to the lines Theosophy shows, will find that the course pursued 'strengthens and improves, even the circumstances of life.' How could this work out otherwise, if Law rules in the Universe?"

"It is in our natural, necessary daily activities that we will find our own fields for service to humanity," Mentor continued vigorously. "And they are peculiarly *our own*—nobody else can fulfil these duties. Once we recognize that Law does rule, we quickly see that everybody is *necessary* to the whole, and that each, in performing his own duties fully and from the right basis, is really 'serving humanity' best. If we would but face the everyday facts of life with this idea in mind what a truly spiritual effect would flow from the smallest necessary act performed—to the benefit of all! But we so often want to 'serve humanity' in some other, some special way—not the way that naturally lies open before us! It is the 'false pietist of bewildered soul,' as the *Gita* phrases it, trying to perform the duty of another while his own clear natural task lies before him unattempted."

Big Brother nodded approval. "That is common-sense," he remarked with a chuckle. "And it brings the application of Theosophy right down where the man of the workaday world can understand and appreciate it."

"Theosophy really *is* common-sense—sanctified common-sense," replied Mentor. "And when our friend Billy adjusts himself to the exigencies of his situation and goes out to meet them squarely, he will find plenty of room for the exercise of his 'urge,' and a steady, satisfying opportunity for the application of it. Everywhere in the world are men and women who want the truth. Only a few of these read, or even know about, theosophical books. Still fewer can or will attend theosophical meetings. We have to talk with them in their own language, otherwise they cannot understand us. The first sound in that language, in many cases, is the evidence in our modes of life and work of a decent and competent self-respect—an evident ability to take care of ourselves and perform the practical tasks of life efficiently. If people find us eminently practical men and women, showing in our attitude toward life and its duties a sane point of view, an abiding and genuine confidence, and likewise exhibiting that wisdom in action and understanding of others which the application of the theosophical philosophy is bound to produce, then they will begin to ask questions—want to know how and where we get this wisdom—and opportunities to spread true ideas will discover themselves to us on every hand."

SECRET DOCTRINE EXTRACTS*

. . . . Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.

* From the Original Edition, Vol. I, p. 49; see Vol. I, p. 80, Third Edition.

ON THE LOOKOUT

Superstition and dogmatism are as prevalent and as difficult to overcome in our highly civilized communities as among savages. Perhaps more so. In mediaeval Europe, not to go further back or farther afield, the voice of the priest was the voice of God. Any accepted formula was a sacred fetish and a cure-all for the ills of mankind, spiritual, mental, or purely physical. The major premise was supplied by the general faith of mankind, the minor by the particular dispenser of the panacea, and the conclusion was irresistible. The laity believes; the professor prescribes; and great are the different Dianas of the modern Ephesians. The path of the iconoclast is rough with the rocks hurled at him by the devoted populace and those to whom that populace looks for its guidance. Superstition and dogmatism are concurrent and mutually supporting enemies of all true progress. In the middle ages it was science which was humble, the church which was arrogant. To-day it is reversed. Modern science overthrew sectarian religion in the educated mind, rather by pointing out insistently the contradictions in nature to the claims of the priests than by any new bread in place of the old stones. But the throne of arrogance was not destroyed; it merely acquired a new tenant. Now-a-days what the doctors say, the orthodox scriptures of the several schools of science, are as infallible and as blindly accepted as any dictum of brahmin, pope or priest. Here and there some heretic attacks prevailing superstitions and the men of Gath, it may be hoped, will not have it all their own way in this period of reconstruction. And equally it may be hoped that the rebels against the accepted order may not in their turn set up other gods no less mere idols than those they displace.

Thus, Doctor Fenton B. Turck, an accredited specialist, reads a paper before the surgical section of the New York Academy of Medicine in a brave effort to excise a sacred fetish from the medical mind. For what is more strictly orthodox medically than the "Germ"? Modern medical practice can no more do without its "germs" to explain diseases than modern religion can do without the "devil." The germ is the physical, as the devil is the metaphysical, author of all our woes. Doctor Turck calls the germ theory of disease an "exploded superstition."

"The germ is the modern demon. The ancient belief that the sick man was possessed with a demon which must be driven out has its parallel to-day in the belief that the starting point of disease is the introduction of a foreign agent into the body. One has but to substitute the idea of the germ for the idea of the demon and the medical practice of to-day is but a kind of exorcism."

Brave words and true, and of the two superstitions we, for one, prefer the demon to the germ idea, as being more nearly in accord with the facts, just as "fatalism" is nearer truth than the doctrine of the "forgiveness of sins." Doctor Turck notes that the real "cause" of disease is a necrosis of the tissues of the patient, and the re-absorption of the poisons generated by the decaying matter. It is only when necrosis occurs that "germs" can cause injury, thus relegating the germ to the position of an accessory after the fact, the real criminal being the broken cells of the tissue. Doctor Turck's paper is long and convincing and may, we hope, lead to a much greater range in the reformation of medical ideas.

But it is a curious illustration of that "tenacious life of time-honored traditions" of which Doctor Turck speaks unsparingly, that Doctor Turck himself is as yet unable to apply the logic of his own perceptions to the fatuity or danger inherent in the idea of that other demon—serums. He

sees clearly the principle that "every injury caused by mechanical, physical or chemical means causes death of certain cells of the body. The disintegration of these cells results in the formation of a poison which, on absorption, produces disease. The bacteria form a poison which cause a further disintegration of the cells of the body. It is not this bacterial poison but the tissue poison within the individual himself that causes disease and death." But, true to time-honored tradition in another direction, he proposes to treat the diseases with antitoxins "from the disintegrated products of human cells combined with any bacteria that may be promoting the process." Speaking in orthodox religious terms he sees that certain sectarian ideas are exploded but still clings to others and to the fundamental fallacies on which all "specifics" are based, whether in dogmatic religion or dogmatic science. Neither the one nor the other sees that the origin of all disease, as of all health, is within the individual himself, nor that the three departments of his nature and of all nature, spiritual, psychic and physical, are as inseparably interwoven and interblended as cell-wall, cell-content and nucleole are one in the tissue. Only actual enlightenment can eradicate the frailties of humanity, for they proceed from an ignorance of the fundamental nature of all things—an ignorance that modern science cannot remove, despite its enormous empirical acquisitions and classifications. Only a knowledge of the spiritual, as well as mental and physical nature of man and all things, and of the law of karma can prevent the wisest from stumbling, emancipated from Scylla, into the Charybdis of some as yet unexploded superstition, the mere exchange of one fallacy for another. Theosophy is precisely for such pioneers of thought and practice as Doctor Turck, but it requires an open mind indeed for one steeped in the materialistic ideas of the day to look in earnest into a professedly spiritual theory of man and nature.

In another department of science we have before us an equally graphic example of the way in which "doctors disagree" and an equally potent reminder that our modern knowledge is purely one of phenomena, not of causation. Agreement as to "facts" is wide-spread—pretty good evidence that the facts are genuine. Agreement as to the meaning of the facts is as rare as a hare's horns between any two learned physicists. And why? Assuredly because we know the facts, but do not know their rationale. We know many more facts than the untutored mind but less than nothing of their causes and significance. We have only a mass of contradictory theories, argued and accepted to-day, "exploded" tomorrow, as Doctor Turck truly says—and, alas, to be replaced in most cases by fresh theories equally a "superstition" of the learned and the popular mind. But to the example mentioned. In the New York *Evening Post* Nikola Tesla points out that his own theory of life is that "other planets of the universe are inhabited by life-form just as intelligent as the human beings of this world." In fact, he thinks it "is a mathematical certainty." In which he is certainly at odds with the mathematicians, not to speak of the theologians, and most orthodox scientists. He is interested chiefly, apparently, in the idea of communicating by "wireless" with the other planets, not in the immense implications which the theory of an inhabited universe offers to the reflective mind. A naive picture of the innate materialism of the modern scientific mind, however brilliant, is afforded in his remark, "It is not likely that anywhere in the universe there can be knowledge without form. In mental or physical vision is comprised the foundation of all knowledge."

Again, in the *Electrical Experimenter* Tesla derides the idea of the axial rotation of the moon, one of the most respectable theories of the astronomers. Likewise he rebels against the current Hertzian wave-hypothesis and lucidly sets forth his own practical working hypothesis in contradiction to the Hertzian exposition. He remarks, "However incredible, it is true that the minds of some of the ablest experts have been, and still are, obsessed by this monstrous idea." An interesting subject for further speculation by the

scientifically bent is afforded in the statement that both William Marconi and Tesla believe in the possibility of inter-planetary communication. Both claim to have received wireless signals that could more reasonably be ascribed to extra-planetary communication than to mundane sources or static disturbances. We fancy it will be but a little while before the mediums, the psychic researchers, and the advertising "occultists" will find it profitable to open up communications from Mars and Venus. There is even less danger of contradictions than in recounting tales of "past incarnations" and messages from "living dead men." Why not, for a change, some news of the "lives on Orion"? But we, students in our own way, though of quite another theory of life and nature, place scant faith in the one or the other. It is not by either "physical or mental visions" that knowledge will ever be acquired of life on other planets, or of the lives past or after death on this one. "True knowledge," says H. P. B., "is in spirit and of Spirit alone," whether of life here, hereafter or elsewhere. And Spirit is neither a word, a claim, or a boast, any more than it is a "physical or mental vision." It is that very "knowledge without form" which is incredible alike to the religionist, the scientist and the charlatan in Occultism.

A good deal of sharp criticism of the Y. M. C. A. work in France is coming to the surface, some from the Red Cross workers, other strictures from newspaper correspondents, and most of all from the soldiers themselves. The tone of the various writers is moderate and reluctant, not vituperous or fault-finding. Cant, carelessness, inconsiderateness, extortionate prices, and a generally selfish attitude are indicated on the part of many Y. M. C. A. field representatives. The four great ameliorative agencies relied on by the various governments were the Red Cross, the Y. M. C. A., the Knights of Columbus, and the Salvation Army. Of these one only, the Red Cross, can truly be called international in its purpose, unsectarian in basis and genuinely altruistic in scope, and of the Red Cross we have seen no criticisms. It labored under the same difficulties of personnel, of vastly augmented responsibilities and insufficient means as the other organizations named, and certainly the nature of the labors undertaken by it were much more delicate and serious than any or all of the others. The real obstacle in the way of the proper carrying out of the responsibilities assumed by the others does not, we think, lie either in the nature of their tasks, any unusual defects of organization or personal staff, but inherently, in the basis of their existence. They are "christian," which means simply sectarian, and their purpose is *essentially* neither moral, humanitarian nor utilitarian: it is narrow, partisan, limited, defined. The *purpose* of the Y. M. C. A. is the same as that of any sect: its own growth, prosperity and power. The subsidiary objects are strictly secondary and actually but a species of propaganda for the organization. The defect of any partisan or sectarian organization, whatever its professions, is inherent. It is basically selfish because basically exclusive; it promotes a partial object while appealing for support on universal grounds. It professes inclusiveness and practices exclusiveness in one form or another. The message of Christ has been lost to the world because of sectarianism, and the waters of human love poured into narrow channels which are lost in the arid desert of mere creedal organizations. So with the Y. M. C. A. It appeals to humanity for its support, but under trial is not humanitarian in any but a restricted and self-advertising sense. Its pretensions are great, but its performances not merely fallible; they are untrue in the broad sense to humanity because selfish in basis.

"The World and I" is the autobiography of Mrs. Ella Wheeler Wilcox. A portion of the work was printed serially in the *Cosmopolitan* magazine this last year. Theosophical students will not be unduly surprised to learn that Mrs. Wilcox has gone the long twisted road of psychism. Much space is de-

voted to "communications" from her husband who died several years ago. After trying the clairvoyants, mediums and soothsayers with whom the curious-minded and the gullible traffic, and visiting various alleged theosophical initiates and societies with their "trained psychics," and not getting just what she wanted, Mrs. Wilcox at last went into business on her own account and got what she was after *via* the ouidja-board. She now has the kingdom of heaven at hand, as she believes, and her "messages" seem to her undoubted and wonderful. They make very familiar reading, and are no different in character from the myriads of "spirit messages" of the past fifty years. Of course there are the usual "guides" and "ascending spheres" and the usual patter about "God" and "progress." Mrs. Wilcox is in good company in a bad business, as are so many others. In her case there is the less excuse as she had a better chance than many to acquire theosophical knowledge, which she abused. It is bad enough for the individuals and the world that they continue to dabble in necromancy, but it is even more regrettable that this is done by alleged theosophists and defended as theosophical, when the whole teaching and spirit of Theosophy is opposed to such practices. We think the explanation of Mrs. Wilcox's vagaries is very well put in a review in the *San Francisco Bulletin*. The writer says Mrs. Wilcox is an indefatigable lady "who utilized every scrap of experience which fell to her lot as the basis of a poem or a story." The remark is borne out by a reading of "The World and I." Mrs. Wilcox gained fresh material for "copy" out of her husband's death and her "communications" from him.

Current Opinion for February contains a long digest of an article by the distinguished physiologist and biologist, Sir Bertram C. A. Windle, F. R. S., in *Dublin Review*. Valuable as the article would appear to the scientific student it should be of even greater interest to the student of the *Secret Doctrine*, whose knowledge of reincarnation and of the modes of reproduction of the earlier races of mankind, gives him a constructive understanding of Professor Windle's article. Sir Bertram himself, however, is too much a student and reasoner to be misled by current scientific foibles. We think the day is not so far distant that scientific theorizing will cease to be popular because unprofitable. The necessary work of destruction will be accomplished by scientists themselves. And the necessary iconoclasm having taken place they can turn to the Occult tenets for the true explanations of the facts they have collated and the road to the re-union of religion and science will have been entered. Professor Windle's article is a sweeping indictment of "the new Heredity," the latest of many theories. He considers that very rarely does the expert in heredity, from whatever angle he approaches the subject, really know what he says he knows. "No sooner has he misled the world for a sufficient time with a great flourish of trumpets than he is toppled over by one more plausible than himself. Theory after theory is put forward and claimed to be final, only to disappear when another explanation takes its place. Thus at the moment we are in the full flood of the chemical theory which is employed to explain heredity."

Professor Windle recalls that Darwin argued in favor of a "particular" explanation, but the difficulties in the way have put that theory out of court. Then we had the "mnemonic" theory, "the unconscious memory of the embryo" as to what it was going to be! But in time it was recognized that even the "all-powerful protozoon" can remember only what has passed and certainly could not remember that it was going in the future to evolve a man. Weissman's theory, and H. P. B.'s comments on it will be recalled by all students of Theosophy. Professor Windle finds the "chemical basis" a very shifting one. We quote:

"Is protoplasm a chemical compound? Some have considered it so, and spoken of its marvelously complicated molecule. Of course it is made up of carbon, hydrogen, and other substances within the domain of

chemistry. But is it, therefore, merely a chemical compound? The reply involves the whole riddle of Vitalism. The author would say that it, as well as all living things to which it belongs is purely and solely a chemical compound; and he must take the consequences of his belief. One of these consequences, from which doubtless he would not shrink, would be that a super-chemist (so to speak) could write him and his experiments and his book down in a series of chemical formulas—a consequence which takes a good deal of believing. . . . There must be some superior, at least widely different, agency at work than one of a purely chemical character—something which transcends chemical operations. This is precisely what the Vitalist claims."

Vitalism is the theory that there is some other element in living things than those elements which are known to chemistry and physics. What that element is is of course made equally a basis for absurd speculations by the "exploiters of the fantastic"—which we think is not doing badly as a classification of the modern theorizer posing as a scientific student. It is passing strange to the theosophist that students as able, as observant and as manifestly honest and sincere as Professor Windle, do not adopt as a basis the theory of one underlying Life within all forms of animate and inanimate matter, and progressive intelligence as the fulcrum of all evolution in form and character. Not till that is done, and the phenomena of nature observed as the manifestation of consciousness, will the true scientific student have other than a shifting basis, one theory following another. The *Secret Doctrine* is waiting their strictly scientific consideration.

A collection of prophecies, mostly relating to events of modern times, constitutes the principal feature of a two-part article by Theophile Colville, under the title "At the Feet of the Prophets," published in the magazine section of the *Los Angeles Times* for February 9th and 16th. Entertaining to those interested in the marvellous, it fails to point out the lesson so sorely needed at the present time, namely man's responsibility for the events foretold.

Mr. Colville says that "there have been minds who could foresee in current events the germs from which certain effects would inevitably follow. But that is not prophecy. Everything seems to hint at man's endowment with a *mysterious prophetic insight*, operating in several ways . . . of which the most easily understood is the astrological mode. Instances can be gleaned from every period of the world's history where the prophet foretold some coming event with a circumstantiality of detail, and preciseness of time, equal to anything found in Holy Writ. And why not? The same faculty was utilized, and even in our every day life only those willfully blind can fail to see that certain superior faculties—spiritual faculties of clairvoyance and clairaudience, are being unfolded." Also "this faculty of prophecy can be acquired if one is willing to surrender himself to the 'will' of the Deity and try to understand how the will of Deity functions, under the law of cycles."

These statements are not altogether clear. Astrological prediction can not be the mode of a "mysterious prophetic insight" for it is made from an objective chart of the zodiac. Furthermore predictions have been, according to the writer, "woefully wrong" in regard to recent events, because too recent astrological combinations have been taken as the starting point! One would infer from the article that the majority of prophets are clairvoyants and that nearly all prophecy is the outgrowth of the so-called "spiritual"(?) faculties of clairvoyance and clairaudience. The process of its development by "surrendering to the 'will' of the Deity" is vague and might mean one thing to one person and something quite different to another. As a matter of fact the only will of the Deity there is, is the will each individual uses to set in motion those causes, the effects of which he must eventually reap. Every act has its reaction, so the future event is but a continuance of the past, for the future is wrapped up in the past as the

flower is wrapped in the bud. It follows then that he who knows the past knows what the future must be. It was knowledge gained through observation and experience for hundreds of thousands of years that formed the basis of the statement made by H. P. Blavatsky (whom Mr. Colville quotes at length) that in the prognostication of certain future events, "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."

Sitting with open-mouthed astonishment at prophecies will not help us to understand the events nor show us how to direct our future course. If the warnings of H. P. B. had been heeded and the remedies she suggested applied, namely that men adopt the theosophical teachings and live them, much misery might have been avoided. And now another opportunity awaits us. We are on the brink of other troubles and some kind of action is required. Happy is the man who can see in current events the causes from which certain effects will inevitably follow; if no prophet, in the opinion of our writer, he is the one who must see the necessity of doing all he can to bring about justice and thus save us from that "selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples."

Although it is a disappointment to find J. M. Barrie carried away by the vagaries of the times and dabbling with spiritistic subjects, he, being Barrie, does it with a difference. In "A Well Remembered Voice", published recently in a collection called "Echoes from the War," Barrie in dramatic form, gives a conversation between an invisible shade and his lonely, but skeptical father. In fact we feel that Barrie is a little skeptical, has some doubts about his shade; it is as if he had engaged in blowing a bubble of the moment's fancy, more to please the children than to satisfy an urge of his own.

Played by artists as it was at a special matinee in London, perhaps it borrowed life from the interpreters; in print it is a little dull. Although invisible to the naked eye, Dick is a four-dimensional ghost, describing "the other side of the veil" in physical-matter terms, full of breezy public school and trench slang; we expect him to ask for a cup of tea or a whiskey and soda, and surely he would have had a cigarette with his father if the material difficulties of stage management could have been solved.

There is so little conviction in the playlet and yet we can't be quite sure that Barrie is not having a quiet and delicate laugh at "Raymond" and Company. There is the certainty that he directs a forceful rap at table-rapping, and such practices, and through Dick conveys the valuable idea that indulging in excessive grief is a mistake both for the dead and the living. Apart from this, Dick is as darkly cryptic as the grave itself and throws no more light on important problems than any other evocation vagrant imagination or spiritism has brought to a waiting world. Dewlike they come, at once dampening, and yet seemingly keeping green the hopes of those who expect to benefit in this way.

There is one great thing in favor of "A Well Remembered Voice", it does not even pretend to be true.

The author of *The Fabric of Dreams* (Katherine Taylor Craig) does not claim to draw any conclusions on the subject, but she does present a host of very interesting historical data from the days of Egypt, Chaldea, Greece and Rome to the Titanic disaster and gives the comparative views of ancient philosophers along with those of mediaeval mystics and modern psychologists. It is easy to see, however, that she herself is in sympathy

with the mystic's view rather than with the methods of the more popular modern psychology, and her scoring of the Freudian theory in the chapter "Your dream will find you out" is both stern and just. "Calvin himself," she says, "would have passed over Freud's theory of innate infantile depravity."

It is a matter of regret that the mention of Madame Blavatsky's philosophy of dreaming is so slight, and her idea so incompletely expressed that no clear conception is gained from it. The author has evidently given more real study to the moderns of the Freud and Jung schools, to Havelock Ellis and others. Yet she presents in an indirect way a good case for re-incarnation as a necessary basis for some dreams, and it looks as if Dr. Stanley Hall comes perilously near it in explaining the same as "ancestral memory." Naturally, science objects strenuously to this theory—and what, by the way, is said of "science" in the chapter "Substance and Shadow" meets our warm endorsement.

... "there have been countless sacrifices to science and warm human blood has spurted as freely over its altars as it was ever poured forth for the idols of old; quivering limbs have been dissected as relentlessly as they were ever torn or crushed by Juggernaut's car, and still steel has been unable to find the human soul upon which all the history of the human race has its foundations. . . . Back of all anatomy there are processes for which anatomical processes can give no adequate explanation and which physical law can not control. . . . Physicians realizing these limitations are turning more and more towards psychological work, yet thus far psychology merely skims the surface of psychic thought and applies itself to rules and mental processes."

The book gives much space to dream interpretation, symbology, and geomancy, and while by no means profound, is admirably written from a quite scholarly breadth of view and richly cultivated mind. (E. P. Dutton & Co.).

Readers of this magazine, and the many correspondents with this office and that of the United Lodge of Theosophists, will notice that the name Wescott Clough, Business Manager of the Magazine, has been replaced by that of Brinton Jones, Mr. Clough's assistant for several years, who will carry on the affairs of the office along the lines that Mr. Clough has so efficiently established.

It would be hard to estimate the value of Mr. Clough's service to our Cause, nor would he wish any special reference to it or to himself, for it has been our aim to keep all references to personalities in the background. The only reason for any name appearing on the magazine cover is in compliance with the law governing publications; nevertheless, it is fitting on this occasion to say to all those who have come in touch with Mr. Clough through correspondence or otherwise, that it was through his unremitting zeal and devotion to the service he undertook, that so much of our success is due, and that, had not one under his able direction arisen to the requisite degree of competency, he would not have been able, nor would he have desired to devote himself to other necessary business interests closely connected with our work. Although his name will not appear in public print, his friends may be sure that he has only extended his efforts in a common cause in a way that will redound to its further progress.

NOTICE TO CORRESPONDENTS

Communications of every nature intended for this magazine should be addressed to THEOSOPHY, 504 Metropolitan Building, Broadway at Fifth St., Los Angeles, California. Communications to the United Lodge of Theosophists should be addressed to the GENERAL REGISTRAR, at the above address.

Harvard College
MAY 14 1919
LIBRARY

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. VII

MAY, 1919

No. 7

"To live to benefit mankind is the first step."
—H. P. BLAVATSKY.

CONTENTS

Occult or Exact Science ?	193
The Witness	198
From the Secret Doctrine	199
Questions and Answers	200
Socrates Teaches a Child	204
Secret Doctrine Teachings	207
Answers to Correspondents	208
Secret Doctrine Extracts	210
Around the Table	211
From Isis Unveiled	214
Evolution and Creation	215
On the Lookout	219

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.

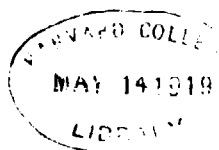
The defined Objects of the Society were as follows:

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.



А ३ ३

To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.

—*Sutra of Forty-two Sections*, 10.

Our deeds, whether good or evil follow us like shadows.

—*Fo-sho-hing-tsan-king*. v. 1629.

THEOSOPHY

Vol. VII

MAY, 1919

No. 7

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.

OCCULT OR EXACT SCIENCE?*

ECCCE *Signum!* Behold the sign foreseen in a brighter future; the problem that will be *the* question of the forthcoming age, that every thoughtful, earnest father will be asking himself with regard to his children's education in the XXth century. And let it be stated at once, that by "Occult Science" neither *the life* of a *chela* nor the austerities of an ascetic are here meant; but simply the study of that which alone can furnish the key to the mysteries of nature, and unveil the problems of the universe and of psychophysical man—even though one should not feel inclined to go any deeper.

Every new discovery made by modern science vindicates the truths of the archaic philosophy. The true occultist is acquainted with no single problem that esoteric science is unable to solve, if approached in the right direction; the scientific bodies of the West have as yet no phenomenon of natural science that they can fathom to its innermost depths, or explain in all its aspects. Exact science fails to do so—in *this* cycle, for reasons that will be given further on. Nevertheless the pride of the age, which revolts against the intrusion into the empire of science of old—especially of transcendental—truths, is growing every year more intolerant. Soon the world will behold it soaring in the clouds of self-sufficiency like a new tower of Babel, to share, perchance, the fate of the Biblical monument.

In a recent scientific work on Anthropology,¹ one can read the following: "It is then given to us, at last, *to know* (?), to grasp, to handle and measure the forces through which it is claimed, that

* This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1886.

¹ *Bulletin de la Société d' Anthropologie*, 3 fasc. p. 384.

God proceeded. . . . We have made electricity our postman, light our draughtsman, affinity our journeyman," etc., etc. This is in a French work. One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant*. Verily—"the word was delivered to them that *they should never know it*."

How likely the scientists are to *succeed* in this direction may be inferred from the fact that the great Humboldt himself could give expression to such erroneous axioms as this one: "Science begins for man only *when his mind has mastered MATTER!*"¹ The word "spirit" for "matter" might perhaps have expressed a greater truth. But M. Renan would not have complimented the venerable author of the *Kosmos* in the terms he did, had the term matter been replaced by spirit.

I intend to give a few illustrations to show that the knowledge of matter alone, with the quondam "imponderable" forces—whatever the adjective may have meant with the French Academy and Royal Society at the time it was invented—is not sufficient for the purposes of true science. Nor will it ever prove efficient to explain the simplest phenomenon even in objective physical nature, let alone the abnormal cases in which physiologists and biologists at present manifest such interest. As Father Secchi, the famous Roman astronomer expressed it in his work,* "If but a few of the *new* forces were proven, they would necessitate the admission in their domain (that of forces) of agents of *quite another order* than those of gravitation."

"I have read a good deal about occultism and studied Kabbalistic books: I have never understood one word in them!"—was a recent remark made by a learned experimenter in "thought-transference," "colour-sounds," and so on.

Very likely. One has to study his letters before he can spell and read, or understand what he reads.

Some forty years back, I knew a child—a little girl of seven or eight—who very seriously frightened her parents by saying:

"Now, mama, I love you. You are good and kind to me to-day. Your words *are quite blue*" . . .

"What do you mean?" . . . asked the mother.

"Your words are all blue—because they are so caressing, but when you scold me *they are red* . . . so red! But it is worse when you fly in a passion with papa for then they are orange . . . horrid . . . like that" . . .

And the child pointed to the hearth, with a big roaring fire and huge flames in it. The mother turned pale.

After that the little sensitive was heard very often associating sounds with colours. The melody played by the mother on the piano threw her into ecstasies of delight; she saw "such beautiful

¹ *Kosmos*, Vol. I, pp. 3 and 76 (with same ideas).

* *Delle Forze*, etc.

rainbows," she explained, but when her aunt played, it was "fire-works and stars," brilliant stars *shooting pistols*—and then . . . bursting" . . .

The parents got frightened and suspected something had gone wrong with the child's brain. The family physician was sent for.

"Exuberance of childish fancy," he said. "Innocent hallucinations . . . Don't let her drink tea, and make her play more with her little brothers—fight with them, and have physical exercise. . . ."

And he departed.

In a large Russian city, on the banks of the Volga, stands an hospital with a lunatic asylum attached to it. There a poor woman was locked up for over twenty years—to the day of her death in fact—as a "harmless" though *insane* patient. No other proofs of her insanity could be found on the case-books than the fact that the splash and murmur of the river-waves produced the finest "God's rainbows" for her; while the voice of the superintendent caused her to see "black and crimson"—the *colours of the Evil one*.

About that same period, namely in 1840, something similar to this phenomenon was heralded by the French papers. Such an abnormal state of feelings—physicians thought in those days—could be due but to one reason; such *impressions* whenever experienced without any *traceable* cause, denoted an ill-balanced mind, a weak brain—likely to lead its possessor to lunacy. Such was *the decree* of science. The views of the piously inclined, supported by the affirmations of the village *curés*, inclined the other way. The brain had nought to do with the "obsession," for it was simply the work or tricks of the much slandered "old gentleman" with cloven foot and shining horns. Both the men of learning and the superstitious "good women" have had somewhat to alter their opinions since 1840.

Even in that early period and before the "Rochester" wave of spiritualism had swept over any considerable portion of civilized society in Europe, it was shown that the same phenomenon could be produced by means of various narcotics and drugs. Some bolder people, who feared neither a charge of lunacy nor the unpleasant prospect of being regarded as wards in "Old Nick's Chancery," made experiments and declared the results publicly. One was Théophile Gautier, the famous French author.

Few are those acquainted with the French literature of that day, who have not read the charming story told by that author, in which he describes the dreams of an opium-eater. To analyze the *impressions* at first hand, he took a large dose of *hashisch*. "My hearing," he writes, "acquired marvellous capacities: *I heard the music of the flowers*; sounds,—green, red and blue—poured into my ears in clearly *perceptible* waves of *smell* and *colour*. A tumbler upset, the creaking of an arm-chair, a word whispered in the lowest tones vibrated and resounded *within me* like so many claps of thunder. At the gentlest contact with objects—furniture or human

body—I heard prolonged sounds, sighs like the melodious vibrations of an Æolian harp . . . ”†

No doubt the powers of human fancy are great; no doubt delusion and hallucination may be generated for a shorter or a longer period in the healthiest human brain either naturally or artificially. But natural phenomena that are not included in that “abnormal” class do exist; and they have at last taken forcible possession even of scientific minds. The phenomena of hypnotism, of thought-transference, of sense-provoking, merging as they do into one another and manifesting their occult existence in our phenomenal world, succeeded finally in arresting the attention of some eminent scientists. Under the leadership of the famous Dr. Charcot, of the Salpêtrière Hospital in Paris, several famous men of science took the phenomena in hand—in France, Russia, England, Germany and Italy. For over fifteen years they have been experimenting, investigating, theorising. And what is the result? The sole explanation given to the public, to those who thirst to become acquainted with the real, the intimate nature of the phenomena, with their productive cause and genesis—is that the sensitives who manifest them are all HYSTERICAL! They are *psychopates*,* and *neurosisists*†—we are told,—no other cause underlying the endless variety of manifestations than that of a purely physiological character.

This looks satisfactory for the present, and—quite hopeful for the future.

“Hysterical hallucination” is thus doomed to become, as it appears, the *alpha* and the *omega* of every phenomenon. At the same time science defines the word “hallucination” as “an error of our senses, shared by, and imposed (by that error) upon our *intelligence*.”‡ Now such *hallucinations* of a sensitive as are objective—the apparition of an “astral body” for instance,—are not only perceptible by the sensitive’s (or medium’s) “*intelligence*,” but are likewise shared by the senses of those present. Consequently the natural inference is that all those witnesses are also *hysterical*.

The world is in danger, we see, of being turned, by the end of this century, into one vast lunatic asylum, in which the learned physicians alone would form the *sane* portion of humanity.

Of all the problems of medical philosophy, hallucination seems, at this rate, the most difficult to solve, the most obstinate to get rid of. It could hardly be otherwise, for it is one of the mysterious results of our dual nature, the bridge thrown over the chasm that separates the world of matter from the world of spirit. None but those willing to cross to the other side can appreciate it, or ever recognize the *noumenon* of its phenomena. And without doubt a manifestation is quite disconcerting to any one who witnesses it for the first time. Proving to the materialist the creative faculty, the *potency* of man’s spirit, *naturalising* before the churchman the

† *La Presse*, July 10, 1840.

* A Greek compound term coined by the Russian Medical Faculties.

† From the word *neurosis*.

‡ *Dictionnaire Medical*.

"miracle," and *supernaturalising*, so to say, the simplest effects of natural causes, *hallucination* cannot be accepted yet for what it really is, and could hardly be forced upon the acceptance of either the materialist or the believing Christian, since one is as strong in his denial as the other is in his affirmation. "Hallucination," says an authority quoted by Brierre de Boismont,¹ "is the reproduction of the material sign of the idea." Hallucination, it is said, has no respect for age or for merit; or, if a fatal experience is worth anything—"a physician who would give it too much of his attention or would study it for too long a time and *too seriously*, would be sure to end his career in the ranks of his own patients."

This is an additional proof, that "hallucination" was hardly ever studied "*too seriously*" as self-sacrifice is not quite the most prominent feature of the age. But if so catching, why should we not be permitted the bold and disrespectful suggestion that the biologists and physiologists of Dr. Charcot's school, have themselves become *hallucinated* with the rather one-sided scientific idea that such phenomenal hallucinations are all due to *Hysteria*?

However it may be, whether a *collective hallucination* of our medical lights or the impotency of material thought, the simplest phenomenon—of the class *accepted* and verified by men of science in the year 1885—remains as unexplained by them, as it was in 1840.

If, admitting for argument sake, that some of the common herd out of their great reverence—often amounting to *fetich worship*—for science and authority, do accept the dictum of the scientists that every phenomenon, every "abnormal" manifestation, is due to the pranks of *epileptic hysteria*, what shall the rest of the public do? Shall they believe that Mr. Eglinton's *self-moving* slate pencil is also labouring under a fit of the same epilepsy as its medium—even though he *does not touch it*? Or that the prophetic utterances of the seers, the grand inspired apostles of all ages and religions, were simply the pathological results of hysteria? Or again that the "miracles" of the Bible, those of Pythagoras, Apollonius and others—belong to the same family of *abnormal* manifestations, as the hallucinations of Dr. Charcot's Mlle. *Alphonsine*—or whatever her name—and her erotic descriptions and her poetry—"in consequence of the swelling with gases of her great bowel" (*sic*)? Such a pretension is likely to come to grief. First of all "hallucination" itself, when it is really the effect of physiological cause, would have to be explained—but *it never has been*. Taking at random some out of the hundreds of definitions by eminent French physicians (we have not those of the English at hand) what do we learn about "hallucinations?" We have given Dr. Brierre de Boismont's "definition," if it can be called one: now let us see a few more.

Dr. Lelut calls it—"a *sensorial and perceptive* folly;" Dr. Chomil—"a common illusion of the *sensorium*;"* Dr. Leuret—"an illu-

¹ *Hallucination*, p. 3.

* See *Dictionary of Medical Terms*.

sion intermediary between sensation and conception" (*Psychol. Fragments*); Dr. Michéa—"a perceptive delirium" (*Delusion of the Senses*); Dr. Calmeil—"an illusion due to a vicious modification of the nervous substance" (*of Folly*, Vol. I); etc., etc.

The above will not make the world, I am afraid, much wiser than it is. For my part, I believe the theosophists would do well to keep to the old definition of hallucinations (*théophanie*)¹ and folly, made some two thousands of years back by Plato, Virgilius, Hippocrates, Galen and the medical and theological schools of old. "There are two kinds of folly, one of which is produced by the body, the other sent to us *by the gods*."

(*To be continued.*)

THE WITNESS*

Shankara's Vivekachudamani: The Crest Jewel of Wisdom.—201-297.

THE MANIFEST AND THE HIDDEN SELF.

(*Concluded from April.*)

AS dream-built lands and times, objects and knowers of them, are all unreal, just so here in waking is this world; its cause is ignorance of the Self; in as much as all this world, body and organs, vital breath and personality are all unreal, in so much **THOU ART THAT**, the restful, the stainless, secondless Eternal, the supreme.

Far away from birth and conduct, family and tribe, quite free from name and form and quality and fault; beyond space and time and objects,—this is the Eternal, **THAT THOU ART**; become it in the Self.

The supreme, that no word can reach, but that is reached by the eye of awakening, pure of stain, the pure reality of consciousness and mind together,—this is the Eternal, **THAT THOU ART**; become it in the Self.

Untouched by the six infirmities, reached in the heart of those that seek for union, reached not by the organs, whose being neither intellect nor reason knows,—this is the Eternal, **THAT THOU ART**; become it in the Self.

Built of error is the world; in That it rests; That rests in itself, different from the existent and the non-existent; partless, nor bound by casuality, is the Eternal, **THAT THOU ART**; become it in the Self.

Birth and growth, decline and loss, sickness and death it is free from, and unfading; the cause of emanation, preservation, destruction, is the Eternal, **THAT THOU ART**; become it in the Self. [260]

Where all difference is cast aside, all distinction is cast away, a waveless ocean, motionless; ever free, with undivided form,—this is the Eternal, **THAT THOU ART**; become it in the Self.

¹ Communication with Gods.

*This article was printed by Wm. Q. Judge in the *Oriental Department* papers, March-April, 1896.

Being one, though cause of many, the cause of others, with no cause itself; where cause and caused are merged in one, self-being, the Eternal, THAT THOU ART; become it in the Self.

Free from doubt and change, great, unchanging; where changing and unchanging are merged in one, Supreme; eternal, unfading joy, unstained,—this is the Eternal, THAT THOU ART; become it in the Self.

This shines forth manifold through error, through being the Self under name and form and quality and change; like gold itself unchanging ever,—this is the Eternal, THAT THOU ART; become it in the Self.

This shines out unchanging, higher than the highest, the hidden one essence, whose character is selfhood, reality, consciousness, joy, endless, unfading,—this is the Eternal, THAT THOU ART; become it in the Self.

Let a man make it his own in the Self,—like a word that is spoken, by reasoning from the known, by thought; this is as devoid of doubt as water in the hand, so certain will its reality become.

Recognizing this perfectly illumined one, whose reality is altogether pure, as *one recognizes* the leader of men in the assembled army, and resting on that, always standing firm in one's own Self, sink all this world that is born, into the Eternal.

In the soul, in the hidden place, marked neither as what is nor what is not, is the Eternal, true, supreme, secondless. He who through the Self dwells here in the secret place, for him there is no coming forth again to the world of form.

When the thing is well known even, this beginningless mode of thought, "I am the doer and the enjoyer," is very powerful; this mode of mind lasting strongly, is the cause of birth and rebirth. A looking backward toward the Self, a dwelling on it, is to be effortfully gained; freedom here on earth, say the saints, is the thinning away of that mode of thought.

That thought of "I" and "mine" in the flesh, the eye and the rest, that are not the Self,—this transference *from the real to the unreal* is to be cast away by the wise man by steadfastness in his own Self. [270]

FROM THE SECRET DOCTRINE*

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

* From the Original Edition, Vol. I, p. 282 (Footnote); see Vol. I, p. 303, Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER IX.

Q. On page 71 is stated, that as we progress in this life, so also must we progress on leaving it, and it would be unfair to compel the others to await our arrival in order that we may recognize them. It seems there is progress after death, more so in fact than during life in the body?

A. The context on that page shows that the Teacher is replying to objections of those who expect to recognize their friends who have gone before by their physical appearance and general characteristics, an expectation which is really based upon a stoppage of progress. It is also shown that the Real Man who passes from existence in a body into other states and returns again from time to time, is really blending his experiences of any one state with his experiences in other states and consequently is making progress after death much more rapidly than bodily conditions could possibly permit. The degree and kind of progress made depends upon the nature of his thinking during life, and may be small or great in one direction or another. Technically speaking, Lower-Manas is the reservoir of the life-thoughts and feelings. Those that are assimilable with Higher Manas are absorbed and become an addition to Higher Manas; while those that are of the nature of earth, earthy, remain as tendencies to be met, and either intensified or transmuted during the succeeding incarnation. The progress referred to is that of the *Higher Ego*; the personality and earth-life is the field wherein the Ego works; after death, the harvest being garnered, the wheat is separated from the chaff.

Q. Then there would be no sowing during the after-death states?

A. The harvest was sown during the earth life last past; during the life time there was a reaping all the time of causes sown in a previous life, and during the life being lived; at death, the sum total of all the thoughts, feelings, desires and tendencies held during

life remain as the basis or cause for the subjective kama-logic and devachanic states; the effects of these are then worked out subjectively, these "effects" of the earth-life becoming then the "cause" of the "effects" experienced subjectively in the after-death states. Sowing and reaping in the field of objective existence provides the "seed" for the subjective after-death states, karma operating continuously in all states.

Q. Then different individuals would have different after-death states, and have each one his own period between incarnations?

A. It could not be otherwise; for just as each one's personal existence in a body differs from every other—is peculiarly his very own in fact—so the after-death states differ in exact accord with the life as lived in a body. Some live their lives with much of good and little of evil; others with much of evil and little of good, each one bringing about his own proportion of these; it is the proportion in each case which determines the period between incarnations. We must remember in considering these matters, that time and space are not the same subjectively as they are with us in bodies; our days and nights, months, years and duration of physical existence are governed by the revolutions of our planet, but in the case of removal from such conceptions of *time*, ideas of that and of space differ greatly on the subjective plane of being. When we are happy, time passes without notice; when we are miserable, time drags; in both cases the hours of our mortal time may be the same, but the sense of the procession of events before our consciousness will make the hours seem fast or slow according to the state we are in. If we are able while in bodies to realize such a conception of time while there is everything about us to remind us of terrestrial time, we should be able to comprehend something of a state where such reminders are entirely absent.

Q. Will a person in his next incarnation express what he has assimilated?

A. No one can express what he has not assimilated; that is,—has made a basis for action. But the question should be amended so as to read "Individual" instead of "Person". The "personality" is in any one life but a temporary aspect and action of the Individuality, and differs in each life, in the environment and in such changes as have been brought about in previous existences—in character, disposition and understanding; these may produce in the next incarnation a change of social relation, mental capacity, nature of body, physical environment, and even of sex. The Personality does not re-incarnate; the Individuality at each re-birth projects a new personality, the qualities and tendencies of which are drawn from the sum-total of all past lives—not only the last one. All the past experience is within and behind each personality and can be reached and realized, yet may remain entirely latent or partially so, according to a more or less intensive conception of personality as a thing in itself, and of physical existence as the only reality.

Q. If the physical life and experience controls the after-death states, it would seem as though the higher planes were controlled by life on the physical plane?

A. They would be so controlled, if the after-death states could be called "higher planes", but as the after-death states of Kama-Loka and Devachan are the *effects* of the life last lived, and are both *personal* in experience, they cannot properly be called *higher planes*. Kama-Loka and Devachan represent respectively the "low" and the "high" subjective *states* of the life last lived *as a person*. The *higher planes* of being pertain to the triad of Atma-Buddhi-Manas, the real Individuality, who, as the immortal being, possesses all the knowledge gained through all past existences.

Q. In the case of a nation that engages in war thus encouraging the lower instincts, would it not draw into incarnation lower egos?

A. In the case of each ego in a body, the results will depend upon the *motive* which actuated him in engaging in war or in any other direction. A nation is composed of individual units, the nature of the action in any given case depending upon the ruling motive of the individual. If the motives of the units engaged in war were for justice and freedom, regardless of the necessary war-like acts, then when the objects were obtained and peace resumed, those units would still be actuated by the same motives and would draw egos of like nature. The condition of war may equally provide greater opportunities for self-sacrificing righteous action, and for selfish license and debasement; which it shall be depends upon the nature and choice of the unit. A nation has no existence apart from the units which compose it. A selfish peace will result in greater perversions than any number of wars waged for righteous purposes; selfishness lies at the root of all sin, sorrow and suffering.

Q. What difference does it make what kind of a family an ego is drawn into; it might as well have its experience in one way as well as another?

A. The question implies a denial of individual karma, and in fact karma of any sort; it leaves out of consideration the fact of the needs of the Soul by way of discipline and experience. The entrance into birth of an ego, together with the conditions connected with that birth, are pre-determined by the individual merit or demerit of previous lives. The ego cannot enter birth until such conditions as meet its needs are present. Law rules in all such matters, or nothing could be predicated as a resultant of any course of thought and action.

Q. The ego might in some cases have a very long time to wait, might he not?

A. Time with the ego is not what it is with our limitation of conceptions; he is self-conscious and active on higher planes, and "time" as we know it does not affect him as ego; it is only when the culmination of conditions which he while in a body helped to

produce is consummated, that he is unavoidably drawn back to rebirth. Rebirth is due to our unremedied defects, not to our virtues.

Q. Is there any place in nature in which there is a ruling law of Heredity?

A. Heredity prevails on all planes of being; we inherit the resultants of our activities on all planes. We may know our earthly pedigree, but who of us has ever traced all the links of heredity, astral, psychic and spiritual, which go to make us what we in reality are? The Secret Doctrine speaks of three general lines of heredity, the Spiritual, the Intellectual, and the Physical, and says that these three are intermixed and interblended at every point.

Q. The trend of the Gita is in the direction of freedom from rebirth. Is not a righteous and happy existence in a body the chief end of Man?

A. That would imply that the whole trend of evolution was towards a *material* existence, whereas all the facts point in the direction that the Real Man is in essence Spiritual, and has in the immensity of his past accumulated vast stores of knowledge, by means of which He has contacted and is working with, what is generally called Matter, but which in reality is the intelligence and embodiment of entities of a much lower kind. His object is not to seek and make permanent a perfect physical embodiment for Himself, but by his contact and use of these lower lives to gradually give *them* the impulse towards self-consciousness, which alone can arouse to action the latent spirituality in all these lower intelligences. The word Spirituality does not mean a hazy, indefinite condition, as many regard it, but "an intimate *knowledge* of the ultimate essence of everything in Nature". The Real Man—the Triad of Atma-Buddhi-Manas—has therefore descended into "matter"—to use a much misunderstood term—in order to contact, understand it as the embodiment and expression of the innumerable intelligences of which it is composed, and give these lives impulse and direction towards self-consciousness. That He has failed to carry out—as He might have done—the initial self-sacrificing purpose, is due to the illusions pertaining to sentient existence, in which He has become involved by setting up causes which inevitably under karma keep Him fluctuating between Birth, Death, Kama-Loka and Devachan in a continuing series. The freedom from rebirth of which the Gita speaks, is obtained by setting up causes born from an understanding of Man's real nature and mission, and action on the basis of that understanding *while in a body*. Once the chain of lower causation is broken by Him, He is free to choose, and moreover has brought into play on all planes the sum-total of his knowledge. From then on, His field is the whole of Nature, visible and invisible; He will then live a conscious existence in *Spirit*, not in Matter, and can, while occupying bodies of temporary duration, maintain and use His spiritual self-consciousness, knowledge and

power on that plane of existence, without detriment or hindrance. Such are the results of "freedom from re-birth"; instead of loss, as so many imagine, it means immeasurable gain; the goal is worthy of all effort.

Q. How can we in our ignorance make that effort?

A. The Masters of Wisdom have supplied us with the necessary means. Ignorance is destroyed only by Knowledge. Ignorance is composed of false conceptions, and actions on the basis of false conceptions can only lead to more ignorance and its results in sin, sorrow and suffering. The Theosophical Philosophy, as given by Those who brought it, must be learned, studied and applied in all our relations with our fellow-men; this must be done by each of us, no one can do it for us. This implies that our predilections and prejudices acquired from an adoption of the ordinary views of life must be given up, and the basis of thought and action that the Philosophy indicates must take their place. The Devotional books, such as the Gita and the Voice should be constantly read and meditated upon, for they tend to arouse spiritual perceptions. With the means supplied, and an effort to act for and as the Self of all, channels will be opened up within ourselves that will lead to Inner knowledge. As the Master said, "All Nature is before you; take what you can"

SOCRATES TEACHES A CHILD*

* * * * *

He drew me very close upon his shoulder. "Do you not always know what is right? Think carefully, little one; do you not always know?"

I pondered a long while. "Yes," I answered, "I do know, when I stop to remember; but how do I know?"

"You have said it. You remember."

"But when did I learn?" I cried, in astonishment.

He paused, holding me out at arm's length and looking in my face. "It is hard to explain," he said. "It is almost too hard for a child to understand; it is often too hard for grown men. But I will do what I can to make it plain to you."

We were now between the Long Walls, and the low sun cast before us far-streaming shadows and tinted the battlements of the distant city.

"Do you see those walls?" he said. "They stretch far; but you saw that they had a beginning, and you know that they have an end. For all things that have a beginning have an end. But that which has no beginning can have no end. Can you think otherwise?"

"But is there anything like that?" I cried.

*This dialogue is an extract from "Gorgo", by Charles Kelsey Gaines, (Lothrop Publishing Company.) The book as a whole is one of the few notable and satisfactory reincarnation stories in print. The title given to the extract is ours.

"You know the meaning of what men call 'time,'" he said. "Can you think that it had any beginning? or that it will ever have an end?"

"No; it goes on always. But time—it isn't anything at all," I persisted.

"Well," he said, "you, at least, are something; for you can think and know. But can you remember when first you began to be?"

"No; I cannot remember."

"Perhaps, then, there is something within you that had no beginning. And if that is so, it has had plenty of time to learn. Some think," he said, "that what we call learning is really only remembering. Already you have much to remember, little son of Hagnon."

"Yes," I cried, harking back, "and if it had no beginning it hasn't any end either; for you said so. My mother thought that; but she did not explain as you do."

"And if there is something within us that was not born and can never die, but is like time itself, can this be anything else than that part of us which thinks and knows, which men call the soul?"

"It must be that," I said; for they put the rest in the ground or burn it up. I never understood about the soul before."

"And now," said he, "which part do you think is best worth caring for,—that part which we cast away like a useless garment when it is torn by violence or grows old and worn, or that part which lives always?"

"It is foolish to ask me that; of course it is the part that doesn't die," I answered.

"I am glad," said he, "that you think this a foolish question. Yet there are many who do not understand even this; for just as some care only for clothes, some care only for their bodies. And that, perhaps, is why people do not remember all at once, but very slowly and not clearly, just as one would see things through a thick veil, such as the women sometimes wear before men. It is only when this veil, which is our flesh, is woven very light and fine, or when it has grown old and is worn very thin, that we can see anything through it plainly; and even then all that we see looks misty and does not seem real".

"Yes, but the women can peep over," I explained.

"And we, too, doubtless, can peep over sometimes," he answered, smiling. "It is better then, as you think, and I certainly think so, to seek the things that are good for the soul, which is your very self, than to seek what seems good to the body, which we keep only for a little while."

"And that is why you wear no shoes!" I cried.

"What need have I of shoes?" he said.

Again I pondered. "What are the things that are good for the soul?" I asked him.

"There is but one thing that is good for the soul," he said. "Men call it virtue. But it is only always doing what is right."

There was a long silence after that. At last I spoke again. "But the gods," I said—"they do not die at all. And men die; at least, a part of them dies. And I do not understand about those things that have no beginning and do not come to any end. I never saw anything like that. Tell me more about that."

He set me down in the ruddy twilight and drew a little circle in the dust. "What is that?" he asked me.

"It is the letter the Syracusan called O," I said. "And it really has no beginning and no end," I cried, clapping my hands. "I remember now. And are our souls like that?"

"I sometimes think so," he said.

"But the gods—what are they like? and why do they not die, like men?"

He looked about and picked up a dart that had fallen from a wagon. This he took by the end, and swinging on his heel traced with the point a larger circle, wide around the little one. Then he measured a handbreadth on each. "See," he said, "on the little circle even this short path is much bent, while on the larger it is almost straight."

"Yes," I cried, breathlessly; for it seemed wonderful, all the things that he knew.

"And if the circle were larger yet, the line that makes it what it is would be still straighter."

"Yes," I answered again.

"And if it were made as great as the universe, which the gods alone can compass even in thought, then its path would be altogether straight in every part, running on forever and never swerving or turning back, like the flight of time. Such is the life of the immortals; but the lives of men move in little circles."

I drew a long breath, but made no answer. For this was greater than all that my mother had told me of. I could not even question him further, though all was vague and dim within me. Again he lifted me up and went on; and when we had gone a long way, and it was now quite dark, hugging his neck more closely, "Tell me who you are," I said.

"You heard them speak my name," he answered. "And it may be that you have heard before of a certain Socrates, about whom some say foolish things. But what they say is not true,—neither that I am very wise nor that I am more foolish than others."

"No," I answered, "I never heard anything about you till to-day. I did not mean what is your name, but what is it that you do."

"I try to find out about the truth," he said.

"And is that all you do?"

"I try always to do what I think is right. Nothing else—unless it be something else to go about asking questions. I know that

many dislike me, because I show them that they are believing lies and telling lies to others; but I know also that the gods have commanded me to live just as I do."

"The gods—those gods—they speak to you, Socrates?" I asked, with a greater awe than I had ever known.

"They speak to me," he repeated, bowing his head so that his cheek touched mine, "and I have never willingly disobeyed that voice, nor ever shall. It would come to others if they would listen."

"It is so strange," I said, presently, "that you are not beautiful, like Alcibiades. Perhaps it is only your clothes. My father is rich, and he shall give you clothes and money."

"I have no use for thy father's money, son of Hagnon," he answered, sharply. And then he spoke softly, as if he were sorry for that one little harshness. "I take money from no one; yet the thought in your heart was kind, and for that I thank you. But perhaps I am richer than you suppose—richer even than your father. For he, I think, wants many things, and I want nothing."

"Do you mean," I asked, "that those are the richest who do not need anything?"

"Yes, that is exactly what I mean," he answered. "And as to my not taking money—not to speak of any other reasons now, though there *are* other reasons—it does not seem to me to be right for one who is richer to take from those who are poorer."

I pondered over this; for to me these were new ideas, and I had never seen anybody, unless it were my mother, who did not seem to care for money. Even those who gave it away in great purses, like my father, and those who flung it about and pretended not to care, like Alcibiades, did care and set great store by it; that I saw clearly enough. But this man did not care for it at all. Then my thoughts went back to those still stranger things that he had said about the soul. That was the reason of his not caring,—he cared only for the soul, because that was the only thing that lasted. All the rest was to him like the things that one leaves for the slaves to use.

(To be continued.)

SECRET DOCTRINE TEACHINGS*

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

* From the Original Edition, Vol. I, p. 177; see Vol. I, p. 200, Third Edition.

ANSWERS TO CORRESPONDENTS

RATIONALE OF CHRISTIAN SCIENCE PRACTICES

Q. It is said that Christian Scientists effect their alleged cures by adopting certain modes of thought. In what way would their "modes" affect the bodily functions so as to bring about changes?

A. Plato said "Ideas rule the world"; this does not mean that *the same ideas* rule every individual, but that ideas of various kinds rule individuals. The modes of life invariably follow the modes of thought held. As modes of thought are changed, modes of life change in accordance therewith; this is self-evident.

If ideas rule individuals in their actions towards others, they must also rule in the uses the body and bodily functions are put to; for the body being the instrument by means of which actions are performed becomes habituated to the qualities of the ideas held and expresses them in their several degrees according to the particular function or functions in action. If this were not so, there could not be brought about any concordance between thought and action.

The body itself, being composed of elements drawn from the three kingdoms of physical nature is in a perpetual state of change; the old elements are thrown off and the new elements take their place, subject to the prevailing habitude of those remaining, the latter being maintained in that habitude by the prevailing ideas held by the individual. When new ideas are adopted and held, a gradual change takes place in the constituent "lives" of the body, until at length all the "lives" are in accord with the established ideas. The mere "idea" itself has no power to effect changes; it is the *feeling* or conviction of the individual holding the idea that makes the idea effective; for "feeling" gives direction to the force of the conscious being, and also qualifies that force according to the nature of the feeling.

In every human being during the long course of evolution from the "formless" through primordial substance to the present physical state of substance, there have been steps or stages of concretion; each step has brought about what might be called a differentiation of force suited to the application of the original spiritual force to that particular step or stage of substance. The force or power in use on every stage of being is qualified and limited to the thought and understanding of the being in regard to the plane upon which he is acting. There is therefore set up a particularly constructed "transformer" of spiritual force at each stage of concretion.

The ordinary human being, by reason of his ignorance of the real nature of Man, draws upon (or through) the "transformer" of spiritual force peculiar to the physical plane, and is therefore limited to the range of energy that particular "transformer" will transmit.

All these "transformers"—seven of them—represent the human principles in general and particular; these are Atma-Buddhi-Manas—or the One Spirit animating all; the acquired wisdom or Divine Soul; and the idealizing, and creative, preservative, and destructive or regenerative faculties, which three constitute the Real Man. The exoteric four *transitory* principles are Lower-Manas-Kama, or Kama-Manas, that is, the Mind controlled by personal and physical desires; Prana, that aspect of the One Spirit-Life which animates the body during physical existence; the Astral body, a design body of substance finer than the physical and the seat of the senses, as well as the container of the real organs of Man; and the Body, composed of physical elements or "lives". All men have these seven principles, but one or more of these principles are active, according to the "ideas" held by the occupant of the body; in most, the higher principles are latent during waking life.

Thus one who lives for physical existence alone, will draw his kind of energy from the Astral "transformer", which of necessity will be limited to physical expressions; another whose ideas are concerned with art, literature, science, religion as related to physical life only, will draw on the Lower-Manasic "transformer", and can use only those forces or powers which that particular "transformer" will transmit; whereas those whose ideas are centered in and based upon the Real Nature of Man draw upon the higher and more spiritual "transformers", all depending upon the partial or complete realization of that higher nature.

Considering, then, that all human beings have these different degrees of power, we may examine the Christian Science "idea" to find the particular principle or "transformer" which brings about their alleged cures. As they show no evidence whatever of a knowledge of the Real Spiritual nature of Man, and apply their idea wholly to personal and physical existence, it is quite plain that the "transformer" in use by them is the Kama-Manasic one, that is, Mind ruled by desires physical and personal. They speak of "Divine Mind" and "Mortal Mind," but it is beyond question that what they say of "Divine Mind" is a lucubration of "Mortal Mind", for that is what they are using. In their idea, the denial of the "mortal" and the affirmation of the "Divine" (qualified by their Christian predilections) is all-sufficient, notwithstanding the patent fact that each of them has a different idea as to what constitutes "Divine" or divinity. It can be seen then that they are drawing upon the Lower Mind both for their ideas of the "Divine" and for such powers as they use.

No question will exist in the mind of thinking men in regard to the effect of idea or thought upon the body; a consideration of the bodily results of the various emotions based upon thoughts of joy, grief, fear, anxiety and so forth, will convince anyone of the fact; the degree of effect, of course, corresponding to the intensity and continuance of the emotion. The consciousness is involved to the

extent that the particular emotion is *dwelt upon* to the exclusion of other considerations. If one held to an idea which overshadowed all such temporary emotions, their effect upon the person would be very small, and possibly none at all. The nature of the idea will make no difference, so long as it overshadows everything else in importance in the mind of the person.

If we now take the Christian Science idea of "Divine Mind", we have what is practically an abstraction; for such definitions as have been attempted consist of statements of the *opposites* of evil and imperfection, and each individual is found to differ in his conceptions of these. The point of all this is, that if an individual holds an abstract conception, his attention is taken off bodily conditions, the tendency to equilibrium in the body is not interfered with, and normal inter-relation in the physical functions may become restored. Many so-called cures are due to this one fact. It has been truly said that two-thirds at least of our ills are due to our "imaginings", and it has been observed that when an individual has a disease, or thinks he has, the tendency is to keep thinking about it, its progress and probable results, thereby intensifying and even creating it by his thoughts.

But there are other and more subtle forces aroused by abstract thinking. By continuing in the way taught, a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical, and at last bring about injury. It is a sort of yoga without any right knowledge of method; it is a blind wandering among forces of the inner man, so subtle and so violent that they are liable to destroy at any moment. Occasionally a wonderful cure is reported, but these things are not followed up scientifically, and subsequent results are not published, any more than are the great number of failures to "cure".

The Christian Science idea has nothing to do with the "cures" made in its name, except to act as a center for the thought, so that inner currents may come into play. The same results might be brought about by any system of talk or thought, no matter how erroneous.

SECRET DOCTRINE EXTRACTS*

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.

* From the Original Edition, Vol. I, p. 43; see Vol. I, p. 74, Third Edition.

AROUND THE TABLE

THE day had been useful and busy, and therefore a happy one for all the members of the Family. At supper the talk had been gay, as one and another had served some morsel from the platter of his experiences. At last, though, Student heaved a sigh:

"Ah me, where has my vacation gone. By the calendar I have been home nine heavenly days. I feel something of what Easter really means—a veritable Resurrection in coming back to those I love. And to think that tomorrow I must go, go, go away to 'the other side of the world'."

The little grimace with which she accompanied the soft accentuation of the closing words, did not hide from Mother the swift comprehension which the heart gives.

"But, Student, think that we will be with you; you are our pioneer living there for all of us. We will still be together——."

"If you think so," interrupted Doctor, who is sometimes in such a hurry to prescribe that he takes his diagnosis for granted. "Concentrate on the home circle; it's a sure panacea for the mild psychological disturbance induced by loneliness in the midst of a college career."

"Even Devachan isn't far away you know", supplemented Spinner with an affectionate smile.

"Oh", brightened Student, "that reminds me. I hadn't spoken to the Family of my little visit the other afternoon with Aunt Sue. She says she just *knows* her husband is with her. She can *hear* him and *see* him. And Aunt Sue is no spiritualist, is she, Mentor, even if she isn't a learned book Theosophist?"

"No, she is not. She has brought forward from a previous life that extension of sight and hearing which we all possess internally. And it is not a 'gift'; it was acquired. For it comes from a soul bond made in other lives with the soul whose nearness she feels; and not necessarily when in the same physical relation as in this life, although that could very well be, too.

"All of us are primarily spiritual beings. The earth is not our origin, nor our permanent abiding place. We are born into bodies, live, form our relations as physical, psychic and spiritual beings, and return again to our more real and abiding states. Our 'home' is neither here, nor at school, and the deep solacing strength of Aunt Sue's feeling ought to be still stronger among the living, regardless of physical proximity or the absence of it. For the enduring bond between souls is that of unselfish love, the strongest power in the world."

"Mother is nearer the soul of things than all the books—and that's a fact." It was Doctor again, and as usual the current of his thought rushed him into speech.

"What a physician she would have made. Now, I can read these things and believe in them, but I so seldom really feel anything. And yet I know that if we are thinking of those we love, without thinking where they are, why, then, they're here. But does Aunt Sue really see and hear Uncle Fred?"

"Yes, and no. Any form of existence—waking, dreaming, sleeping or in devachan—is but one phase of our conscious immortal life. When we sleep, whether our consciousness is in the dream state or in inner and deeper ones, our real (subjective) relations with others continue.

"Uncle Fred carried with him whatever he felt or loved. As he, as well as those he had left in bodies, have the same interior states and forms, what he feels is felt by Aunt Sue, and carries the impress of Uncle Fred so as to be recognized."

"But, Mentor, she does not actually *know* that it is from him? The books say the dead in Devachan cannot communicate with the living." And Doctor looked as if he had detected a "heresy" in Mentor.

"The separation is not with the dead, but with the living. The dead *live* in their thoughts of their loved ones and the living seldom do that. But the living can go to the dead, if they will—if their love is deep enough, tranquil enough. Aunt Sue's feeling of nearness, her sense of receiving words, admonitions or encouragement is due to the inner relation and her love for her husband. He is not physically near, nor is he aware of her daily earthly experiences, but his love ever operates as a protection as well as a help to her. They are connected in their inner and higher natures, and in *them* we see, feel and understand, and as in Aunt Sue's case, translate that connection into terms of everyday life."

Mentor fell silent, his glance resting on Mother, whose fingers were laced with those of her youngest. After a pause Spinster rose, saying, "Mentor, I feel your chair is calling you."

Upon the word, the family slowly drifted into the living room. There the welcoming chairs and the vesper glow seemed to have been holding friendly converse of their own, in the fashion of familiar inanimate things. The speaking silence held them all for a time.

"I think," mused Student so softly that it seemed in the congenial transparent dusk of the unlit room merely that the silence had become audible. "I think that our Theosophy is too much a religion with us. It isn't our life. It's an afterthought. We are so engrossed with what we are doing that our thoughts are just shadows of our actions. It ought to be the other way around. Seems to me I just revert to Theosophy at intervals, like—like spiritual mealtimes; just put on my theosophical dress now and then.

"I know I have used a double metaphor," she added hastily, as Doctor moved uneasily, "and I didn't know I was speaking aloud—hardly. But Aunt Sue thinks she knows about Uncle Fred's 'busy life over there.'"

Mentor covered her retreat, as usual.

"Well, Student, we are all of us guilty of worse than double metaphors in our thinking. Our outward speech is usually a good deal more consistent than our mental operations. How can we take a spiritual view of things when we persist in viewing spiritual and psychic action from the basis of our waking life? What Auntie Sue takes to be recitals of his busy life over there is in that way. They are not actual actions, in our sense, for he is in a subjective state and is not in contact with other beings except in a subjective way. That is, he is thinking of them in various ways and relations. Aunt Sue perceives the subjects of his thought and feeling, and in the brain this is colored by the waking ideas, and *appears* to her as she says. But the fact is there. Just now you were 'thinking out loud' without yourself being aware of the fact, as you say. The two things are not dissimilar in nature.

"What Aunt Sue feels and only partly interprets exactly, might be known and experienced more accurately and more fully by attentive Theosophists, where this soul bond exists among the living. For we who are living, live at one and the same time in the three worlds, and might, if we would, be fully conscious of them all. We have the power to build the bridge that overpasses space and time, and might realize that there is no separateness at all, and that communion of soul does not depend on bodily presence. Rather, the roar of the senses and the waking brain mind are what prevent full communion even when we are physically near to those we love."

Student asked, perhaps a little defensively, "For a family that has been Theosophist so long we don't seem to have made much 'progress,' do we, Mentor?"

Before Mentor could reply, Doctor burst out.

"That is just what I meant a little while ago. It seems as if we all ought to be together, no matter where we are. That is what I try so hard to realize—and the others too, I fancy; but we don't seem to succeed."

"Perhaps," said Mentor, "we try too hard; or rather, spend our efforts too spasmodically. Persistent effort is what counts practically. Realization comes from *dwelling* on the thing to be realized. It is a matter of growth, not striving. It is not a problem. It is a life. Our trouble is that we are not able to draw at will, or unmixed, upon our inner store. Perhaps unconsciously to ourselves we take the attitude that we are to gain knowledge that we have not or that does not exist. Yet we say that all knowledge exists and that it is part and parcel of our inner, divine nature. If, instead of seeking it as an addition to the knowledge which our brain registers, we were to seek to change the character of our brain registration, we might have a better success from our efforts. If we are ever to come in contact with the knowledge which was ours in former births, as the *Gita* puts it, we have to make Theosophy a living power in our lives. It is because of the discordant and opposed nature of our daily thinking that we are shut out from our own

higher nature. If our real existence is in thought, then the character of our mental action either opens or keeps the doors closed."

"Oh," said Mother. "That is what is implied in Mr. Judge's saying, 'if you think so.' If our thinking were theosophical in fact we would be all the time guiding our thoughts from the basis of continuing existence. If we did that, Theosophy would 'come natural' to us. I can see how our unnoticed preconceptions and pre-occupations hide from us much of the meanings even in the clearest statements of the teachers."

"You aren't the only guilty party, Mother." Doctor once more, who is always ready to confess his sins when he has company.

"That is just it. Theosophy will never 'come natural' to us as long as we think of it as something else, as something injected from outside. Nor as long as our habitual thinking is from another basis altogether. Why, when Theosophy colors our every thought and feeling—no matter what about—not till then will what the books say become our experience. For then we will be thinking as they think, feeling as they feel who wrote for us, and working as they worked who worked for us. Yes, I think so."

Spinster smiled.

"Well, if you think so, Doctor, and we all think so, we can all be around the table and part of an inseparable company whose companionship is not subject to the whim of circumstance—a truly Theosophical company."

Mentor gave his goodnight glance around the circle and then went up to his room to work. Doctor ruminated a few minutes and then—

"How empty and vacant the room seems with good old Mentor absent."

"If you think so," said Student demurely.

FROM ISIS UNVEILED*

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noon-day sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

* Original Edition, Vol. I (Before The Veil), p. xviii.

EVOLUTION AND CREATION

THESE two words represent the two great poles of Western thought and belief concerning Nature and its origin. They are the answers we accept to the questions, What are we, and Whence have we come?

Christian theology is the basis of the idea of "creation." Whatever the variations among the theologians themselves or among the sects of Christendom, the fundamental idea is that in the beginning there was a void—nothing—and that out of this void Nature with its manifold variety has arisen. As there is nothing in nature itself which supports or lends any color to the idea that something can arise out of nothing, that an effect can come about without a cause, and as man is in fact unable to conceive of an effect without a cause, this fundamental idea cannot stand alone; it compels another assumption, just as one lie requires another to sustain it. The second fundamental idea of theology is that of a power which can do what there is no evidence or analogy in nature to justify assuming can be done: God, who can produce something out of nothing. This second fundamental assumption requires a third, in the same way that the first demands the second. How *could* God create something out of nothing? The answer is, By his fiat: in the beginning God *created* the heavens and the earth out of nothing, by His will—a miracle; that is, something without counterpart; an effect without material. God; His Will to act; nothing to act upon; nevertheless a resultant "heavens and the earth."

These three fundamental propositions of "revealed religion" necessarily deny in their acceptance the idea of immutable Law and as a corollary unvarying Justice. Nature has not come about under law but under the Will of God; Justice is not the reaping of what we sow, but what God Wills, and God may be placated or angered with a resultant mercy or vengeance.

These ideas are inherently unreasonable and opposed to experience and analogy. Their justification or explanation are nowhere to be found in Nature. They rest upon a dictum, and that dictum is the Holy Bible. Who accepts them does so in violation of experience and reason, the lessons drawn from experience. They can fill the mind in the same way that the stomach can be filled with clay, so that the sense of emptiness, of "void", is removed. They can be acted upon in the same way that any lie can be acted upon by one who accepts it for the truth. Who acts upon a false idea as to the facts of nature goes further and further astray. Who puts that which is in fact not food into his stomach grows daily weaker and more diseased. The theologian and the Christian sectarian believer are constantly under the compulsion of denying Nature or denying God because there is no reconciliation in reason or experience between the facts of the one and belief in the other.

Western Materialism, which is the opposite of Western Theology, is the basis of the idea of "evolution." There are many minor variations and modifications among scientists and their followers

concerning evolution, just as there are among theologians and sectarians regarding creation, but the fundamental idea is the same with all of them.

Materialism assumes the eternity of "Matter" exactly as theology assumes the eternity of "God." Neither can do without a self-existent and enduring Foundation from which, and in which, all Nature arises. Theology finds this foundation through faith in a Look of Revelation of God. Materialism finds this foundation through study of the Book of Nature, the facts of experience. The guide of theology is "faith." The guide of materialism is "reason." The materialist takes reason for his major premise and faith in its workings for his minor. The theologian takes faith for his major premise and reason for his minor one. What they both fail to perceive, or perceive the significance of, is that reason and faith are *powers in themselves*, and that according as these powers are employed by them, so does the Eternal Foundation appear. Since reason and faith are never in harmony in them, God and Nature are never in harmony to them, but appear always at war, with alternating victories and defeats, the triumph of the one involving the subjugation of the other.

Granted the eternity of matter science, like theology, having assumed an origin for Nature finds itself compelled to fill the second "void" and tell us what we are. Instead of creation we are an evolution, and we have become what we are under Law and not under the Will of God. But this "law" is like the "will of god"—it is something outside ourselves, something with which we have nothing to do in a causal or operative sense, but of which we only experience the effects. What to theology is a miracle is to materialism chance, accident, "a fortuitous concurrence of atoms." For just as theology requires Souls to account for differentiation, so materialism requires Atoms. From God comes the stream of souls; from Matter comes the stream of Atoms. In the materialistic idea of law there is no more Justice than in the theological idea of the Will of God; instead of mercy and vengeance there is good and bad "luck."

Materialism, like theology, recognizes both good and evil with which man has some sort of a causal relation. Both see that there are some results which accrue to each being from his own actions. "Miracle" and "chance" exist because of "god" and "law," but within the assumed circle of their reign men and other beings may and do act as "god" and "law" on their own account; that is, act according to their own will; sow and reap what they sow, but subject at any moment to the over-ruling power of the Will of God or Blind Law as the case may be. So there is an interminable wrestling by each individual exponent or follower of the two systems with the problem of "predestination and free-will" or "fate and choice."

One calls these inscrutable contradictions a "mystery" and the other calls them the "missing links" of evolution. Faith does not satisfy reason nor reason faith, and neither frees the man who employs them from the contradictions in himself and in nature.

It is not difficult for the theosophical student to see that the fundamental ideas of both theology and materialism relate to the same things, nor that these ideas are actually the same, the differences being those of names and forms and not of substance. Both sets of ideas are man's attempt to solve the "riddle of life", to understand the relation of the Present and the Past and Future, of Time with Eternity, of Cause with Effect, of the Permanent with the Mortal, of the Change-full with the changeless. The theologian names his attempt God, His Will and Creation; the materialist names his attempt Matter, Law and Evolution. One depends upon Revelation and the other on Speculative Hypotheses, and, since Nature depends upon neither but continually upsets the faith of the one and the reason of the other with her inexplicable moods and tenses, both the materialist and the theologian are as continually falling into fresh "voids" which ought not to exist but which nevertheless do.

The Theosophist knows that the Three Great Truths* do in fact account for everything that is, for their origin, for the process by which they have become what they now are, and for the future becoming. In the light of these great truths he sees that the ideas of the religionists and the students of nature are but partial perceptions of the fundamental facts of all Life, of all Action and of all Being. He therefore sees, not contradictions, but partial perceptions in such words as creation and evolution, miracle and chance, "God" and "Law." He knows that Nature and himself exist by virtue of an Absolute Unity and a Relative Perception of that Unity, and that there is no separateness at all between subject, object and action; between God and Nature; between God and Himself; between Himself and all other Selves.

Theosophy is literally the reconciliation between man and nature, between theology and materialism, between faith and reason. This is so because it leaves out no department of nature, visible or invisible, and is therefore a statement of law and of fact, a knowledge of all the constituents of Nature and of Man, making of it at once a religious science and a scientific religion. It is not a formula resting upon claims of divine revelation, nor a theory invented by man. Its fundamental principles are self-evident, matters of direct perception by each individual. Its applications are all-inclusive and self-proving. It does not require to be explained. It is explanatory of all things and is therefore complete in itself and sees no unsolvable mystery anywhere.

Theosophy proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy is both religion and science, for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions, *i. e.*, theosophical religion and science that the theosophical student has to become the voluntary *scavenger* of both orthodox religion and modern science; as also the relentless

* The Three Fundamental Propositions of the Secret Doctrine.

Nemesis of those who have degraded the two noble truths for their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the one and the defeat of the other. The Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each one of them pursues the truth and *nothing but the truth*, then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious*. Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both religious philosophy and the science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.*, point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, the one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion.

Thus, if Theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, Theosophy will prove itself the saviour of mankind.

"Creation" and "Evolution" will then appear, not as shibboleths or fetishes, but the corrupted and erroneous perceptions of Karma, the Law of all Life, and Reincarnation, its process of Becoming.

ON THE LOOKOUT

The *Lookout* always considers with interest anything said by Professor Frederick Soddy, not because of his scientific attainments, though these are great, nor yet because of his power of correct reasoning from the facts premised, but because of a certain catholicity of courage which does not shrink from conclusions, however disastrous to scientific prepossessions. Writing recently in London *Nature* Professor Soddy draws distinctly iconoclastic conclusions on some scientific dogmas ordinarily revered as axioms. Going from the atom, once thought to be "irresolvable," but now known to be a complex structure, to the chemical "elements," Professor Soddy reasons from his studies of radio-active changes that the elements are by no means "unchanging." He denies their right to be considered homogeneous substances. The old criteria are considered and experimental facts adduced showing the upsetting of the "definitions" of the various elements. Students of the *Secret Doctrine* are familiar with the Occult theories of the seven great planes or states of substance, each with its seven correspondential subdivisions, but few of these students take the trouble to follow the researches of modern chemists. We wish they did, for they might see the slow but steady approach of science toward the occult divisions. Whether it is called atom or ion, or protyle or element, the fact is that science is not yet near the border-line of "irresolvable matter." The homogeneous matter of this earth, "indiscrete substance" when looked at from below upwards, is itself but one of seven basic elements or states of *Akasa*—true primordial matter or Spirit-Substance. The states above basic "earth"—and even the higher subdivisions of it—can only appear from our point of view as "forces". Hence the "constant motion" of the ions, or particles, or atoms, among themselves. "Chemical elements" as we know them are in reality fourth state matter of one state only—this earth. Higher than our "elements" are still three subdivisions imperceptible to us as "matter," and the radio groups belong to them. "Spontaneous transmutation"—the phrase used by Professor Soddy—is only a present-day wording for what was sought by the alchemists of the middle ages. This transformation or transmutation of elements goes on all the time, unrecognized as yet by scientific students, though dreamed of by many. Not till they recognize that *Intelligence* is behind all forms and all formations will the secret of transformation of the elements be within reach of our modern alchemists.

Here and there, again, in the *Secret Doctrine*, are hints of stellar bodies invisible or only visible negatively or under certain "astrological" conditions, yet forming part of the solar and cosmic system and acting and interacting on the visible stars. These statements once excited and occasionally still excite the derision of the layman who pins his faith on modern astronomical investigations. It is hence interesting to read in the *Astrophysical Journal* that Professor E. E. Barnard, a very well known astronomer, believes in these "dark bodies." His article reasons from photographs taken of the nebulae and the "holes in the sky" thereby disclosed that two conclusions are deducible. One that "space" itself is faintly luminous; the other that there are bodies in space ordinarily invisible, but whose presence and movements would account for the dark blotches and markings of the nebulae. Perhaps, too, we add, such bodies will account for the "temporary stars" so called, and for the stars of variable luminosity. If, as is hinted in the occult teachings, the "nebulae" are stars and worlds in process of formation in all stages from "laya" state to cometary matter, the "law of opposites" must hold good—and the "dark patches" might very well represent ancient stellar bodies or systems in the later and last stages of dissolution. Modern chemistry and modern astronomy are blessed at the moment with a number of bold thinkers, whose original minds may perchance lead them to strike out with some entirely new theories. If this should occur and those theories be

along the lines laid down in the *Secret Doctrine*, we might very well see within a generation some bold astronomers studying the actions of minute particles through microscopes to verify stellar motions and observations. And *vice versa*, some of our chemists may go to observing the starry depths for light on "chemical action." For, as Occultism holds, "Every body in the solar system, great or small, follows in its processes the general laws of that system to which it belongs." When physicists, chemists, students of electrical action, astronomers, and biologists, recognize that *all* matter, organic or inorganic, and regardless of size or structure of bodies, is the phenomenal display of *intelligence*, and that all the so-called "laws" are psychological, and not physical,—then we shall have an unity of effort in modern research, based on uniform postulates, that will be truly productive of knowledge of Nature.

In February *Lookout* we had occasion to refer to Rev. Harry Emerson Fosdick's article, "The Trenches and the Church at Home" in the January *Atlantic Monthly*. It is something to get the facts faced fearlessly, however we may all err as to the remedy. Dr. Fosdick's article was an honest, bold and resolute facing of the facts of the selfish and the insincere attitude of modern Christianity towards the great problems of life and duty. His remedy, naturally, is an "about face" on the part of the churches; he desires the Churches to give evidence that they have "been stabbed wide awake." In commenting we said that the Churches have always been anachronistic, seeking to rule, never to lead; always opportunist, changeable, progressive, retardative, like politicians—mere "artful dodgers." Since Mr. Fosdick's article was published an immense amount of discussion has been going on. The layman, the man in the street, the returning soldier, the press and the pulpit, have each had an abundant say as to the symptoms, the disease and the cure. There is, *nota bene*, an almost universal admission of the facts alleged by Brother Fosdick: in itself no small sign of the changing mind of the race regarding things orthodox in religion. No one is as yet bold enough to advocate throwing all sectarianism into the discard; no one, of course, wise enough to avow that the very basis of Christianity—the claim to an unique revelation—is itself sectarian, bigoted and an inherent enemy to all perception of true religion and undefiled; but many, both cleric and laymen, admit that "something must be done." That "something" is still almost altogether concerned rather with the fundamental idea of "saving the churches" than saving mankind from irreligion, cant and selfishness. The various church periodicals of the different sects, however, either set up what the lawyers call a "plea in avoidance," or castigate Mr. Fosdick for his "treason" in thus exposing a condition which should be considered by the methods of "secret diplomacy" rather than by taking the world in audience while the religious "dirty linen" is being washed. A good deal of unconscious humor is betrayed by some writers. Thus Dr. Andrew Gillies in the *Christian Advocate* thinks the trouble with the average church-member is not so much the selfish trying to save his own soul as that he is not thinking about his own or any one else's soul any more. He says "it is far easier to raise a million for missions than it is to get a dozen strong men on their knees, crying 'God be merciful to me a sinner.'" And he fears greatly that the "churches shall become mere agents of social service" rather than evangelical institutions. It is not so very long ago that good Mr. John D. Rockefeller, Jr., endeavored to arouse the Christian world to the idea that the business of the church is to preach and *practice* the "Fatherhood of God and the Brotherhood of Man" as the essence of all religion and got himself scourged almost as savagely as the original speaker of the phrase. If the "church" has been an unfaithful steward for centuries—as is pretty largely admitted by Christians themselves—what hopes for its reformation? Why try to put "new wine in old bottles"—to quote from Him who was crucified before? The clergy will never change or reform the churches. But let some able laymen fight for the teachings of Karma, of reincarnation,

of the One Spirit in all men and in all things, and the corner-stone for a new religion of mankind will become a possibility.

A writer in London *Times* voices a strong censure of prevailing ideas in the treatment of diseases. He says much of the medical practice of the day is based upon theories derived from the dissecting table, and the dependence upon "the facts of death to explain the facts of life." Because upon a post-mortem, certain organs are found to be affected in one way and another it does not follow that the changes noted occurred prior to death. There is no necessary or sure connection between the symptoms noted in the living and the conditions of the organs after death. He speaks hopefully of the "new medicine" as the conception that disease is a long process, possibly a life-long process with the "fibrous" changes that the dissectionists make so much of, a mere resultant of the long course,—not a cause. He sees no other difference than one of location between "corns on toes, and corns on heart valves or in kidneys and liver." During the war innumerable cases arose with all the familiar symptoms and signs of a wide variety of diseases, but without the "fibrous changes"—and the majority of the cases, despite their symptoms of "incurability" were, none the less cured. The various diseases were found to show progressive symptoms, extending from one organ or organs to others; one disease developing others in sequence. Of course the *Times* correspondent sees the cause as due to "the invasion of germs." He does not see that the logic which is accurate in one direction can also be aimed in another. He does not raise the question why "germs" affect one man in one way, and another in another, nor why still others, under identical conditions, are entirely immune to the germs. Nevertheless, his logic is sound as far as it goes. He sees that alleviative treatment for "corns" to get rid of them as effects is proper, but that the cure is in getting boots to fit. And so with other diseases—alleviation for the prevalent disease, but an adjustment of the mode of life as the true cure. Strange that doctors and observers do not see most diseases are mere by-products and symptoms of a very few basic derangements, and these latter curable only by karmic readjustment, *i. e.*, the setting up of healthful as opposed to the unhealthful practices which produced the trouble. Such practices must go deeper than any merely physical change in the mode of life; they must begin with the moral and mental nature, which are interwoven and interblended at every point with the physical. The medical profession should not leave to the quack and the charlatan, nor the empiric, the psychology of disease, which is the true field of causation.

A paper by Dr. Geo. O. Squier, recently published by the American Institute of Electrical Engineers, is devoted to a consideration of the "ultimate constituent of all matter." It is curious how the scientific mind revolves in an orbit as fixed and as much a "vicious circle" as the very subjects it studies. The search for the "Absolute" is as old as mankind, and each generation of man sees the focal point of its vision as the "ultimate constituent" of all things. This is true religiously and philosophically as well as scientifically. Yet it ought readily to be grasped that the "ultimate" of anything depends upon the point of view, which again depends upon the intelligent instrumentation of the spectator, who is, himself, the real ultimate—never the object perceived. Once, in popular phrase, "earth, water, fire, and air" were esteemed the ultimates of matter. Then our moderns began to find out as they pushed their vision further that these (with the exception of "fire") were mere compounds, resolvable into "elements" which now number nearly a hundred. Then the elements were seen to be resolvable into molecules; finally, with the growth of intelligence, molecules were found to be composed of atoms, and the end was thought to have been reached; the word "atom" means uncut, that is, indivisible. Within the generation, however, the "indivisible atom" has been broken up, and lo, we have ions and electrons as the constituents of the atom. The fertile Greek

is once more pressed into graphic usance, for "ion" means a traveler. They are variously described as "particles of motion" and as "charges of electricity." At all events the modern student has reduced "matter" to a state of non-matter, and actually to "force," i. e., the "fire" state of the *Bhagavad-Gita* as well as of the Rosicrucians. So far, so good. It preludes a new scientific formulation, already beginning vaguely to be defined, that "force" is to matter as a cause to an effect, and another step on the ladder of experimental knowledge will be taken as knowledge itself. Dr. Squiers uses one portentous phrase: "The master physicists have built up for us an alluring conception of miniature solar systems of which all gross matter is composed." The conception of matter, or force, or matter and force, as the basis of the manifested universe is singularly illogical, as can be very tritely shown. It is the attempt to explain a three-dimensional universe in terms of two factors. What is the third? Occultism answers, *Mind*, the conscious intelligence or spirit behind all phenomena. The third factor is the student himself. What every branch and department of experimental science needs and must have as an all-inclusive hypothesis is nothing less than the "three fundamental propositions" of the *Secret Doctrine*. Then will science become truly scientific and religious and philosophical as well, and the "ultimate" road to a knowledge of nature's mysteries entered upon.

Havelock Ellis, a student of men and things with a great repute in England as a scientific philosopher, and who has written much on the great war and its lessons, has a curious article in London *Nation* on the way to end wars. To our mind it presents a vivid illustration of weighing the facts with the thumb of one's preconceptions in the scale. We quote:

"We may put aside the fantasies of those who once imagined that the supreme power of love . . . would one day swallow up war. . . . Love is the obverse . . . of which hatred is the reverse. . . . Abolish love and hate would disappear. Nor is there any more reliance to be placed on reason than on love. That reason is but a tool in the hands of the passions has since Spinoza been a truism. War is bound up with the passions, and can only be treated like the passions. Letourneau compared it to cannibalism . . . which has disappeared not through love or through reason . . . but through a process of sublimation . . . which among ourselves left only its final transformation in the most spiritual sacrament of the Christian Church."

This is good enough—or bad enough—to stand without comment. Mr. Ellis is good enough to give the causes of war as he sees them, to-wit, an "excessive birth rate" and "excessive industrialism." His consequent reasoning is as beautiful as his disregard for the contradictory facts. He concludes:

"We can see the line along which war must eventually disappear, even without any active human interference. Its two causes are already decaying. The excessive birth-rate is falling, and necessarily falls with every rise in culture. Excessive industrialism has likewise passed its climax; there is no more world left to fight for; and with the regularization of industrial and commercial activities, of the whole material side of life, the economic cause of war falls away, and the energy thus released is free for sublimation into other and possibly more exalted forms of human activity."

If Mr. Ellis's "sublimation" of activities as exemplified in his article, which sees love as a passion; hate as something to be abolished by abolishing love; reason as "but a tool in the hands of the passions;" and the cause of war in the birth-rate and the "industrialism" which abets it—if this is his "possibly more exalted form of human activity," then for any sake let us have wars and more wars. We had not hitherto supposed it possible for an equivalent measure of distortion of fact and perversion of reason to over-

ride the mental processes of a madman. Perhaps a truer cause for war lies in just such psychology and philosophy as Mr. Ellis so ably displays.

Sympathizers with the aboriginal red man have long bewailed the stealing by the white man of his hunting grounds, in exchange for the white man's rum, diseases and immoralities. Few of these mildly altruistic persons have, however, done other than rejoice that many of the Indians have also accepted the white man's religion. It has seemed to them that this opportunity to save his soul has more than atoned for the destruction of our red brother's bodily welfare. It now appears as possible that out of the primitive mind may come a religious regeneration for the dominating Christian. Listen to these words of Chief Red Fox Skiuhushu of the Northern Blackfeet, taken from the *New-Church Messenger*:

"The edict of our modern life is that no man has a right to be free. We are all slaves to one another, from the millionaire to the day-laborer. It is, indeed, astonishing that man should deliberately perpetuate the slavery of his race by failing to recognize that he is born into earth-life for the purpose of spiritual development, not that he might conform to human schemes and invention of materialistic tendencies. This was Jesus's teaching. . . . Man has deliberately ignored the basic principle of nature's economy—the right to live. This civilization of exclusiveness, for which might have been substituted right and justice, which permits one man to live while his neighbor starves, makes entirely for material development, not spiritual development. . . . Our true development does not come by way of the present so-called civilization. On the contrary our civilization is one of strife and antagonism and exclusiveness which benefits the few to the detriment of the human race; for when individuals deny one another the right to exist on earth, what can we expect of nations?"

He opposes this picture with his conception of true existence in the following:

"A country where the simple material necessities of life are within the reach of all and men may devote the greater part of their days to the development of their minds and bodies, making of them the sacred shrines and temples which the Supreme Being intended them to be, and not bodies of lust. This is no idle fancy, no commercial dream; it is the actual and normal earthly condition which nature intended man should inherit, through the process of his evolutionary development on earth."

Chief Red Fox is, we judge, a Swedenborgian by education, but there is more grasp of the real nature of man and his "evolutionary purpose" in the heart and mind of this Indian than in all the dogmas of all the sects, all the progress of modern science, and all our theories of government. For his are truly theosophical ideas, innate in a noble nature, and not the result of anything learned in the schools of the superior race.

In *School and Society* Professor Carl Holliday of the University of Montana writes of the signs of a revulsion of feeling against the endless specializations and laborious classifications of fact and phenomena which he considers to be a spell cast by Teutonic methods. He calls it all "specialized ignorance," and says that the average professor uses a technical lingo wholly beyond the public ken, but adds, "fortunately the affair is becoming so bad that not even the professors can understand one another." And he quotes a writer in *Science* recommending the abandonment of the publications of the *Proceedings*. Professor Holliday asks:

"Would it not be far better if our investigators in science or literature could come together and compare the larger, more all-embracing facts they have discovered and thus attempt to evolve some of the more general and important principles underlying all life or all literature. But too often these grubbers for minutiae are too busy collecting small data to spare time for such a helpful comparison and beneficial endeavor. . . .

What we need in our universities to-day is more men who are familiar with several correlated fields. . . . Above all, perhaps, the American university needs a professor of comparative knowledge or of things in general who can rescue the students from the bewildering coils of the frenzied specialists . . . and bring them where they can look about and consider things in their just relationships."

From *Current Opinion* we get a review of a curious study by Professor Harlow Shapley on telling evolutionary time by a study of star colors. The colors of the stars and the brilliancy and steadiness of their light may, it is speculated, be made a basis for calculating the life of any given planet and the various evolutionary stages of the different bodies making up the cosmos as known to us. Once more the roving scientific imagination approaches the outer confines of occultism. Even to imagine a relation between color and time, between light and "evolutionary progress," between spectral analysis and "growth," may one day lead to the consideration that the "characteristics of matter" are actually indices of states of consciousness and degrees of intelligence, the objective phases of an internal life.

The students and initiates of the Wisdom-Religion have been preaching for ages to the deaf ears of the multitude that "time" is meaningless apart from the consciousness which notes the succession of events; that "evolution" apart from the consideration of the life dwelling in all forms is but a shadow; that light, heat, electricity, and all other forms of "energy" are nothing if not the phenomenal display of consciousness in action, and, finally, that "matter" itself is equally a pure illusion when looked upon as an "independent reality." So speculations like those of Professor Shapley, inconsequential and leading nowhere in themselves, are none the less significant as the "phenomena of consciousness" in the scientifically minded, and therefore as indicative of coming events as the appearance of a comet, the revolution of the stellar universe, the colors he is studying. They are the first faint, dim crepuscular radiation of what are now but nebulous questionings, later on, we hope, to fall into the orbital motion of distinct study of the Secret Doctrine.

Quite in the same trend is the *Memorial of Sir William Ramsay, His Life and Work*, by Sir William A. Tilden. Sir William Ramsay, one of the best known of modern physicists, spent many years in his efforts to solve the mysteries of the "elements" as we call those chemical combinations which have hitherto resisted all attempts to break up their formations. He was convinced that "transmutation" is possible because convinced that our so-called elements are not so in fact. Radium and its possibilities and behavior, while not yet understood, none the less clearly indicate that the alchemists were right in theory, however they erred in practice or failed to achieve "results" in the modern acceptance of that word. Professor Crookes, as is well known, holds views along similar lines, and in fact many scientific students are convinced of the soundness of Ramsay's inferences. Yet they might all as well attempt to substitute chemical formula and fine and delicate instruments for the brains they use, as to study matter and its phenomena without recognizing that the phenomena of matter are as much phenomena of consciousness as their own studies and speculations. They act on matter because they are conscious, not because they have bodies. They must come to see that matter acts on us, not because it is matter, but because it is conscious, and that even the "elements" are as susceptible to "change" as we ourselves in our own modes and processes. He who attempted to deal with a man or a plant as a "body" devoid of consciousness would find plenty of insoluble enigmas. Matter reacts to impressions as promptly as we do, and for the same reason: Intelligence. Once study matter as intelligent and the doors are open to real progress in the understanding of nature in all her infinite form and variety.



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

JUNE, 1919

No. 8

*"The scientific and self-compelling basis for right ethics
is found in these and in no other doctrines."*

—WM. Q. JUDGE.

CONTENTS

Of Occult Practices	225
From Isis Unveiled	228
Occult or Exact Science?	229
Socrates Teaches a Child	234
Questions and Answers	239
Erratum in "After Death States" IV	243
Queries and Answers	244
Secret Doctrine Teachings	247
Metempsychosis	248
On the Lookout	251

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 Metropolitan Building, Los Angeles, California.

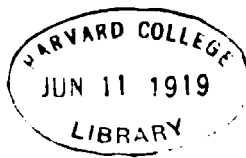


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

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.



ਅਮਰ

I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosquitos, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the beasts of prey and reptiles, desire and anger the obstructors, the way to which consists in worldly objects, and is to be crossed by one alone; and I have entered the great forest.—*Anugita*.

THEOSOPHY

Vol. VII

JUNE, 1919

No. 8

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.

OF OCCULT PRACTICES

IN the Far East there have been, from time immemorial, teachers, students and practitioners of secret arts and sciences having to do with the inner nature of man and all things. "Fakir" and "Yogi" have become familiar words.

The Semitic and Arabic peoples have pursued similar cults. Witches, soothsayers and those with a "familiar spirit," as well as prophets, are of frequent mention in the Bible; and the Talmud, as well as the more modernly known Kabala, refer to occultism; while the Sufi sect and the "whirling dervishes" amongst Mohammedans have both their literature and their magical rites.

Egypt is full of remnant records of occultism, of which the "Book of the Dead" is the best known in the West. Greece and Rome had their Eleusinian and Bacchic celebrants, as well as their philosophers who treated of the "mysteries;" their sybils and divinations.

Side by side with the practices of the Roman Catholic Church, which are based on the lore of old magic, there is historical record of seers, saints, rosicrucianism, "fire philosophers," diabolism and mysticism, through the centuries of the "Christian era" down to the present day.

The fairy stories, myths, folk-lore and traditions of all peoples, savage as well as civilized, deal with magicians good and bad, with invisible entities, with strange and portentous powers and events.

In modern European and American history we have the outbreaks of "witchcraft," the exercise of baneful powers alongside of such characters as Anton Mesmer, Count de Saint-Germain and Cagliostro. We have Cotton Mather, Swedenborg, Martin Luther,

Roger Bacon, Robert Fludd and Paracelsus, treating of debased as well as of beneficent forces and beings, of worlds invisible as well as visible. The list might be prolonged indefinitely.

Within the period of men and women still living we have witnessed the rise and spread of the cult of modern spiritualism, of new thought, of Christian Science, of psychical research. All these have to do with the study and practice of mysterious powers and functions in Nature and in man. They all relate to occult art and science in one form or another.

Bearing all this in mind, we can gather something of what is implied in the following quotation from *Isis Unveiled*, published in 1877, and written by H. P. Blavatsky :

"Magic, as a science, is the knowledge of the way by which the omniscience and omnipotence of the Spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

Arcane knowledge misapplied, is sorcery ; beneficently used, true magic or WISDOM.

Mediumship is the opposite of adeptship ; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

Races of men differ in spiritual gifts as in color, stature, or any other external quality ; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result."

There is here indicated the two great divisions of Nature: the Active and the Passive poles of everything. This applies just as much to occult powers and knowledge as to anything else. On the one hand there is Adeptship ; on the other, Mediumship, as defined above.

Each of these is likewise dual in its own nature : Adeptship may be White or Black, beneficent or maleficent ; Mediumship may be a blessing or a curse. Adeptship is acquired by self-control ; mediumship by self-surrender. Manifestly, then the words Adeptship and Mediumship refer and relate to the methods followed, no less than to the results achieved ; while Black and White, good and bad, adeptship or mediumship relate to the motives inspiring the efforts made by the aspirants as well as to the effects experienced.

A little study and examination, a little comparison, of the records available to anyone who is interested, will soon make clear to

him some very valuable lessons. One is that Adeptship, and the road to it, is and always has been secret. The most that can be said to be ascertainable is that there is good reason for believing that Adepts, both Black and White, have always existed and now exist, and that they have their schools and pupils. But the world knows them not, nor have their respective secrets ever been exposed or betrayed, nor has any inquisitive effort, however prolonged or ably conducted, ever in recorded history, been able to spy upon them or do more than suspect and speculate about MAGIC, or about Magicians.

Another lesson soon seen is that all that the world knows anything at all about is *Mediumship*. The prophets and seers of religious history, Christian and "Heathen," have all been mediums; just as much mediums as the most ordinary "sensitive" or "psychic" of the present day, or any of the "soothsayers," "witches," or "sybils" of earlier times. Some have been more perfect mediums than others, each has differed from others in the nature of his "control," or "obsession," or "familiar spirit," and consequently in the extent and variety of the "phenomena" he has been the passive agent of. And they have differed enormously in their moral nature, these "mediums," and so their "messages" and "miracles," their "visions" and "prophecies" have also greatly differed. Some have proved true, others false. Some have been wise, others foolish; some helpful, others harmful. All depends on the character of the medium and the nature of the mediumship. But mediumship it is, for no one of them could himself tell in advance whether any given effort at exercising his mediumship would succeed or fail; no one of them knew in advance what he was going to say or do; no one of them while saying or doing, knew what it was he was delivering, or could exercise any control over the forces working through him. Not one of them could exercise his "powers" *at will*, or refrain from exercising them when "the word of the Lord" came to him, or his "control" took "possession" of him.

These are the *basic* facts regarding both Adeptship and Mediumship.

The countless sects in the various religions, the degeneracy of those religions themselves, are all due to mediumship. This, that, and the other disciple or subsequent devotee, falling consciously or unconsciously into those practices conducive to mediumship, developed one or another of the "gifts" which appertain to mediumship, and, the necessary conditions having been set up, became the recipient of one or another of the many sorts of "personal psychological experiences" which to him were the very "Word of God" or some other high and holy Being, angel, saint or what not, accepted it as a "revelation," and forthwith acquired his own little ripple or current of followers in the larger stream of the general "faith."

A third lesson that becomes clear is, that all the great religions and philosophies themselves were, in their origin, the output of one

or another great Adept in true MAGIC, or Spiritual Wisdom; only the degeneration of the original teachings is due to mediumship. The evidence of this unity of origin of all the great world faiths, and the character of the Beings who founded them, is to be discerned in the fundamental Unity of their teachings regarding God, Nature and Man, and the right and true practices to be followed by those who would approach the temple of Divine Truth; and as well by the fact that all these great Adepts and Teachers were able to perform, and did perform, beneficent phenomena *at will*, and of such a recondite nature as regards their causation that the whole of those before whom they were performed could only regard them as a miracle or a fraud. All these great Adepts were uniformly regarded by their followers, at the time and later, as Divine Beings, and subsequently were deified and worshipped. The fact that many mediums have also been worshipped or looked upon as Adepts by the multitude, does not alter that other fact that the Founders were of another Order from any of those who afterwards spoke "in their names."

The evidence of mediumship is the passivity of the oracle; the evidence of the uncertain and unreliable character of *any* mediumship, is the contradictions and discrepancies in the utterance and actions of any given medium with other utterances and actions of the same medium, as well as similar contradictions and discrepancies of all mediums with each other. The evidence of Adeptship is the self-mastery of the oracle; the evidence of the certain and reliable character of any adeptship is the consistency and concordancy of utterances and actions, whether of any given Adept, or of all the great Adepts of all the great religions and philosophies.

There is much more that might be said upon the subject of Magic; of Adeptship and Mediumship, and doubtless from time to time we may profitably continue the discussion. But it is believed that ample has been said and indicated herein to give all sincere seekers and earnest students food for thought and subject for investigation on their own account.

FROM ISIS UNVEILED*

Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But, we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm."

* Original Edition, Vol. I, p. 153.

OCCULT OR EXACT SCIENCE?*

About ten years ago, when *Isis Unveiled* was being written, the most important point the work aimed at was the demonstration of the following: (a) the reality of the *Occult* in nature; (b) the thorough knowledge of, and familiarity with, all such occult domains amongst "certain men," and their mastery therein; (c) hardly an art or science known in our age, that the *Vedas* have not mentioned; and (d) that hundreds of things, especially mysteries of nature,—in *abscondito* as the alchemists called it,—were known to the Aryas of the *premahabarata* period, which are unknown to us, the modern sages of the XIXth century.

A new proof of it is now being given. It comes as a fresh corroboration, from some recent investigations in France by learned "*specialists*" (?) with regard to the confusion made by their *neurosis*ts and *psychomaniacs* between colour and sound, "*musical impressions*" and *colour-impressions*.

This special phenomenon was first approached in Austria in 1873 by Dr. Newbamer. After him it began to be seriously investigated in Germany by Blaver and Lehmann; in Italy by Vellardi, Bareggi and a few others, and it was finally and quite recently taken up by Dr. Pedronneau of France. The most interesting accounts of *colour-sound* phenomena may, however, be found in *La Nature*, (No. 626, 1885, pp. 406, *et seq*) in an article contributed by A. de Rochat who experimented with a certain gentleman whom he names Mr. "N. R."

The following is a short *resumé* of his experience.

N. R. is a man of about 57 years of age, an *advocate* by profession, now living in one of the country *faubourgs* of Paris, a passionate amateur of natural sciences which he has studied very seriously, fond of music, though no musician himself, a great traveller and as great a linguist. N. R. had never read anything about that peculiar phenomenon that makes certain people associate sound with colour, but was subject to it from his very boyhood. Sound of every description had always generated in him the impression of colours. Thus the articulation of the vowels produces in his brain the following results:—The letter *A*—appears to him dark red; *E*—white; *I*—black; *O*—yellow; *U*—blue. The double-vowelled letters; *Ai*—chestnut colour; *Ei*—greyish white; *Eu*—light blue; *Oi*—dirty-yellow; *Ou*—yellowish. The consonants are nearly all of a dark gray hue; while a vowel, or a double vowel forming with a consonant a syllable, colours that syllable with its own tint. Thus, *ba*, *ca*, *da* are all of red-grey colour; *bi*, *ci*, *di* ash coloured; *bo*, *co*, *do* yellow grey, and so on. *S* ending a word and pronounced in a hissing way, like the Spanish words *los compos*, imparts to the syllable that precedes it a metallic glittering. The colour of the word depends

*This article, together with the preceding installment which appeared in THEOSOPHY last month, was first printed by H. P. Blavatsky in *The Theosophist* for April, 1886.

thus on the colour of the letters that compose it, so that to N. R. human speech appears in the shape of many coloured, or variegated ribbon coming out of persons' mouths, the colours of which are determined by those of the vowels in the sentences, separated one from the other by the greyish stripes of the consonants.

The languages receive in their turn a common colouring from those letters that predominate in each. For instance, the German, which abounds in consonants, forms on the whole the impression of a dark grey moss; French appears grey, strongly mixed with white; the English seems nearly black; Spanish is very much coloured especially with yellow and carmine-red tints; Italian is yellow, merging into carmine and black, but with more delicate and harmonious tints than the Spanish.

A deep-toned voice impresses N. R. with a dark red colour which gradually passes into a chocolate hue; while a shrill, sonorous voice suggests the blue colour, and a voice between these two extremes changes these colours immediately into very light yellow.

The sounds of instruments have also their distinct and special colours: the piano and the flute suggest tints of blue; the violin—black; and the guitar—silver grey, etc.

The names of musical notes pronounced loudly, influence N. R. in the same manner as the words. The colours of a singing voice and playing depend upon the voice and its compass and altitude, and upon the instrument played on.

So it is with *figures* verbally pronounced; but when read mentally they reflect for him the colour of the ink they are written or printed with. The form, therefore, has nought to do with such colour phenomena. While these impressions do not generally take place outside of himself, but perform, so to say, on the platform of his brain, we find other sensitives offering far more curious phenomena than "N. R." does.

Besides Galton's interesting chapter upon this subject, in his "Inquiries into Human Faculty and its Development," we find in the *London Medical Record* a sensitive describing his impressions in this wise: "As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours." The piano produces the same: "coloured images begin to float over the keys." One of Dr. Pedronneau's subjects in Paris* has always colour impressions *outside* of himself. "Whenever I hear a chorus composed of several voices," he says, "I *feel* a great number of coloured points floating over the heads of the singers. I *feel* them, for my eye receives no definite impression; nevertheless, I am compelled to *look* at them, and while *examining* them I feel perplexed, for I cannot find those bright coloured spots where I *look* at them, or rather *feel* them."

Inversely, there are sensitives in whom the sight of colours evokes immediately that of sounds, and others again, in whom a triple

* *Annales d'Oculistique*, Nov. and Dec. 1882.—*Journal de Medicine de l'Ouest*, 4me. Trimestre, 1882.

phenomenon is produced by one special sense generating two other senses. A certain sensitive cannot hear a brass band without a taste "like copper in the mouth" during the performance, and seeing dark golden clouds.

Science investigates such manifestations, recognizes their reality, and—remains powerless to explain them. "*Neurosis* and *hysteria*" is the only answer obtained, and the "*canine* hallucinations" of the French academicians quoted in *Isis*, have remained valid to this day as an explanation, or a *universal solvent* of all such phenomena. But it is only natural after all, that science should be unable to account at any rate for this particular phenomenon of *light* and *sound*, since their theory of light itself has never been fully verified, nor made complete to the present day.

Let then our scientific opponents play for a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above. But, whatever physiologists may, or may not say, or do; whatever their scientific explanations, hypotheses and conclusions at present or in the future, modern phenomena, are fast *cycling* back for their true explanation, to the archaic *Vedas*, and other "Sacred Books of the East." For it is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his *Vedas*, can suspect what the real phenomenon means; simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even the 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomena, was in every probability the normal state of the antediluvian Humanity. These are no vain words, for here are two of the many proofs.

In consequence of the abundant data gleaned by linguistic research, philologists are beginning to raise their voices and are pointing to some very suggestive, though as yet unexplained facts. (1) All the words indicative of human representations and conceptions of *light* and *sound* are found to have their derivation from the same roots.* (2) *Mythology* shows, in her turn, the evident law—the

* *Introduction à la Mythologie de l'Odyssée.* "Voyvodsky."

uniformity of which precludes the possibility of chance—that led the ancient symbologists to represent all their *sun*-gods and *radiant* deities—such as the Dawn, the Sun, or Aurora, Phœbus, Apollo, etc.—connected in one way or the other with music and singing,—with *sound* in short,—associated with radiancy and colour.¹

If this is as yet but an inference, there exists a still better proof in the *Vēdas*, for there the conceptions of the words “sound” and “light,” “to hear” and “to see,” *are always associated*. In Hymn X, 71, verse 4, we read “One—though *looking*, *sees not the speech*, and the other *seeing*—does not *hear* it.” And again in verse 7th, in which a party of friends is represented as emulating each other in singing, they are characterized by the double epithet placed side by side: *Akshavanta* and *Karnavanta*, or “one furnished with eyes” and “one furnished with ears.” The latter is natural—the singer has a *good ear for music*, and the epithet is comprehensible in view of the musical emulation. But what sense can the *Akshavanta* have in this case, with his good sight, unless there is a connection and a meaning in it that are not explained, because probably the hymn refers to days when *sight* and *hearing* were synonymous terms? Moreover, a philologist, a rising Orientalist, tells² us that “the Sanskrit verbal root *ARC* is used to denote two meanings—(a) “to *sing*,” and (b) “to *shine*,” to radiate beams or rays. The substantives *rc* and *arka*, derived from the root *ARC* are used to signify (1) *song*, *hymn*, and (2) *brilliancy*, *ray*, *sun*. . . . In the conception of the ancients *a speech could be seen* . . . he explains. What does the Esoteric Doctrine,—that universal solvent indeed of all scientific difficulties and puzzles—say to this? It sends us to the chapter on the *Evolution of Races*, in which primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe.³ *Human speech*, as known to us, came into being in the Root-race that preceded ours—the *Fourth* or the “Atlantean”—at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight*—as a physical sense—while the four other senses (with the two additional—the 6th and 7th—of which science knows nothing as yet)—remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-races. Thus, if human “speech”—owing to that absence of the sense of hearing—was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the

¹ *Essay on the Bacchic Cults of the Indo-European Nations*.

² Professor Ovseniko Koulikovsky, the Author of the *Essay on “Bacchic Cults.”*

³ See *Esoteric Buddhism*—for the Rounds, World-periods, and Sub-races. The chapter referred to will appear in the *Secret Doctrine*, which will shortly be published.

help of only *sight* and *touch*. "Sound is *seen* before it is heard,"—says the Book of *Kiu-ti*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one SENSE, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses. . . .

But we are in the 5th race, and we have already passed the turning or *axial* point of our "sub-race cycle." Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our Race*) at the end of the 7th sub-race. In plainer and *fuller* language—*plainer* and *fuller* to some theosophists only, I am afraid—we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom—however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists,—“in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality;” Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i. e.*, “his (man’s) *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva*-man.” And, if so, then, according to that same law of correspondences—an immutable one in the system of cycles—we have to infer the following:—that the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by re-nascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason.

On the principle of that same law of correspondences,—as shall be shown and thoroughly explained in the forthcoming SECRET DOCTRINE—civilized humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva*-like than “ape-like”—as we now actually are, and that in the most distressing degree.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system—Science and her authority,—something has to be done to remedy such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th sub-race of the Parent race, and none of us shall live to see the 7th—when

things shall mend naturally,—that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than any one else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness—as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.

H. P. BLAVATSKY.

(*To be continued.*)

SOCRATES TEACHES A CHILD*

(*Continued*)

“Tell me,” I broke out, suddenly, “what is it that really happens when one dies?”

“I do not know,” he said. And this shocked me, for I had thought that of course he would know all about it. “But I do know this,” he went on, “that no harm can ever come to any soul that always does what is right.”

But I was sceptical now. “How can you know that,” I demanded, “when you do not know what happens?”

“Have you ever thought why it is,” he asked, “that some things are right and other things wrong?”

I had not, but I thought hard now. “It is right,” I said, “when we do what the gods want us to.”

“And if the gods should want us to do anything that is wrong, or if they should do anything wrong themselves—I do not say that they could—but would that make it right?”

“No!” I cried; for I thought bitterly of my mother, and how we had prayed for her in vain.

“Then right and wrong are something mightier than Jove himself.”

“Yes,” I answered. Again my spirit was humbled and now I knew why Alcibiades had spoken as he did. “Tell me about it, Socrates.”

*This dialogue is an extract from “Gorgo”, by Charles Kelsey Gaines, (Lothrop Publishing Company.) The book as a whole is one of the few notable and satisfactory reincarnation stories in print. The title given to the extract is ours.

"I will tell you, then, how it seems to me. To do right is to do what is truly wise. To do wrong is to make a mistake,—wilfully, perhaps, but that is because we think that we are truly wise when we are not. The gods alone are truly wise in everything, and that is why only the gods make no mistakes and never do wrong. If I say anything that you do not think is so, you must stop me."

"Don't stop," I said.

"Well, then, could any real harm come to a soul that is truly wise, and always does what is for the best and never makes mistakes—if that were possible? And it is possible, if we do not forget." He paused, but I did not speak. "And is not this the same as saying that nothing can ever harm the soul of one who does right and never does wrong, whatever may happen, now or hereafter? I do not think that we need to know just what it is that happens, little son of Hagnon."

"But there are such wicked men," I cried, "and if they catch you it isn't any use to be good."

"To be wicked," he said, "is the greatest of all mistakes. It is as if a general should think that all his friends were enemies, and all his enemies friends. A man who is wicked, like the Syrian, is sure to do terrible harm to himself; but he cannot harm any other, not even a child, like you, unless he is able to make him also wicked. And that he cannot do unless you help him; for it is not wrong to suffer what we cannot help, and no such thing ever really harms us. No, little one, the wicked cannot hurt the good."

"But they do hurt them," I insisted.

"Let us be sure that we understand each other," he said. "I do not speak altogether of what most people call harm and talk about as good and evil, not stopping to remember, but of what is really so. I know that the Syrian thought that he could harm us and meant to do it, and that you thought the same thing and feared him greatly; but you were both mistaken. In what way could he have hurt you?"

"He hurt my throat; and he might have killed me."

"If he had run a knife through your tunic, would that have hurt your body?"

"No, not if it was just the cloth that he cut."

"And even if he had cut the flesh and run a sharp knife right through the body, could he have hurt that part of you which is yourself, and does not die, and is only harmed by doing wrong? No, little one: it is very terrible to think about, but the worst that he could do, without your help, would be to tear or to pluck away its garment from the soul."

"And that is why you were not afraid when the black man lifted up his knife?"

"That is why," he answered.

We were passing now near the place where Alcibiades had rescued me. There was only the light of the stars, but I remembered the very stone against which I had leaned crying.

"Why did you not let them kill the Syrian?" I burst forth. "Oh, I wish they had killed him! And Alcibiades—he let him go, too!"

"Even Alcibiades does not always forget," he said. "Do you think it is doing right to kill people? Tell me just what you really think, son of Hagnon."

"He ought to be killed," I cried, hotly. "Oh, I wish they had trampled on him till he was spattered about like the grapes when they make them into wine!" And I gritted my teeth in sheer fury at the thought of him.

"It is true that he deserves punishment," said Socrates, so soberly that my pulses fell a little. "Do you think that he will not be punished? Is it not a frightful punishment, even now, to be just as he is, with that part of him that cannot die ruined and full of a dreadful poison? Yet if that does not seem to you to be enough, you need not fear lest that be all. Wrong always brings punishment—else it would not be wrong. That is the difference between things that are really wrong, and those things that many think are wrong which are not."

"He ought to be killed," I repeated; and the words still had a good relish.

"Men sometimes make blunders in their killings," he said: "and these, I fear, are very sad mistakes, especially for those who make them. From exile, if it is found to be unjust, a man may be recalled; but when the soul is driven out it cannot be called back. Are you sure, little boy, that you are so wise as to know always just who ought to be killed? and how he should be killed, and by whom, and when? I myself should fear to say."

"He ought to be killed," I said again, rolling the words on my tongue, but the flavour was not so good. And I went on: "You have killed men, haven't you—in battle, Socrates?"

"I obey the laws of my country. Yes, and I would have killed the Syrian to prevent him from killing you—or bearing you away, which would have been worse—but not otherwise. And if I should say to you, little one, as I said to him, that it is better to die than to kill another, would you too think it foolish, as he did? Would you be so much like him?"

The flavour was all gone now, but I still persisted: "He ought to be killed."

Then Socrates breathed so wearily that I thought he must be tired with carrying me so far; but he did not set me down.

"Little son of Hagnon," he said, "I see that we cannot agree in this; but you are only like all the rest." He continued, but I felt that it was no longer to me that he was speaking: "Many times and in many places have I said this thing with all the skill I knew—that it is never right to do wrong, not even to those who do wrong

to us—but they are all like this little child; no one of them ever understood. From words I know well that none will ever learn it; and even if one should proclaim this truth by deeds, and give up his own life before them to those who had wronged him, and should go to his death in perfect patience, seeking only to show them the way, still how few would understand! In all Athens, I think, not one,—not my dear, slow-minded Crito, who loves me better than himself, nor this keen-witted, perilous Alcibiades, who at least loves my words, nor any other of them all; and those who knew me best would be most eager to avenge me!" He sighed. "To this, no doubt, it will come at last; and perhaps, when the appointed time is reached, those hours of death will yet speak more truth to the souls of men than all these days and years of ceaseless questioning,—to the gods I commit it. And meanwhile, not without my joy, I follow the path that lies before my feet, and obey the mandate of the god, and heed the voice that ever warns and guides me through all the windings of the way up to the gate of death."

"Why do you talk like that, Socrates?" I breathed it in his ear in that meek whisper which is nearest silence; for I wanted to get close to him again.

"I have reason to fear," said he, "that those who, like Hagnon's son, are wise in this wisdom of killing, will some day decide that I too ought to be killed, and will thereupon issue instructions to the Eleven to do what is needful for putting to silence a troublesome tongue. And the Eleven will proceed in the usual manner."

"That would be dreadful, Socrates," I cried, almost sobbing. "You shall not say it—" and I laid my hand across his lips. "But you are not in earnest, Socrates; you are laughing. And you know what I meant. It is only people like the Syrian that ought to be killed." And in this I did not yield, not even to him, but kept saying it over and over in my heart, that the Syrian ought to be killed.

At length, as we passed through the darkness of the narrow lanes, with only a streak of black sky sprinkled with stars above us, I again opened my lips.

"The gods kill people," I said.

"Do you know that the gods kill people, little sophist? or do you just say it, not knowing at all?"

"I am not a sophist," I answered, thinking of the Syracusan. "But they sent the plague."

"Do you really know that they sent the plague? If you should thrust your hand among the red coals, would you say that the gods had burned you?" I was silent. "I think it would be more just," said he, "to say that Themistocles sent the plague, for if we had not had so many ships the plague would not have come to us; or Pericles, for if the city had not been so crowded with people by the war it would not have brought such desolation. But if the gods do kill, they at least make no mistakes."

"But they do make mistakes," I cried. "They let my mother die, when they ought to have saved her. And we all prayed so hard; and she was good."

"Some might say," he began—but stopped. "I, at least, will not say it,—for I do not think that it is true. I believe in my soul that your mother was all that you think her—as sweet and as beautiful, almost, as the goddesses who dwell in heaven, and far better than some that the poets sing of. And this question, why the gods permit these things, is the hardest that any ever asked me, or can ask."

"They are cruel." And I spoke with a sense of triumph even in my grief.

"They are wise. Can you not trust something to the gods? We cannot know all their wisdom; though afterwards—yet not always—we may see that what they did was best. You wished to sail to Thrace. Athena did not permit you. She was the wiser."

"That is different," I said.

He began again: "Did your mother, in her very love for you, never take anything from you that you wanted?"

"Yes: she took the spiced wine once from my very lips; and I was angry."

"And did she never refuse you anything when you begged her for it?"

"Yes: she would not let me go out through the door; and I begged her many times and cried. She was just like Athena, wasn't she?"

"But afterward you knew that she was good to you; and you would believe it now, even if you could not quite understand. And just so when the gods take from us what we very much want, and refuse what we pray for though we fall on our faces before them, we often weep bitterly and grow angry, and think that they are cruel and that we know better than they. And all the while they know best; and they are caring for you more tenderly, if that be possible, than your own mother. And but now they have delivered you out of the hands of the Syrian, which your own mother could hardly have done; for, after all, she could not be quite so wise and good, and not nearly so strong, as the immortal gods. Can you not trust them? for it is only thus that we can be truly wise when other wisdom fails us. Can you not trust them—even when you do not understand—just as you trusted her? O little one, it is hard; it is very hard, sometimes, and almost more than we can bear,—but can you not remember to trust them always?"

"I will try to, Socrates," I said, choking. And still, beneath it all, that same thought was droning in the bottom of my heart—the Syrian ought to be killed.

* * * * *

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER IX.

(Continued.)

Q. Then the after-death states would be the building-in of the experiences gained?

A. It should be understood that the after-death states of Kama-Loka and Devachan are *wholly personal* in their nature. The sloughing off of the purely terrestrial desires and passions is Kama-Loka; the assimilation and enjoyment of all that was best in the life last lived, is the Devachanic condition. Both states are Subjective, that is—the being in both states is occupied with *his own* thoughts, desires and feelings; is not aware of the presence of other beings, nor in contact with them. The world he lives in, is peopled by his own creations, which are as real to him as were the physical beings he moved among during his bodily existence. Having had his varied experience in the physical world, he leaves the body which served him as the means of contact with physical beings and lives in the desires, feelings and thoughts which his contact with the physical plane had engendered. At death—of which the being is not aware, being still his conscious *thinking self*—the thoughts prevailing are those that sprung from his relations with others in bodies and necessarily relate to his desires—this is Kama-Loka, the place or state of Desire. As his purely physical desires are not reinforced or stimulated by contact with other beings, they gradually die out, and his higher ideals and attributes remain as the basis for the Devachanic state, a state where no thought of sin, sorrow, suffering or death can enter, or even that such things exist. In both states he feels himself to be *the same person*, obtains his compensation for the sorrows of life in Devachan and assimilates in that state the best of his life last lived, adding the result to his inner egoic nature. Then a new birth based upon the unexpended causes generated during previous lives.

Q. What is meant by "unexpended causes"?

A. If—as is shown—we have lived many lives and have affected other incarnated beings in a way that requires adjustment by us, and the co-ordination of our lives heretofore has not been such as to bring us in contact so as to make that adjustment possible, these unexpended causes will have to be met as effects in some life and either adjusted, or strengthened as further causes. We may be meeting in this life the effects of causes set in motion many lives back as well as those of a more recent causation. As we think over the contacts with others in this present life, we will find some that were friendly for a time, and others that were inimical, but both of which are but memories now, our external connections with those persons having ceased. These friends or enemies of ours are still what we made them, and although the feelings then engendered have no present means of manifestation, nevertheless they remain as unexpended *causes* in our nature, and in the natures of those friends or enemies, the effects of which will be experienced when we meet again in this or future lives. The lapse of time does not change the power or nature of the cause. We should therefore make friends for the future as Jesus advised in saying, "Forgive your enemies; do good to them that despitefully use you and persecute you".

Q. *It would seem then that we are bound by an endless chain of cause and effect to earth-life?*

A. It would be, and is an "endless chain" if we persist in setting causes in motion that bind us to rebirth; but this we need not do, and would not, if we knew our real nature. It is to point the way to freedom from rebirth that Theosophy was given to us, to relieve us from the dire necessity which the operation of the Law of Karma in ourselves compels us to undergo. The Gita says "Freedom comes from a *renunciation of self-interest* in the fruits of our actions". Not that we should desire to escape, but that we should so think and act as to bring about the purposes of Soul. This we can do when we know and realize our real nature and act in accordance with It, for in It lies the source of all power, and with It the freedom of choice.

Q. *Then a Master who occupied a body for the benefit of Humanity would not pass through the Kama-Lokic and Devachanic states after the death of the body?*

No. He would *occupy* the body without being attached to it. He would be living a conscious existence in Spirit, while being "in all things like unto us" as far as appearances go. He would know how to balance Cause and Effect in all that He did, having no attachment to either and acting only for the good of all. Operating through a body with full knowledge, He would have no illusions and therefore no personal subjective states like Kama-Loka or Devachan, and on leaving the body, would exist in His own true nature as He had been existing all the time. As an ancient saying is: "He loves, and He understands", and He serves Humanity as best He can.

Q. In returning to birth does the Ego have to pass through the same experiences in Kama-Loka that he passed through after the death of the body?

A. He does not pass through the same experiences for they were those of that personal life, and in re-birth a new combination of the Ego's past lives, consisting of such unexpended causes as the particular period of re-birth permits, make up the new personality. The Ego, however, finds awaiting him those Kamic tendencies which he had not overcome; at the same time he will be strengthened by his Devachanic assimilation.

Q. An Ego who had exhausted his Devachanic experiences and required re-birth but found nothing that suited his requirements would be in a miserable state would he not?

A. We must remember the nature of the Ego. He is not any of his personalities; they make up *the field* of his earthly experiences. When the best effects of the life last lived are exhausted in Devachan and the sum of them added to all past experiences of the Ego, be they great or small, all personal illusions have vanished. He exists as Ego, and—to use a phrase—reviews the past and sees what must follow under Karma. Our conceptions of time have no effect upon the Ego; karmic conditions alone move him; when these are ready he sinks into re-birth in that race, period and family that will give him the requisite environment according to his individual karma.

Q. The lines at the top of page 74, that the divergencies from physical heredity are vastly greater than the transmitted traits, would indicate that physical heredity is not a law?

A. Physical heredity is a *process* by which the Law is fulfilled. There is necessarily a karmic connection between the ego entering birth and the parents and family into which he comes. The parents furnish the embodiment with those tendencies that best meet the incoming ego's requirements for that life. There are Three lines of evolution, the Spiritual, the Manasic or Intellectual, and the Physical, and these three are intermixed and interblended at every point.

Q. Please explain Spiritual Heredity?

A. According to the Secret Doctrine there are Seven great hierarchies of spiritual beings; every human being is a descent from one or another of those Seven great classes of being. This question however requires special study before any attempt at a comprehensible reply could be made; the Secret Doctrine will give all the information available.

Q. The earth is such a small planet in the vast assemblage of planets, would that not indicate that people incarnated here from other planets?

A. Not if we understand the workings of Karma. We are connected spiritually, intellectually, astrally and physically with the beings which constitute the evolutionary stream of this earth, and can no more separate ourselves from them than we can separate our

physical heart from our head and exist as physical beings. We are karmically indebted to all the kingdoms connected with the earth for every vehicle of consciousness that we possess; our minds also are colored and limited by the mind of the race to which we belong. The same is true of the humanities of other planets; they must reap where they have sown, they cannot reap where they have not sown. As we rise to Egoic consciousness, we will transcend all ideas of particular localities, and be sensible of varying conditions rather than places or planets.

Q. Well, after having reached all knowledge there would be no need of reincarnating?

A. Perhaps not in this race; perhaps not on this earth again; but all-knowledge is useless unless it is used; all-knowledge implies the knowledge gained by all beings, it does not contain that which has not been gained. Progress is continuous in possibility and in an infinite universe there is no stopping place; to cease to progress is to stagnate. The ancient saying is that we can always approach the light, but we can never touch the flame, for that flame is our Self—the Self of All.

Q. Can one tell whether a soul is progressing by any one incarnation?

A. One can realize for himself his own ignorance and quickly or slowly gain real knowledge. He may realize what past lives must have been from the nature and strength of the difficulties he encounters in the struggle. It is enough if he sees the real goal and ever struggles towards it, and it will be well for him if he thinks not at all of his own progress but of what he can do to help others progress. "To live to benefit mankind is the first step."

Q. In the chapter it says that people are incarnated together who have been together in other incarnations. Would that necessarily be continuous?

A. We must remember that what we call "people" are Souls that we have met in bodies before, and in bodies have karmically connected ourselves with them for good or for evil. The bodily connection is brought about by the mutual karmic connection and from wise or foolish choice. The continuity of such relations depends upon our desires, but we cannot control the desires of those who do not want what we do. As long as we hold to "likes and dislikes" as our basis, we will meet with those who occasioned them, while the latter in their turn may have changed from "like" to "dislike" or the reverse. We can "come out from among them" by not permitting *our* likes or dislikes to govern us, while being friendly and helpful to all. "The wise man seeks that which is homogeneous with his own nature."

Q. Since we are in our present form as Humanity for eighteen million years, it would seem that if there were no wars there would be no room for all of us?

A. Let us take another view of the question; if the earth has lasted for eighteen millions of years and there is no record of its

being overcrowded at any time, why should we fear any such condition? It has been stated that while the number of reincarnating egos connected with the earth is very great, the number is limited in fact, there having been no increase of egos since the middle point of the seven rounds. Further, as those egos had no small part in the formation of the earth, there can be no doubt that it will accommodate in their proper periods all egos connected with it. The Law of Compensation or Karma adjusts all things to the need of the beings in manifestation. And while we are considering the question let us not forget that our earth is in reality composed of six degrees of substance besides that which we perceive through our physical senses—the lowest of all.

Q. It is said that by living according to the dictates of the Soul, the brain may be made porous. Can that be explained?

A. It has been often stated that the body and brain are formed from the food, the brain being more plastic than any other organ of the body. Naturally the characteristics of our brain will be in accordance with our modes of thought and feeling. If our ways of thinking are purely personal, selfish and physical, the brain will only respond to such impressions; but by thinking on high ideals and acting in accordance with them, the brain will gradually become impressionable by them. When the change has been brought about, the brain will record all that goes on during sleep of the body, and we will be in touch with all our past existences and our whole inner nature. The "high ideals" spoken of are not the so-called high ideals of mankind which are based upon physical existence, but those which the Secret Doctrine shows to be concerned with the real Spiritual nature, its laws, and the real meaning of Evolution on all planes.

ERRATUM IN "AFTER DEATH STATES" IV

In the above named article, appearing in April THEOSOPHY, the last sentence on page 176 was printed: For though we call the less fine stages of substance by the name "matter", it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

The last part of this sentence, beginning with the phrase, "and the Soul", etc., was intended to read as follows: and the Soul, being of its own nature, and not itself a life made of smaller ones, though using these as its field of experience, is under the brotherly necessity of waiting in the bonds of "matter" long enough to give the latter the right impetus along the path of perfection.

QUERIES AND ANSWERS*

DREAMLAND. By C. D. S.

IN the year 1887 I became acquainted through correspondence with a Dr. G——, of H—— C——, a physician, and clairvoyant.

Our acquaintance soon ripened into more than friendship, we became brothers in heart and spirit, the affinity which existed between us was intense, we felt a longing desire to see each other. I invited the Dr. to visit me at Weston-super-Mare, which invitation he accepted, continuing our almost daily correspondence in the meanwhile. On the 4th August, 1887, my thoughts were so intense all day about Dr. G——, that on retiring to rest about 10:30 p.m., I soon fell asleep while thinking of him. Willing to myself a determination, if possible, to obtain a description of his person, my will power succeeded, for on the following morning I was enabled to write to Dr. G—— as follows: "Dear Frater G——,—Last evening while asleep, I had a vision, and saw you most distinctly (spiritually); you appeared to me to be a person about 5ft. 6in. in height, 11 stone in weight, long oval face with gray hair and beard, and sitting in your bedroom in a large armchair covered with black leather cloth; you had divested yourself of your coat and sat at a table, your arm resting thereon supporting your face, and apparently asleep from over-exertion. My spiritual form on floating into your room, became horizontal with your face, and I kissed your forehead; the touch instantly broke the spiritual affinity, and I awoke from sleep. Can you describe the cause of this most extraordinary vision?" On the 10th August, 1887, the Dr. wrote me as follows: "Dear Friend,—Yours to hand, the description of my person is very accurate. I am 5ft. 6½in. high, 10½ stone weight, long oval face, going gray rapidly, this in the hair; while thinking deeply I sit as you say; I have no doubt you saw me, I felt languid next day, so I must have been away from my body; I have undertaken the cure of a gentleman at Nunhead, London, of Bright's disease and in diagnosing the condition of his kidneys my attitude would be such as you describe, I was looking at him from my bedroom, and sitting in a large cushioned easy chair at the time 11 p.m., I was also thinking of you, and fell into a profound sleep while doing so, etc., etc., etc.," I immediately wrote to Dr. G——, asking again for his explanation of this most extraordinary sympathetic vision. On the 15th August, 1887, I received his reply, wherein he said: "In answering your question, I must say that I forgot in my last letter to explain how you were brought here. H——s, my spiritual friend and adviser, saw there was great affinity between thee and me, he also saw your desire to get a glimpse of me, and as you did not possess the gift of clairvoyance (like

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

myself) he had no other alternative but to bring you here. The *modus operandi* is as follows: If *they* wish to bring you bodily, *they* deprive you of consciousness, *they* then de-materialise your physical body, and reduce it to gaseous atoms, *they* then leave intact the attachment between the soul and de-materialised atoms, the latter follow the soul in its flight to where it is wanted, and by a magnetic pass the physical body is again restored to its natural conditions. But if *they* merely bring the soul (in sleep it is free of the body save the umbilical cord) the umbilical cord must be attached to the body and becomes attenuated according to distance. If the spiritual cord uniting the physical and spiritual bodies gets severed, the soul cannot again return to its tenement, and physical death is the result. The last mode is the one practised upon you . . . *Au revoir; croyez tout à mon cœur.*

“Faithfully yours,

“E. G——.”

Letter from the Dreamer to W. W. Westcott.

Care Frater,

I do not think my seer-friend's theory of my vision the right one; let me give my adeptship's description of it. The vision might be active with the light of this world, but his explanation of my clairvoyant journey is *far* from the truth; there is no need for de-materialization whatever, even in the case of one not clairvoyant naturally. The Dr. says that I was abstracted from the physical body and by the attenuation of the umbilical cord (or what corresponds to it in the spiritual body) I was carried into his presence and *saw him*. Now if *I saw him* at all it was by the spiritual eye, and this being so, I should not see his material body, but would see his *spiritual body*, which I cannot think was in the arm-chair, but was occupied elsewhere, just as mine is now in talking to you and trying to explain these things, as if I saw you face to face regardless of *where I am* until the moment when my spirit *returns again*. Note *this*, the spiritual body does not correspond to the natural, which is born of connubium of fathers and mothers, but is in size and form and quality according to the degree of power attained by experience of wisdom and love in Heaven, and of truth and charity on Earth. I would therefore be unable to describe my *best* friend in the spirit-form unless simultaneously we were both in *the spirit*; but on coming back into the natural world I would instantly forget that form and remember his natural form. When I sleep I forget the forms of the world and see new forms, recognizing them as persons then in the flesh; but on waking I retain only the impression of having seen them, but do not remember them otherwise than in the natural or fleshly form; the reason is, that the spiritual life is the natural death, and the natural death the spiritual life; then the memory of one closes as that of the other opens. This is true as to *forms only*; principles remain the same, thus I may be a good man on earth, and the same principles would follow me, because they are motives or

affections from which *I live* and which *make me what I am*; my form here might be crippled or distorted, but it would not be otherwise than beautiful in the world of spirits, and in the celestial world more beautiful still and more powerful and greater in stature. I will now sum up in a few words. In my case (vision) I consider my spiritual eyes were partially opened, and that the brain became impressed *by thought* sufficiently to remember the form conveyed. I did not see; it was spiritual attendants who saw the Doctor's spirit and projected the image upon my brain *through my mind*, and upon waking I received a corresponding physical impression. The spirits do not see the material body as we see it, but *they* see the spiritual body and can only receive the material form by reading it off the *memory* of the man; but then it is only an *imagination* or *thought* with them, and not a reality as with us; the spiritual body is the one *they* see and feel and act upon.

I trust my remarks in attempting to reason the matter will let you consider the subject yourself, then I would feel greatly obliged by your candid opinion as to which theory may seem to you the most reasonable, viz: the Doctor's or mine.

Your frater in the Spirit of Truth,

Chabrath-zereh-aur-boker.

25/6/90.

ED. NOTE.—According to Theosophical teachings, though the theory of the "dreamer" is far more philosophical than that of the "Seer"—yet, the latter is, also, philosophically incorrect. It seems rather disrespectful to contradict "a spiritual friend and adviser" of whatever description, but if the said personage insists upon his extraordinary *modus operandi*—then we are compelled to reiterate our old and never varying charge, namely that "Spirits" knowing rarely, if ever, what they are talking about, wool-gather most of the time. And little wonder if the "Dreamer" (passionate affinity notwithstanding) refuses point blank to accept his "affinity's" fantastic explanation. Let us analyze the latter: Spirits first deprive one of one's consciousness, then *they* dematerialize one's physical body (?!); after which they reduce it "to gaseous atoms," leaving intact only the attachment (?) between the Soul and said atoms—like the *grin* between Alice and her Cheshire cat. But the atoms, we are told, follow the soul in its ærial flight, to be found ready at a magnetic pass (by whom?) to be once more *rematerialized*, &c., &c. This theory reminds one of the old Spiritualistic claim that a medium's body *may be disintegrated* by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and *re-built* and dropped on a table of a dark *séance* room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and

minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul," *but only with the astral body* (the "Double") whenever the latter is projected outside the body.

The explanation of the "Dreamer" is far more near to the teachings of Occultism, although the statement that it was not *himself* who saw but that the image upon his brain and *through his mind* was projected by "spiritual attendants" seems a new phrase which sounds very vague and unsatisfactory. The image of his friend, the Seer, was of course projected upon his brain and *through his mind*; but as the latter was his *lower* physical mind (*Kama-manas*) so the "projector" was his higher, or Spiritual mind (*Manas* proper). There is no need, indeed, of any "Spiritual attendant," man having always in him his own attendant, the reincarnating Higher *Ego*. Notwithstanding the pitying fling at him by his friend, the "Seer," who denies him any clairvoyance, the "Dreamer" must undeniably be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, *willing* to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his *human* mind (the lower *Manas*) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep, upon awakening? "Kshetragna" (our Higher Ego), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our *Kshetra* (the mortal body). The case of the "Dreamer" was one of such special cases. He saw *through* and *with* the spiritual, all-seeing eye of his divine Ego. Impressing the sight upon its human sleeping, and therefore plastic and passive mind and memory, the latter remembered what the Ego had seen upon awakening. This is quite natural and no *miracle* is involved.

SECRET DOCTRINE TEACHINGS*

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter.

* From the Original Edition, Vol. I, p. 49; see Vol. I, pp. 79-80, Third Edition.

METEMPSYCHOSIS

THE meaning behind this ancient and honorable word has, like many another, been pulled down and degraded by popular misconception till it represents anything but what it was originally intended to convey. Recognizing this, H. P. Blavatsky, in the section of *Isis Unveiled* entitled "Before the Veil" says:

"To avoid confusion that might easily arise by the frequent employment of certain terms in a sense different from that familiar to the reader, a few explanations will be timely. We desire to leave no pretext either for misunderstanding or misrepresentation. Magic may have one signification to one class of readers and another to another class. We shall give it the meaning it has in the minds of its Oriental students and practitioners. And so with the words *Hermetic Science*, *Occultism*, *Hierophant*, *Adept*, *Sorcerer*, etc.; there has been little agreement of late as to their meaning. Though the distinctions between the terms are very often insignificant—merely ethnic—still, it may be useful to the general reader to know just what that is. We give a few alphabetically." (i, xxii)

Among the words thus given is *metempsychosis*, which she defines as follows:

"The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be rebirths in animal bodies. *A term generally misunderstood by every class of European and American society, including many scientists.* The kabalistic axiom, 'A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god,' receives an explanation in Manu's *Manava-Dharma-Sastra*, and other Brahmanical books." (i, xxxvi-xxxvii)

On pages 8 and 9 of chapter I of the first volume of *Isis*, she makes some highly significant statements. Thus:

"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. Should we not first regard the subject from the stand-point of the ancients before venturing to disparage its teachers.

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."

All through the two volumes of *Isis* she recurs again and again to this subject of metempsychosis and is constantly giving out hints as to its basis, real meaning, implications and applications. The celebrated passages on pages 346-351 of volume I which later led Mr. C. C. Massey to accuse H. P. B. of supporting at different times different theories as to reincarnation, and which Col. H. S. Olcott refers to in support of his claim that at the time of the writing of *Isis* H. P. B. neither knew of nor believed in reincarnation—these and similar passages are easily understood by one who knows the facts, (a) of the true teachings of metempsychosis; (b) of the collateral circumstances. Page 346 is clearly a misprint as shown on its face by the contradictions of the two paragraphs. Furthermore these typographical and other errors in *Isis* were pointed out by H. P. B. in an article by her in *The Path* for November, 1886, entitled "Theories About Reincarnation and Spirits."* And in her last article, "My Books,"† published in *Lucifer* for May, 1891, she shows that she herself was in no way responsible for these mistakes of proof-reading and typography—a fact subsequently admitted by Col. Olcott, who attended to everything except the writing of the manuscript. But he never admitted any mistakes of his own, though himself confessedly ignorant of the various subjects treated. Thus he says that not only did he himself know nothing of reincarnation at the time *Isis* was being written—1874-1877—but that neither H. P. B. nor the Master himself who visited him knew of the subject at that time! Yet he himself gives the lie to his own statements for he says (*Old Diary Leaves*, I, 237) that a Master taught him the *Law of Karma* almost from the beginning, and certainly prior to June 22, 1875, the date he gives to the letter from which he quotes. And how could any one teach the Law of Karma without at the same time teaching metempsychosis and reincarnation? How, in fact, could there be any Law of Karma at all without metempsychosis?

And the passage on page 351 at once puts the reader on guard as to its nature by saying, "We will now present a few fragments of this mysterious doctrine of reincarnation—as distinct from metempsychosis—which we have from an authority"—meaning, of course her Masters. She goes on, "Reincarnation, i. e., the appearance of the same individual, or rather of his *astral monad*, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant." This is the passage that excited Mr. C. C. Massey and many others besides himself and Col. Olcott, yet it is clear enough in all conscience. It refers to the only kind of reincarnation then believed in at all by any one in Europe and America—the kind of reincarnation taught by Allan Kardec and his school of spiritists. They taught that it was the same *personality* which reincarnates again and again, whereas the reincarnation of the same personality is an abnormality in

*Reprinted in THEOSOPHY, April, 1914.

†Reprinted in THEOSOPHY, June, 1914.

nature and occurs only under rare conditions. This is and always has been the occult doctrine, but as neither Mr. Massey nor Col. Olcott knew anything about the secret doctrine on this obscure subject they jumped to their own false conclusions and were of course sure that "poor old H. P. B. was mistaken," and as ignorant or more ignorant than themselves.

But to return from this necessary digression. It is certain that H. P. B. gave out much in *Isis* that has been overlooked or altogether misread by students, not only in regard to metempsychosis but also in connection with many other things. She knew that the time was not ripe to present too much to a public that would be more than enough astounded, more than enough incredulous—as the event proved. Nevertheless, *Isis* contains hints on many things that she never again repeated; hints given with a purpose just as exact as her purpose where she spoke clearly. For it is not hard to see that in a book circulated indiscriminately what was one man's meat might be another man's poison. She had not only to gain an audience for what she had to teach; she had to give lines of direction to those who might be attracted to the investigation of what is now generally called "practical occultism"—what to follow and what to avoid. And we may believe she had a more recondite purpose still—to arouse the intuitions of those who had studied and practiced Occultism long ago in other lives, but who had gone astray into false paths; those who in this life are struggling in the bonds of matter to reconquer their footing on the field of battle and regain the knowledge which was theirs in former births. Her hints are for them.

From this point of view—that of the "*progress of the soul* from one stage of existence to another"—a *reminiscence* of the missing links of their evolution would be the spark that was needed for those "who were ready." It is an illustration of that "power of the Word" to which *Isis* contains so many allusions. Take a single sentence from those quoted: "The application of the doctrine of metempsychosis to the indestructibility of matter and the immortality of spirit." Here is something for the inner man to dwell on. It is indeed a "sublime conception" if dwelt upon. "Sublime" means lofty, elevated, noble, *spiritual*. "Conception" means gestation physical, mental, moral or spiritual—the germinal point from which birth becomes possible. In this one sentence then, if brooded upon, is the beginning of *spiritual rebirth*—metempsychosis itself. For the individual soul to persist, immortal spirit must be clothed in indestructible matter. We are immortal spirit clothed in mortal garments—body, mind and moral nature composed of discordant elements. The lower elements are so because of the use to which we put them. But when the incarnate soul succeeds in merging his thought, will and feeling with the Divine Spirit "the mortal becomes immortal," the final *metempsychosis* is accomplished, the progress of the soul is achieved, and immortality a realized fact—*Isis* is *Unveiled*.

ON THE LOOKOUT

In the *Saturday Evening Post* of April 12, Alfred Noyes writes a powerful article on present day conditions and their import under the title "Civilization Imperiled." He goes to the root of the destructive agencies at work in these words:

"The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal in an interdependent harmony. . . . In the art and literature of the day we can see for ourselves all those destructive forces actually at work attacking all the higher standards on behalf of a leagued mediocrity, and carrying the world with them on a wave of loose sexual suggestion. . . . On the surface, in the English speaking countries, things are going on very much as usual; but under the surface there has been a change of tremendous and terrible import. The surface is only a very thin skin, and underneath there is a wild intellectual and moral chaos unprecedented in the history of the world, except perhaps in the moral chaos that preceded the fall of Rome."

We agree with Mr. Noyes in the facts he relates, and also in his conclusion that "we are living in such a decadent time that nothing but a re-establishment of a true sense of right and wrong can prevent our civilization from going to pieces." But when he presents an amalgamation of the churches as the only means, or even as proper and fitting agents to that end, we contend that he is desirous of committing the remedy into the hands of those who uphold the very dogmas, creeds and superstitions that have driven humanity into recklessness, despair and misery, and forced so very many into the ranks of agnosticism and materialism. For twenty centuries the Christian churches have endeavored to enslave the minds of men with creeds and dogmas, and their history is full of accounts of oppression, torture and death inflicted on those who dared to differ from or oppose their edicts. The same creeds and dogmas are held by the churches today, and were it not for the freedom of thought forced from them by the people at large, there is no reason to doubt that the same intolerance would be shown today. Less than one-third of the people of the United States are today even nominal members of the 170-odd Christian sects, and the proportion grows smaller with each passing year. Why is this? It can only be the "depravity" of the race, or that the churches have given them stones in place of bread. In either case the churches have failed — abjectly and miserably — of their supposed mission.

Creeds — that is, "beliefs" — are not what mankind needs; it needs Knowledge — *self-evident* truths; and nothing else will either serve it or save it. For, granted the efficacy of "belief" in any case or of any kind, any contrary "belief" cannot be refused the same consideration. Herein lies the weak point of Christianity; its calls for "belief" have spread the idea that one's belief in any religion or philosophy is a good and sufficient reason for holding it and maintaining it, and condemning all other beliefs. Is it any wonder that hundreds of Christian sects have sprung up, with more to come? Is it any wonder that non-belief exists so widely as a protest against warring sects and beliefs? There is a writing acknowledged by Christians that "no man putteth new wine in old bottles, lest the bottles burst and the wine be lost." It is "new wine" that the people need. They know the "old bottles" and will have none of them, no matter how many there may be in one aggregation. The churches are blind leaders of the blind and by their very constitution are incapable of performing the miracle that Mr. Noyes hopes for. The ethics and moralities found in both the old and the new testaments are not peculiar to those books, but are to be found in the

sacred writings of all peoples and all times. They are not dependent upon any belief whatever, nor any *form* of religion, "revealed" or otherwise. They are inherent in the spiritual nature of Man himself and are recognized and brought into action by each human being for himself to the extent that he recognizes that spiritual nature.

Mr. Noyes says that "The Law is our only pathway through chaos," but the word Law must be understood to be Universal Law, inerrant and invariable, and not the dictum of any imaginary being. It is expressed in the New Testament in the words "*whatsoever* a man soweth, *that* shall he also reap." The converse is equally true that *whatever* he is reaping, he must have sown. Universal Law is thus shown to rest in and proceed from the individual, there being no action unless there is a being to act or feel its effects. As a civilization we are now experiencing the exact effects of our wrong conceptions of Deity and of Law; of the nature and purpose of human existence. These wrong and destructive conceptions innumerable in their ramifications have been imposed upon the minds of men by the churches which pretend to hold and promulgate the last word, while at the same time admitting their ignorance of the mysteries that surround us on every hand. The part of wisdom of every real thinker; of men whose humanitarian disposition cannot be doubted; of men of close observation and high intelligence who have the means of reaching the public mind, is to cast aside all preconceptions and prejudices and seek for Truth wherever it may be found; to go beyond all forms of religion whose limitations are so apparent, and find what has always existed and awaited recognition—a Knowledge of the laws that govern all the constituents of nature and of man. And let such seekers after truth look for it, not at the hands of would-be exponents however publicly accepted, but at the Source itself, a source which is easily found by those who really seek. It is this that Humanity needs, and this alone that can save it. "THERE IS NO RELIGION HIGHER THAN TRUTH."

The Reverend Holden E. Sampson is the author of a number of books with quite ambitious titles such as "Progressive Creation", "Progressive Redemption", "The Message of the Sun", "The True Mystic", "Theosophia", "Scientific Mysticism", "The Scala", "The Bhagavad-Gita Interpreted", and no doubt others. One might readily assume that the author is possessed of more than ordinary understanding of the subjects whereof he treats, especially as he has announced himself as an "Initiate" of "fifty-seven degrees", a number which is not particularly occult, but one which will have a familiar sound to most readers. It should be hardly necessary to say that anyone who claims to be an "Initiate", by that very fact presents the evidence that he is neither an Initiate nor even a disciple. That he is commercializing his lucubrations on the strength of his claims is very patent; that however is his own affair, and we are interested only in giving to our readers a sample of his knowledge and understanding in a quotation from an article written by him and published in the magazine "Azoth" for April entitled "The Idea of Karma". Comment is unnecessary.

"The '*Purpose*' of every man's Karma is Pre-ordained and Pre-determined throughout the ages of Time . . . every person has been born in the Predestination of GOD. . . . The LAW OF KARMA has nothing whatever to do with the ordering of a person's circumstances, his conditions, nor his earthly environment; nor, in most cases of re-birth, has it a hand in the hereditary or parental conditions of re-birth. . . . The mass of men reincarnate from the Astral Plane. . . . The Demons have taken the Rulership of this world—Astral and Material—out of the hands of the LORDS OF KARMA. . . . The truth is that not one in tens of thousands is born with the remotest connection with, or relation to, the LAW OF KARMA."

In this "transition age" we may expect to be poured forth in the whirlpool every variety of personal psychological experiences. These range all the way from expositions of "cosmic consciousness" to the most bizarre examples of moral and mental degeneracy. All of them find followers who take them seriously and accept the "revelations" offered. We have Christian Mysticism, Christian Science, Rosicrucianism, saintship, seership, devil-worship, necromancy, whatnot—ghosts of the past which once more essay to "walk the earth." They are the scum which comes to the surface in the melting-pot of the times, and are, in one sense, the premonitory symptoms of "that faculty of perception which is growing in man" of which *Isis Unveiled* speaks. They are the inchoate and disordered manifestation and exercise of that "sixth sense" which in the Secret Doctrine was tentatively named *normal clairvoyance* when naturally developed by orderly evolution. There is periodically a resurgence of "clairvoyance" in the race, but as generally manifested it is at best a form of mediumship and at worst a variety of demonical possession. Its "revelations" vary according to the mental and moral nature of the medium. The recent *Life of Emmanuel Swedenborg* by George Trobridge will doubtless draw attention to the subject as well as to the nature and teachings of the great Swedish clairvoyant.

H. P. B. says of Swedenborg in *The Theosophical Glossary*:

"He was born on the 29th January, 1688, and was the son of Dr. Jasper Swedberg, bishop of Skara, in West Gothland; and died in London, in Great Bath Street, Clerkenwell, on March 29th, 1772. Of all mystics, Swedenborg has certainly influenced 'Theosophy' the most, yet he left a far more profound impress on official science. For while as an astronomer, mathematician, physiologist, naturalist, and philosopher he had no rival, in psychology and metaphysics he was certainly behind his time. When forty-six years of age he became a 'Theosophist', and a 'seer'; but, although his life had been at all times blameless and respectable, he was never a true philanthropist or an ascetic. His clairvoyant powers, however, were very remarkable; *but they did not go beyond this plane of matter*; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight. He left behind him numerous works, which are sadly misinterpreted by his followers."

In the *Secret Doctrine*, Madame Blavatsky shows in numerous places the basic defects, whether of seers like Swedenborg, or of other speculators on after-death states and the conditions of life in other worlds. Volume I, original edition, pp. 117-118, she shows that the *fundamental* theories, both in the hypothesis of men of science and the "revelations" of modern seers, were anticipated and taught ages ago, and that it is mere conceit to claim them either as modern "discoveries" or as "revealed truths". Volume II, pp. 700-702, she says, speaking of the "other world" or worlds:

"All the so-called scientific fictions and spiritistic *revelations* from moon, stars, and planets (are) merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system *nature and life are entirely different from ours*. Swedenborg was pre-eminent in inculcating such an erroneous belief.

"But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; *and in these states there must still be consciousness*. How, then, while these mysteries still remain unexplored, can we hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to state of consciousness other and quite different from any which man experiences here?"

And she shows Swedenborg dressing the inhabitants of Mercury, whom he meets in the spirit-world, in clothes such as were worn in Europe in his time; the inhabitants of "the first earth of the astral world" clothed as European peasants then were, and on the "fourth earth" women clad as are the shepherdesses in a *bal masqué!* And it is fairly generally known that Swedenborg's heavenly guides and angels instructed him that in the world of spirit as in the world of flesh sex persists, and the marriage relation continues.

There is, *essentially*, no difference between the basis, and therefore the basic defects, of the revelations of Swedenborg, those of Andrew Jackson Davis, of the saints of the Catholic Church, the religious visionaries and ecstasies of other faiths, and the numberless communications from the seance room. The same is true of the "sympneumatics" of Thomas Lake Harris and his disciple Laurence Oliphant, of Dr. Anna Bonus Kingsford, the "Book of Mormon", and the phenomenal communications of what is called psychical research. We can include in the same category the variegated "messages from the Masters" with which "theosophical" literature of the last twenty-five years has been disfigured or embellished, according to the point of view. When we say "essentially," we refer to the source and nature of the communications. They differ greatly in their moral character and range of imaginary descriptions. That depends, as stated, on the moral character and mental characteristics of the medium and the participants. But they all spring from mediumship: the passive surrender to and control by subjective influences—exactly the same phenomenal status as insanity, somnambulism, hypnotism, and dreams. Mediumship and its kindred are essentially an emergence of dream-state of consciousness into the domain of waking consciousness, and represent an inversion of the natural order of evolution. Normal human consciousness is the complete dominance of the waking over the dream state. The two states are distinct, though related, and normal dream state is distinctly inferior to waking consciousness. Ages ago dream state was called "a province of waking state." When the two states are intermixed and both perceived, but not perceived separately, the *Ego* is *absolutely devoid of the means of discrimination*, for he has no basis of comparison. When the mergence is complete, the experiences of waking are subordinated to the *realities* of dream state.

What needs to be grasped by the student is that *both* waking and dream states are relative states and that neither can be fully understood until viewed from a higher and inclusive state—*Spiritual Self-Consciousness*. This would be the state of true normal clairvoyance of which H. P. B. speaks. Ordinary humanity is dominated by the experiences of waking state which are taken to be real. Mediums and men going to sleep are dominated by the experiences of dream state, which are taken to be real. At the time of transition from the one state into the other, neither is aware of the crossing. Neither recognizes that it is the Consciousness alone which is *real*, and so has no means of determining the transit from state to state, of separating and comparing the experiences of one state from and with those of another. Only the initiated chela or adept knows anything whatever of higher states of consciousness than waking and dreaming; and Adeptship is the exact opposite of mediumship. There are as many varieties of experience possible in dream state as in waking; more, in point of fact, and more illusive, because of the nature of the matter and beings proper to that state. The human being who enters dream state while still conscious in waking state is shipwrecked and swamped because he has lost his basis of relativities. He is in an unnatural and abnormal, not a supernatural and supernormal condition. The normal human being judges the universe, visible and invisible, from the basis of waking consciousness and its experiences. The medium judges all things from the basis of the dream state. Both err grievously.

and it is this false attribution of reality and inclusiveness to the experiences of either state, that is the barrier to spiritual knowledge—true Self-consciousness. But of the two states, the human being immersed in dream state is the one whose case is hopeless while the condition endures, because he has for the time being identified his consciousness with a lower, not a higher state than human waking consciousness. He is as lost to true comparison, logic and reason as is an insane man, a babe, or an animal. The waking man does not understand dream state, and knows nothing whatever of "deep sleep" states of consciousness. How, then, can any one overcome by dream state know anything of waking or any higher state than that? The waking man does not understand death; how then can the same man dead understand either living or after-death states, when he is in no way aware of the transition from one state to the other?

Professor Durant Drake of Vassar College writes in the *Harvard Theological Review* on the great spiritual ferment now going on. Of all the writers we have read he, more than any, approaches the subject with something like a catholicity of thought, a reverent sympathy for the soul that cries for bread. He notes that the vast theological output of the centuries concerning the God of cut and dried dogmas, is simply shelved in the minds of thinking men. He asks, "The question has become, not, Can we believe in the cut and dried conception of medieval and modern orthodoxy? but rather, Is there *any* conception of God that we can accept?" He answers his own question by saying, "the God-idea has become fluid again—the God of the future is in the making." He credits Matthew Arnold, Emerson, James and others with having done much to bring about the present state of mind in the West. Professor Drake finds that there is much less atheism than a generation ago, but because no one need now be under the necessity to take refuge in atheism to escape orthodox christianity. "There are so many conceptions of God afloat," he says, "that any one at all widely read . . . can find one suited to his mental outlook and convictions." He sees everywhere, not so much denial of God as denial of the church ideas of God. Professor Drake "feels that the ejection of the 'orthodox' God leaves room for the preaching of the naturalistic God of contemporary thought." He would not be surprised to see such a conception "accepted by millions of spiritually famished men and women who have left forever the old dogmas." Professor Drake quotes many expressions of modern thinkers with evident sympathy. Some of them show an intuitional perception of Theosophical ideas. He quotes Emerson's "God! It's all God!" Carlyle accused of "pantheism" retorts—"Pantheism! Pantheism! What does it matter; it's religion." John Burroughs is made to say, "We must get rid of the great moral governor or head director. He is a fiction of our own brains. We must recognize only Nature, the All; call it God if we will, but divest it of all anthropological conceptions." President Eliot is added in the statement: "The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it." But Professor Drake sees anew the old "problem of evil." Without a personal God or a personal Devil how account for evil? Or what is the same thing, with an "infinite Spirit" how account for the diversity? These are familiar questions at every Theosophical meeting, and arise from imperfect perception of the "three fundamentals." The identity of man with the Supreme Spirit is vaguely grasped, but the miracle idea is still present; it is not seen that each being must of necessity pass through all experience to attain self-consciousness, and that Karma is inherent in all beings. Nevertheless, the whole tone of Professor Drake's article is not only sincere, it is undogmatic, reflective, searching, and must lead him and others who feel as he does, to something more than merely "wide-reading" in quest of something merely "suited to his (present) outlook and convictions." That is what is the matter with the dogmatist

and the bigot everywhere—he has *found* what suits his present ideas. What we all need to seek is some outlook that is horizonless and *frée*; some “covenant” big enough to take in and to explain all things, differences as well as likenesses. We commend Professor Drake to a reading of the *Ocean of Theosophy* and of the *Bhagavad-Gita*. For there he will surely find that reconciliation of the science of fact and religion that alone can satisfy both the heart and the head.

From a recognition that this is a Universe of Law, it is, surely, a short step to the fact that reincarnation is necessary in the working of that Law. H. P. B. spoke of Karma and reincarnation as the knowledge that alone will save us from the fate that awaits us as believers in the various mistaken hypotheses that are handed out to us in the name of science and religion. The following extracts from a recent *Outlook* Editorial, under the heading of “The Law of Liberty” speak, almost, the language of Theosophy:

“Probably the popular conception of law is, A command issued to an inferior by a superior who has power to enforce obedience by the infliction of penalty. . . . It is not an adequate definition for a free people. For it assumes that the authority of law depends on the power of the superior to compel obedience, and involves the notion that might makes right.

“Law is not imposed from without by any authority, human or divine. It is wrought by the creator in the very substance of the creation. Natural law is in the nature of material things and material forces; the moral law is in the nature of man and his relations to others.

“These laws are self-enforcing.”

* * * * *

“But the Bible is not a book of laws. It is a book of interpretations. The Ten Commandments do not make it wrong to kill, to steal, to commit adultery, to slander one’s neighbor. The authority for the Ten Commandments does not depend on the question who first wrote them, or when or where they were written. They were written in the conscience of mankind long before they were written on stone. If they truly interpret the conscience, they are authoritative; if they do not truly interpret the conscience, they are not authoritative. The authority is in the soul of man.

“All intellectually sane men recognize the fact that natural law is universal. All morally sane men recognize the fact that moral law is universal.

“Toward this universal law, whether natural or moral, three attitudes of mind are possible:

“We may disregard law and take the consequences.

“We may submit to law and avoid the perils of disregarding it.

“We may accept law and make it an instrument of power.

“Liberty is not freedom from law. It is not lawlessness. If it were it would be necessary to get outside the universe in order to gain liberty. For law pervades, controls, unifies, the universe.”

There is nothing separative in the nature of Theosophy. From his unassailable basis the Theosophist welcomes all who would work in the true service of humanity without distinctions. Guided by the light of the three Fundamental Propositions as laid down by H. P. B., he measures and understands what is wheat and what chaff, what is eternally true and what false and fleeting in public opinion. What there is of truth must live and what there is of false has a certain end, so there is cause for rejoicing at so much of truth as a recognition of Law even if there is, garbled with that, an erroneous perception in regard to Deity. If the desire to help humanity in its crying need is, as seems, the motive in the hearts of such writers as the above quoted, will not the Law bring them in the course of time into line with those principles which are the sub-stratum of logic and the epitome of knowledge?

Phil 29.4

JUL 3 1919
LIBRARY

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

JULY, 1919

No. 9

"There can be no one rule laid down for all human beings, inasmuch as the temperaments and desires are so different."
—WM. Q. JUDGE.

CONTENTS

Is Theosophy a Progressive System of Religion ?	257
Occult or Exact Science ?	260
From the Secret Doctrine	264
From the Book of Images	265
Secret Doctrine Teachings	269
Questions and Answers	270
The Manifestations of Intelligence	274
Answers to Correspondents	278
Secret Doctrine Extracts	279
Socrates Teaches a Young Man	280
On the Lookout	283

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.



ਅਮਰ

Hell was not created by anyone. The fire of the angry mind produces the fire of hell, and consumes its possessor. When a person does evil, he lights the fire of hell, and burns with his own fire.—*Mulamuli*.

Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or the Church, that is no reason why you should give way to anger.
—*Brahma-jala-sutta*.

THEOSOPHY

Vol. VII

JULY, 1919

No. 9

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.

IS THEOSOPHY A PROGRESSIVE SYSTEM OF RELIGION?

THIS question is raised in a communication made to the Editors of THEOSOPHY, signed "A Student". We care nothing for the identity of our correspondent, but we have respect for an honest expression of opinion, and are glad to make answer. Not that we desire to change "A Student's" opinion, but that she (or he) and others of like conceptions, may gain something of an insight into the causes and reasons for the methods pursued by this magazine.

We quote from the communication the following:

"Providing we remember that Theosophy is not a dogmatical presentment of the Wisdom-Religion—a system delivered for once to the Saints—but a progressive system of Religion".

There is some confusion in this statement, for if there is such a knowledge as the Wisdom-Religion, it is the result of the observation and experience of the Masters of Wisdom, and as such stands for itself; it can neither be enlarged nor improved upon by its students. Furthermore, what was named "Theosophy" by Mme. Blavatsky is that same Wisdom-Religion so far as the latter has been promulgated by the Teacher. In regard to the latter statement H. P. B. herself has written:

"The Secret Doctrine (or Wisdom-Religion) is not a series of vague theories or treatises, but is all that can be given out in this century. It will be centuries before much more is given."

A similar statement by Wm. Q. Judge is as follows:

"It (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."

In the face of such statements and similar ones made by Those who brought Theosophy to us, the assumption that it is a system of progressive religion can only proceed from ignorance of the facts and a false conception which can only lead to confusion on the part of any "student". Theosophy is not a religion, but Religion itself in the truest sense; even the use of the term "religion" without any qualification is misleading, for Theosophy is not "a belief" as religions are generally, but rather Religious Science, Scientific-Religion, and an all-inclusive Philosophy.

As to "a dogmatical presentment", Theosophy has never been put forth as a dogma, but as a relation of facts which have been gathered through observation and experience, which anyone can accept or reject without condemnation or praise. One might as well call the only exact science we use, viz., Mathematics, dogmatic or a dogma because it is presented as an assemblage of facts which the student can study, apply and prove for himself. Theosophy stands in exactly the same position: a presentation of Knowledge gained through æons of time; it is not to be confounded with the speculations of *any* of its students, who at best are subject to their personal prejudices, predilections and weaknesses. It should also be clearly understood that every theosophical writer or leader—except Those who brought Theosophy to the world—are students of more or less proficiency in the Science, and are therefore liable to misconceptions and erroneous applications, and that the only possibility of discerning such errors lies in *a comparison with the Science as originally presented*.

In the same communication we are taken to task in the following words, "you are doing no good by 'barking against the bad' as Emerson would say, about what is going on in the Theosophical world. I believe you over-emphasize the evil that is being done, while minimizing the good".

It is admitted that evil is being done. Can it be wrong to point out where and how such evil comes about? How else can any sincere student who desires only to warn against pitfalls, help his fellow-men?

As to the "good" in any presentation, it stands for itself, and is the only reason why error or evil has any possibility of acceptance; it is the mixture of Truth and Error that confuses and misleads the ignorant and the unwary; remove the error and its sequence evil, and the Truth stands out all the more clearly; there is no "minimizing the good" in such a course.

It is an unfortunate fact that there are more misconceptions and misapplications of Theosophy among its would-be students.

than there is of real understanding. Most of this is due to the self-acclaimed leaders of societies who are very prominent in the public eye, and who proclaim and issue their own ideas, interpretations, and speculations as 'Theosophy pure and simple'; one would expect from such exponents the false and misleading idea that "Theosophy is a progressive system of religion", for such a statement beclouds the facts, and serves to draw attention to their own lucubrations as "progressed" Theosophy, and to themselves as having progressed farther and as knowing more than the original Teachers.

No one would have a word to say if these exponents chose some other name under which to promulgate their ideas, but to present the latter as *Theosophy*,—*the Message delivered to the world by Masters*—is to our mind the greatest imaginable crime against humanity. Every presentation of Truth given to the world in the past has been vitiated in a similar way, being filtered through the minds of the original disciples to the disciples of the latter, and so on for generations, until but little was left of the spirit of the Message, and that little obscured by systems of materialistic concepts under the name of religion. Under the conditions of past periods, this could not be helped, because there existed no way by which the "written word" could be so duplicated as to place it within the reach of every human being who desired it. The present period, however, made it possible for every enquirer to obtain or study Masters' Message as it was written by one qualified to do so. This was done in order that there should be no need of intermediaries between those who would know and the knowledge itself. But, sad to say, many who drew their inspiration and ideas from the delivered Message, and had the great Karmic opportunity of presenting and promulgating that Message pure and undefiled to the world-at-large, turned the eyes of men to their own personalities as "successors" and "teachers" and have not only misled thousands of adherents, but have made the name of Theosophy stand for everything that is undesirable in the minds of humanity at large. H. P. B. and W. Q. J. knew well the probability and the danger of such a sequence, but They could only warn. H. P. B.'s last message to Theosophists in Convention assembled contained the following words: "Never is there greater danger than when vanity, ambition and a desire to lead, dresses itself up in the peacock feathers of altruism".

What is at the root of the schisms that have disrupted the Theosophical Society that H. P. B. left? Personalities every time.

What is the opposite and the corrective of Personality? Nothing less than Impersonality which seeks nothing for itself and everything for the Cause of Theosophy pure and simple. There is no worldly fame, glory or profit in such a course, yet it, and it alone, removes every obstacle that might intervene between the Message of Theosophy and those who desire to study and apply it on its own merits. For that reason, and that reason alone, is the magazine "THEOSOPHY" and "The United Lodge of Theosophists" conducted

anonymously. The mind of the race is still obsessed by the idea that it is important and essential to know *who the active agents are*, whereas the important thing is *the merit of the thing done*. The injunction by the Man of Nazareth, "Let not thy right hand know what thy left hand doeth" is as binding as any other injunction of His, but do Christian peoples follow it, or regard it as of any importance? Do theosophical exponents exhibit a regard for the above injunction, or for the more explicit one that they well know, "And the power that the disciple shall seek is that he shall appear as nothing in the eyes of men"? Let them answer. If they excuse themselves it will be on the ground that men will not listen unless the personality of the speaker is under intimate inspection; but have they tried it? Truth is not dependent upon the one who utters it, but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither de-based by the one nor enhanced by the other.

If Theosophists or Christians recognize that the world has gone mad on personalities, can it be made sane by glossing over that madness or pleading expediency? They know it cannot; but they are the creatures of their generation and have not the courage to do that which puts personality out of court in their own cases, and sets the example of a truer, less selfish line of effort. Yet if the change is to be brought about, someone must make the beginning; it is the first step that begins the count, and if the goal is a right and true one, the results can be left to time and Karma. We rest on that.

OCCULT OR EXACT SCIENCE?*

II.

IT has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1886.

Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place

their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays*; while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red* rays; therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature: they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—*who know the way to secure the tympanum from damage, and that of provoking certain correlations of ether*—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. "There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butlerof,¹ citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—"If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every "finite" being: each judging of the external, only by the modifications that are created in him (or it) by the same."

*The case of Kashmiri natives and especially girls who work on shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

¹ Scientific Letters, X.

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits of departed human beings*, "so as to *satisfy the requirements of exact science*, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *à priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

(To be continued.)

FROM THE SECRET DOCTRINE*

. "THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS."

* From the Original Edition, Vol. II, p. 446; see Vol. II, p. 466 Third Edition.

FROM THE BOOK OF IMAGES

WHEN the sun was ready for the northward journey and the moon was new the allotments were made to the sudras. The village hotri, having tested the favorable conjunctions of the planets, performed the ceremonies of the sacrifices and recited the traditions of old. For sacrifices and speech are sacred works, and unless the auspicious moment is chosen and the five agents of all works are in harmony, only evil Karma is engendered.

Offerings having been made to the sun and to the moon, to the earth, the air, the fire and the water, the priest gave utterance to the wise sayings which have come down from those of old times.

"It is ever thus, my brothers. The ancient, constant and eternal Spirit is the source of the works and the fruits of all. He enters the earth and the elements feel the germinal impulsion. Thus the spirit migrates from the sun to the earth, from the earth to the plants, from the plants to the beasts of the field. Thus are the three agents quickened."

"From the moon he quickens the Pitris, the Fathers, and in man are all the agents conjoined in one, that all may prosper. Thus is the primeval transmigration of the one into the many, and thus is the metempsychosis effected, and the return of all souls to the one is hastened."

"From the beginning the immortal thus becomes the mortal, that experience may be gained; the one becomes the many, each seeking that which is conformable to its own nature. That which was pure becomes impure through tasting of both good and evil experiences. These are the connecting bonds of action. According as the field is tilled so is the harvest, and thence cometh the weeds and the grain, the noxious and the beneficent, both of plants and of beasts and of men, both growing in the same field, both embodying the same spirit."

"Let your works be a sacrifice of the impure to the pure, of the evil to the good, of the mortal to the immortal, and thus shall the spirit, which shines in all, shine forth in you."

Then the tillers went forth, each upon his allotment, and each labored according to his own nature, some with fixed affection and others with fixed disliking for the circumstances of his field of action. In some, anger raised rebellions against the weeds which sprang up, sucking the moisture from the soil. In others anxiety bruised the heart as the stones of the field bruised their heels. In others fear chilled their hearts lest the great heat should destroy the tender herbage. In none was there the full performance of his own duty, through the diversion of attention lest the other agents in nature fail in the performance of their duties. None perceived the one spirit present in all their actions whether pure or impure,

but all tasted of the good and evil experiences of life, and thus were the duties of all confused and nature thrown into disorder.

But Kapilavastu, slave of circumstance like the others, performed faithfully his allotment, and by the sweat of his brows kept body and soul together. Thus were the higher and the lower agents united in harmonious action and his field glowed green in the sunlight, and at evening took on the color violet.

But the mind of sudras is dumb through much hearing and little understanding, and circumstances but a harness whereby the soul tugs at the bodily cart. Nevertheless, faith entered through the pores of his understanding as the body became purified through toil without rebellion. Like a stone warmed by the sun, though understanding was absent the warmth of faith was present.

As the hotri wandered through the fields among the sudras he came near the field of Kapilavastu, and seeing the harmony approached this sudra of comfortable mien. Perceiving the priest Kapilavastu made obeisance in respect to the presence of one wiser than himself. Being thus obedient to the distinctions of caste and of nature, faith quickened the dumb mind of Kapilavastu and speech came to him without effort.

"Whence, O wiser than I, cometh the nature of man?"

Answered the priest with a wisdom hardly to be comprehended by those who have no understanding, and Kapilavastu attended with a faith hardly to be acquired by those who rebel against circumstances.

"The nature of man cometh from the acquired experiences of the elements of the earth, from the several natures of the plants, and from the knowledge of the beasts of both good and evil experiences. All these are united in the body of man through the transmigration. The house being thus prepared and ready, enters the ray from the sun and thus is the metempsychosis effected whereby the spirit becomes man."

Kapilavastu pondered this saying as the buffalo ruminates the food gathered in his journeying. The traditions of old began to germinate and swelled to further questioning.

"Are there, then, two natures in man, both the nature of the sun and the nature of the moon; both the nature of the transmigrations and the nature of the metempsychosis?"

"Verily thus hath it come down from the fathers. In all things are the two natures, but in man they both shine forth, now the one nature and now the other, both the immortal and the mortal, both the good and the evil dispositions of all. From the one nature faith; from the other desires. From the one understanding; from the other, the yoke of circumstances hardly to be borne."

"What binds the soul to the body, the mortal to the immortal, the evil to the good, O elder brother?"

"Karma binds the soul to the body, seeker of light. Body and circumstances are of the past, fruit of former actions. But the soul

is the sower seeking further fruit according to his acquired wisdom. From this wisdom cometh faith and the necessity of further works. Works breed desires. Desires breed good and evil experiences. Those who are attentive to the traditions of old seek to perform their actions in faith and not from desires, and in this manner is the soul freed from bondage."

Hearing in this manner from an elder the secret of the transmigration and of the metempsychosis, Kapilavastu clove unto and respected it. He became intent only upon the faithful performance of duty, which makes less difficult and easily to be borne the burdens which fall to the allotment of sudras. In time body and circumstance partook of the nature of Kapilavastu, freeing his mind from necessitous bondage. Thus is the transmigration from the higher to the lower nature accomplished, and body and circumstance become the true sudra, becoming servant to the mind.

The mind of Kapilavastu, freed from the bondage of desire, became like a willing and suitable field for the allotment of soul. Assiduous only upon tradition, the mind of Kapilavastu was enriched in two ways, both the mortal and the immortal. His mind was enriched with the acquired wisdom of the earth, of the air, of the water, and the spirit of the elements, of the plants, of the beasts of the field, so that he knew without reasoning from cause to effect all that is conformable to the several natures. The discrimination which comes from the satva of the transmigrating life illuminated his understanding and he chose without preference the pure rather than the impure, the good rather than the evil experiences of all natures. This is the process of the metempsychosis from the lower to the higher nature, whereby bondage is transformed into union.

This union being accomplished his mind became enriched with the immortal. The traditions of old, germinated by faith, nourished by works in unison with the transmigrating life, took root in the mind of Kapilavastu. They became food for thought to the soul of Kapilavastu, reflecting the acquired wisdom of the Fathers. His mind became the eye of wisdom, seeing without effort both the ascending and the descending life, so that he knew without reasoning upon abstractions suras from asuras, evil spirits from good, the pure in heart from those whose natures are rajasic and tamasic.

Harmony came about in the five principles of being and this being accomplished, that union took place between the higher and the lower nature whereby the Self is seen in all things and all things are perceived in the Self.

• Into those sudras who rebelled against circumstance entered the acquired evil experiences of the three elements of the earth, of the air, of the water. The discontent of natures enveloped them. Weeds flourished in their fields, their beasts were unruly, evil desires rose in their hearts. Envyng the two distinctions of good and of evil, they observed their enslavement, they reasoned one with another concerning Kapilavastu.

"This sudra is favored of the gods, or else hath some potent magic of evil. His strength surpasses his burdens while we are borne down by our lot. His field shineth green in the sunlight while ours are parching for sustenance. Perhaps a bhikkshu has blessed him or else, as is like, he is compacted with some bhut whose powerful commerce with evil sustains him."

So they came to Kapilavastu with questions, demanding the mantram spoken by the bhikkshu.

"I know not of bhikkshu or mantram. I but follow upon the tradition of old which the hotri hath told us, and cleave unto and respect it. So also will peace and strength sufficient to your necessities come to you."

When he had answered them, some went away more certain than ever, desiring within themselves to meet some wandering ascetic and from the bhikkshu gain a mantram of power.

Others, reasoning on abstractions returned again to Kapilavastu in the night and roused him from slumber.

"We know that you have a compact, for you are not sick while we are distempered. It is tonight the dark side of the moon. Come with us to the forest that we also may make compact with the bhut and prosper as thou."

"Prosperity comes not from commerce with bhuts. I but listen to the voices of the earth, of the air, of the water, to learn the wisdom of the elements, of the plants, of the beasts. Thus may we learn to work with nature and not against her, and the spirit will shine on us all."

These others went away more certain than ever in their disappointment.

"Of a surety the evil powers protect him and he in recompense holds fast their secrets."

Thinking thus they went about their ways, alert to advantage themselves one of another, hoping by this means to arouse favorable consideration from the powers of evil and thereby gain good fortune.

The inhabiting soul of Kapilavastu dwelt at peace in the modifications of a mind enriched by both the mortal and the immortal. The mind of Kapilavastu dwelt at peace in a body and circumstance made fruitful by harmony. The satva of spiritual living illuminated the three worlds of the body, of the mind, of the soul.

When the time of the parting came, each went its own way enriched with the harvest of union.

Being but a sudra the body of Kapilavastu received not the rites of the ghat, returning to the elements by the natural dissolution of the particles, blessing the world of the elements like the germ in the rice.

Being but the mind of a sudra, the inner body of Kapilavastu returned to the region of Indra by the stair of the devas, knowing naught but the bliss of the departed according to the tradition of old.

But the Soul which was Kapilavastu returned to its own place in the arupa lokas of the communion of souls, as is written in the commentary on the metempsychosis of the soul. "Swapita," as is written; "Śwa," to his own, "apita" is he gone.

From swapita cometh the memory of those who departed in faith after a life filled with works performed in faith, thus enriching the traditions which live in the hearts and minds of men. This faith inspires men in the performance of duty, making less difficult the allotment of souls in the hard path of sudras.

When the great wheel Anupadaka revolves once more He who was Kapilavastu will return once more to the fields of allotment. Verily he will return once more to his own in this varsha of works. Who will recognize Him who was Kapilavastu when soul and mind and body are once more conjoined in the field of circumstance?

SECRET DOCTRINE TEACHINGS*

Yes; "our destiny is written in the stars!" Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

* From the Original Edition, Vol. I, p. 639; see Vol. I, pp. 700-701 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER X.

Q. Why is it that so many people, the majority in fact, reject the idea of reincarnation?

A. Largely from prejudice, either based upon a materialistic conception of life, or due to belief in a dogma which inhibits the exercise of the thinking powers. The majority of people do not do their own thinking, but accept one or other of the various kinds of ideas formulated and held by others; that which is accepted and held by large numbers of people is to very many *prima facie* evidence of truth. Few go below the surface and enquire into the bases upon which the various beliefs are founded, yet the seeker after truth must prove all things and hold fast to that only which is self-evidently true.

Q. Theosophy teaches that there are other humanities on other planets; is it not possible for an ego to go to some other planet after this life?

A. When we consider that the inherent law of Karma rules all beings; that we reap as we have sown; that our birth and environment in this life is the result of previous lives on this planet, we cannot fail to see that our re-embodiment must be here, where we moved and worked before. The involved entity cannot transfer itself to another scene of action before it has overcome all the causes drawing it here, and without its having worked out its responsibilities to other entities in the same stream of evolution.

Q. On page 80 the chapter says that "Each human being has a definite character different from every other human being". Is not a large part of such character derived from the physical heredity?

A. Man, who now inhabits physical bodies, is also the conscious entity who evolved and established them. Every family trait, tendency and characteristic is due to the use of physical bodies in that line of physical heredity by numbers of egos, and all are kar-

mically drawn to that physical family line which each one had a part in establishing, thus coming into his own inheritance. Karma not only includes our individual sowing and reaping, but also the effects of our thoughts, words and deeds upon others, and especially upon those who are the most closely related. Each ego in incarnation has the opportunity to eliminate family defects in himself, and by so doing benefit the physical line.

Q. Please explain the second paragraph on page 87; it seems a little contradictory to me?

A. Mr. Judge is there speaking of the musician Bach, whose family had none of his genius and pointing to the fact that it was not derived from physical heredity, but was peculiar to the incarnating entity. The coming of idiots or vicious children to parents who are good, pure and highly intellectual is not due to the physical heredity, but to the nature of the Ego incarnating. In such cases there must be some strong karmic connection between the parents and the deficient Ego, a connection incurred during past lives wherein some error of commission or omission had occurred and had contributed to the deficiency of the one so born. Such incarnations fulfil two purposes: (1) they provide a better opportunity for the deficient ego at the hands of those who were contributory to that deficiency, and (2) the karmic effects are felt by the parents, and the opportunity afforded for such adjustment as is possible by them. "Karma is an unerring tendency in the universe to restore equilibrium and it operates incessantly". Karma is made by the Egos, not by the bodies they inhabit.

Q. Why is it that an ego will bring over one particular predominating faculty?

A. Because the attention and effort of the Ego in other lives were exerted in that particular direction. It is well-known that geniuses in many cases are eccentric in character, and occasionally abnormal to a marked degree; this is due to a one-sided development; right development should be all-round and balanced, not special in any one direction and neglectful of others.

Q. On page 86 the chapter says that the old Aryan races will rise again to their height of glory. Does this mean that they will be always in existence?

A. The chapter says, "Of all the old races, the Aryan Indian alone remains as the preserver of the old doctrines. It will one day rise again to its old heights of glory". We are of the Aryan race, but Mr. Judge is speaking of the *Aryan Indian* race which alone has preserved the old doctrines, because of which it will rise again to its old heights of glory. Speaking generally, the Aryan is the Fifth Race; when its course has been completed, the egos composing the present Fifth Race will constitute the Sixth Race.

Q. On page 87 it is said that the bee builds a cell on the rules of geometry, and that its intelligence is the effect of reincarnation

either in the mind or the physical cell. Do the lower kingdoms follow the human kingdom?

A. The statement referred to reads as follows, "And whether we look at the new-born babe flinging out its arms for self-protection, or the animal with a very strong instinctual power, or the bee building a cell on the rules of geometry, it is all the effect of reincarnation acting either in the mind or physical cell, for under what was first laid down, no atom is devoid of life, consciousness, and intelligence of its own". The passage does *not* say that the intelligence of the bee is the effect of reincarnation in the mind or cell. It says that in the new-born babe, the animal, or the bee all that there appears is the effect of reincarnation, either in the mind, or in the physical cell, according to the kind of intelligence expressed and its particular form; "no atom is devoid of life, consciousness, and intelligence of its own". The human kingdom impresses and impels the lower lives for good or for evil.

Q. *On page 80, "Even the doctrine of the survival of the fittest should show this, for the fitness cannot come from nothing, but must at last show itself from the coming to the surface of the actual inner character". Please explain that.*

A. The explanation seems quite clear in the paragraph from which the quotation is taken. Each individual has a definite character, the result of previous lives; whatever "fitness" there may be is due to previous existences. There are assemblages of individuals that we call nations; these nations have their distinguishing characteristics; the individuals composing these nations are drawn together because of similarity of distinguishing characteristics which constitute their peculiar "fitness" for any particular nation. All this is due to karmic affinity, "like attracts like".

Q. *Will those who are killed in this war follow the line of anger and battle when they incarnate again?*

A. "Every human being has a definite character different from every other human being", and this is as true whether in war or peace. As the character and tendencies are in peace, so they will be in war, for both peace and war are *conditions* and do not in themselves change character. The question is, "Does war of necessity change an individual's character?" There is no reason to think so. One of good character and tendencies would be likely to have these strengthened by the trials and self-sacrifice entailed by the conditions of war; another in whom character and tendency were not good, the same conditions might afford opportunity for intensification of evil tendencies. It is all a question of the individual character and motive and the lessons learned, that form the basis for future incarnations.

Q. *Could a savior bring Russia out of the chaos in which she now is?*

A. The chaotic conditions of Russia are an extreme example of the world-wide conditions; in no case is it possible to change

such conditions save by a change of mind on the part of the people involved. A Divine incarnation could do nothing unless the people would be willing to follow the lines such an one laid down. It is apparent that even in our own free country conditions are approaching a condition not so very far removed from that of Russia, for we are beginning to experience the results of selfish class interest, the sole basis of which is money and the power that it gives its possessors. Those who have, desire to hold and increase possessions; those who have not, would take from the present possessors and become in their turn the possessors of the future; in both cases the rank principle of personal selfishness prevails; there is nothing to choose between them.

Q. Surely, the intelligence of our people will prevent any such catastrophe as that which has befallen Russia?

A. Intelligence, based upon high principles and true knowledge cannot fail to make for justice and right living, but intelligence founded upon personal selfishness can go to any lengths in the way of destruction. Ignorance and selfishness have brought Russia to her present pass. Intelligence and selfishness can do much worse. The question really is, "Upon what is the intelligence founded?" Is it a material, a moral, or a spiritual conception? It is very evident that the prevailing idea among Western peoples is material in conception and practice; the more intelligence used along this line the more certain, rapid and destructive the results.

Q. But Western peoples have the Christian religion to guide them; they believe in the Fatherhood of God and the Brotherhood of Man?

A. There is no doubt that the principles enunciated by Jesus of Nazareth would make the world a better and a happier one, but who among all the people follows them in his daily life or in his dealings with his fellow-men; we profess "belief" in those principles and promulgated ethics, and daily and hourly contravene them; of what avail is our religion or our belief, if we do not live it? Ancient history affords us examples of the same principles and ethics promulgated by divine incarnations in the ages gone by, but the people of those times professed acceptance of the teachings and following the path of materialism went down to extinction. Unless we change our ideas of life, and live according to the eternal verities, our Western nations with their materialistic civilizations will die out and disappear.

Q. What is meant by "The Eternal Verities"?

A. "The Eternal Verities" are based upon the Spiritual nature of Man; his evolution under Spiritual Law from the lowest form of intelligence to the highest; that the Law is inherent in each being and that each reaps what he sows without possibility of evasion; that physical existence is the lowest and least permanent of all the forms and is conditioned by Man himself in accordance with his recognition or denial of His Spiritual and Moral nature as the true basis of all life.

Q. You mean an understanding and living of Theosophy?

A. Just that. Man must save himself; no one, however high in intelligence and spiritual power, can do it for him. He must learn and exercise his Spiritual perceptions and powers and make the material expression of them conform to that Spiritual nature. In fact, he will have to learn even if through untold lives he brings upon himself inexpressible suffering; for when he has suffered enough he will see the error of his ways, and then, perhaps through many lives, make restitution for wrongs done, or duties left undone.

Q. If the entire world today adhered strictly to Theosophy, would there be competition?

A. There would be *emulation*, not competition. The latter is an endeavor to benefit at the expense of others, while emulation is an effort to excel so as to be of greater benefit and service in the world of men; this service, however, must be based upon the needs of the Soul and not upon the imaginary physical requirements born of materialistic conceptions.

THE MANIFESTATIONS OF INTELLIGENCE

IN the fourth chapter of the *Bhagavad-Gita* Krishna speaks of spiritual knowledge as an exhaustless, secret, eternal doctrine.

In the thirteenth he proclaims that it is wisdom itself, the object of wisdom and that which is to be obtained by wisdom, and affirms that "in the hearts of all it ever presideth." In the ninth chapter he calls it at one and the same time the "royal mystery" and yet "clearly comprehensible and easy to perform."

Although he declares its enduring and changeless nature he nevertheless speaks of the doctrine as becoming "lost." In another place he describes how this knowledge may be "gained" and there prescribes certain efforts on the part of the one seeking to gain it which, being performed, will result in "the wise who know the truth communicating it" to the seeker, and follows by saying that the student will "find spiritual knowledge springing up spontaneously in his own heart."

It is very difficult for the Western mind to grasp the fundamental statements of the Wisdom-Religion and to apply them to the external and internal operations of his own consciousness, although Krishna says they are "clearly comprehensible and easy to perform." Why is this?

It is because of our partiality. All prejudice and preconceptions arise because of our ignorance of the whole of our nature and of the whole of great nature. Seeing and experiencing only a part, we assume that what we see and experience is all. When other and hitherto unknown parts of our own nature are aroused,

either from within or from without, we do not endeavor to understand, relate and unite the known to the unknown, but habitually and therefore unconsciously endeavor to unite the unknown to the known, if agreeable, or to reject it if disagreeable.

This is the path of separateness and as the basis of our acceptance or rejection inheres in our present likes or dislikes, and not in any permanent standard of choice, our growth in intelligence is always Kamic. Our desires constantly increase, our dislikes constantly become stronger. Human intelligence is vastly greater than that of any of the animals, but its basis is the same—the desire for “life, more life” of the kind with which we are presently familiar; for power, more power with which to accomplish our desires and escape our dislikes; for more and more “creature comforts.”

Desire is the ruling principle in four planes of nature because it is the basis of choice for the four kingdoms of beings who compose those planes. Desire in the form of affinities governs alike the elemental beings and the entities which make up the mineral, vegetable and animal kingdoms. It makes no difference whether we use such words as attraction and repulsion, affinities, instincts or impulses, to describe the basis of the action of the intelligences which are not self-conscious, Kama, or likes and dislikes, governs the formation of their bodies, their use of those bodies, the employment of their energies. The differences are all those of degree, not of kind. In no one of these kingdoms does any entity govern his desires. Instead, he is ruled by them. Throughout them all Intelligence is dominated by Kama. Ethics is unknown to any entity in the four lower kingdoms. There is neither morality nor immorality in any of them. Their intelligence is limited to external objects. There is no sense of self.

The human being has in him all the intelligence that pertains to any of the entities of the four Kamic Kingdoms, but he is able to enormously extend the range of desire. This extended horizon and field of action in Kama does not constitute self-consciousness, but its misuse and perversion. Man is aware of himself and of other selves both as subject and as object, and in some degree of the relation between subject and object. It is this awareness which constitutes self-consciousness, not its employment. Self-consciousness can be employed within the field of elemental consciousness, of the mineral, vegetable and animal fields, or all of them combined. It can use Kamic consciousness as a substance, as an energy, as an intelligence, or as a basis. In every use he makes of the lower kingdoms man imparts to them something of his own nature and assimilates something from them, whether as substance, energy, intelligence or basis of further action. All action of every kind is a transfusion and transformation of nature, a partial or complete unification of subject and object. Chemical combinations, organic combinations, vital action, the processes of waking, eating, breathing, sleeping, of thought, desire and feeling, of speaking, the use of the senses, birth and death—all these are forms of metempsy-

chosis, the transfusion and transmigration of soul or intelligence, for they are all manifestations of Intelligence, whatever the form, range or variety. They all tend slowly or rapidly to the Evolution of the Soul—the increase of the Intelligence in the understanding of Action or the understanding of Self.

We have so far undergone this evolution that our knowledge of action (which includes its fruits) is very great indeed in that part of nature and ourselves with which we are now engaged. Man is a creator, a preserver, and a destroyer on a colossal scale and is for the most part as satisfied, and in a similar fashion, as the lower Orders of intelligence are satisfied with their works and the field in which the work is carried on. For the present our self-conscious intelligence is quite attached to Action, and to action here and now, as if both that kind of action is the most important conceivable, and as if there were no other or better basis for action here than the basis we employ—Kama, or desires of every kind.

Now this knowledge spoken of by Krishna—spiritual knowledge—is in fact another basis for action. It is much more than that, but that is as far as our imagination can reach at the beginning. Krishna's words are not addressed to the Kama in us, though Kama in us hears them. They are addressed to our self-consciousness, that is, to the highest Intelligence in us, because only the highest intelligence in us can imagine the possibility of an altogether different basis of action from the one we know. Any lower degree of Intelligence in us than the very Highest will at once imagine that Spiritual Knowledge means a vast enlargement of our present basis of action to other worlds and states of being, quite in the same way that our range of action in Kama is vastly larger than that of any being in the kingdoms below us.

It is not merely interesting and informative but illuminating in the highest degree if we will take it so, to observe the methods and actions of that part of Great Nature which transcends our own knowledge and experience, once we imagine—for it can only be imagination to us until we know it for ourselves—that all nature is conscious, and that therefore there is no action without Intelligence behind it. Then the motions of the stars in space, the shining of the sun, every cosmic phenomenon as well as the minutest change in relations of any thing, or every faintest and most fleeting variation within ourselves—all are manifestations of Intelligence. What kind and nature of beings or souls are those which are the "immediate agents" in the production of "fire, water, air and earth"? What infinite Orders of Intelligence are manifested in the generation or genesis, the existence, the dissolution, of everything that is? What kind of Intelligence is that which causes the sun to "shine alike upon the just and the unjust"? What superior Souls are those which in their actions (or manifestations) "show neither hatred nor favor"?

It is impossible to assume this attitude, even in imagination, and not immediately feel a quickening, a germinal impulsion

throughout our whole nature. We seem to partake even if only of the crumbs, yet the crumbs of another life; to breathe an infinitely subtler, more stimulating, more ennobling atmosphere. A kind of largess dowers our whole being; the noblest souls of history and tradition seem to draw near to us. We understand them as they understand us. An infinite rain of compassion bedews us and we yearn to be a beneficent power like unto Them, we are anhungered and athirst to give food and drink to all alike who stand in need. It is not then a prayer or a formula, but the outpouring of that with which we are suddenly filled which causes us to feel, perhaps to utter to the Presence within and about us: O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and to whom all must return, unveil that face of the true Sun which is 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.

In such high moments can we catch a glimpse of what is meant by such words as "spiritual knowledge," for it is in very truth a partial fusing of our Intelligence with that of an Order of Being higher than our own, a transmigration, a metempsychosis upwards, not downwards. We are for the time being "transfigured," impregnated with the feeling, the thought, the will—the nature—of pure spiritual beings. "All beings," says an ancient scripture, "live on the fragments of this bliss," and tells the high seeker further: "The own nature of spirit is pure being, pure knowledge, pure bliss. It possesses all because it is all. Its expression is divine compassion."

Any man may have these manifestations of Higher Intelligence within himself by taking this attitude in imagination toward Nature. By degrees as he uses this power in this way it becomes something very much more than imagination. Everything responds to treatment and always according to the treatment as it understands the treatment. "All beings act according to their natures." We may expect differing responses from differing beings, even differing responses from the same being to the same attitude and action toward it at one time and another. This is because of the Kama in them or in us, or in both.

But this viewing Nature in our imagination as conscious, as made of endless series of hierarchies of intelligent souls; this endeavor in imagination to understand their nature rather than their actions and thence to view their actions as the manifestations of their intelligence—this is to enter into the "communion of all souls" instead of communion in one form of action or another. The communion of souls goes on all the time in us and in all others, for every action, being the expression of a degree of intelligence, is by just so much a communion, or transformation, or metempsychosis of soul, whether we are aware of it or not; whether we falsely or truly attribute it; but it may be upward or downward; it may be toward

"union" or toward "separateness;" it may be creative of something higher or something lower; it may be preservative of the good or the evil in us; it may be destructive of all lesser and more ignoble transformations, or of all greater and nobler metempsychoses. It depends for each being on his attitude and action, not on those of any other.

The moment we assume the basis of any order of Being high or low, that instant we begin to see as they see, to feel as they feel, to think as they think, and by consequence, to act as they act. We, self-conscious beings, therefore of a high order of soul or intelligence, assuming Kama as a basis, degrade ourselves and the four lower Orders. We are older brothers corrupting our younger brothers and finding our enjoyments in so doing, and suffer because "nature"—their combination and interactions—practices back on us what it has learned from us. "Does not the whole of creation," says Saint Paul, "groan in travail because of the iniquities of man?"

Equally, the moment we assume the basis, or take the attitude, of spiritual beings, turning our self-consciousness in that direction, we begin to feel, to hear, to see, to partake of the communion which is "untouched by troubles, works, fruits of works, or desires." We experience in ourselves contact and the fruits of contact with Orders of Being whose knowledge "includes all actions without exceptions." Their Intelligence is manifested in us; it becomes our intelligence. Now what shall we do with the fruitage of this divine communion?

Shall we employ it as They employ it, or shall we make ourselves and others drunken with the sacramental wine—use it for the aggrandizement of our desires or for the help and the elevation of the race? There is no mediate path. "The self of matter and the Self of Spirit can never meet. One of the twain must disappear. There is no room for both" in us henceforth.

How shall we manifest our intelligence?

ANSWERS TO CORRESPONDENTS

CHRISTIAN SCIENCE PRACTICES AND "CURES"

Q. Mr. Judge said that Christian Science forced a disease back to the incarnation it was caused in. Then in a case of Sarcoma of karmic origin, why would its possible cure by Christian Science be wrong, when the excision by a surgeon's knife is quite the proper thing?

A. We would like to know where Mr. Judge made that statement? What he did say was that "the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted by the proper channel—the

body, and are on the way *down and out*. Their exit ought not to be stopped. But, by the attempt to cure in the way of the healer (metaphysical) they are stopped often and sent back to the place they came from (the mind) as *unexpended causes* sure to come out again whether in this or some other life. This is one of the greatest of dangers. It will in many cases lead to insanity."

The question raised is really, "Why is it wrong to effect a cure by one system or method, and not by another?" There is no wrong *providing a cure is really effected*, but if the assumed cure is the result of a method which causes the external evidence of the inner disease to disappear and will have far-reaching and disastrous subsequent results, as the Christian Science system does, it is wrong. Christian Science "cures" have not been followed up yet in a scientific way; when they are the statistics will tell the story.

Christian Science "cures" are brought about by adopting certain "modes of thought"; are primarily brought about by "the mind" so-called, which is merely saying "a congeries of ideas adopted by Man, the Thinker, as a basis for action." "Many men; many minds" is an old saying. It simply means many men with different ideas. The same power to choose exists in all, but the choice is different because of ignorance or desire.

Diseases are the results of wrong ideas of the nature, purpose and destiny of Man, and consequently a misuse of bodily functions. The seat of the disease lies in the erroneous ideas generally held; unless these are changed to correct ideas, no matter what is done to the body, the root of the disease still exists and will sprout again at the first favorable opportunity. So all attempts to "deny" what exists, and "affirm" ideas that do not account for things as they are, and also which cannot be proved, are on the face of them ignorance and folly.

The surgeon does not call for nor care about the particular form of belief of his patient; his work is purely physical and is based upon observation and experience of bodily conditions. His cures are brought about by the employment of *physical means for physical things*, which is the proper way to deal with them. He does not seek to interfere with the workings of his patients' minds, but performs what his science permits him to do in the way of bodily alleviation.

SECRET DOCTRINE EXTRACTS*

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

* From the Original Edition, Vol. I, p. 39; see Vol. I, p. 71, Third Edition.

SOCRATES TEACHES A YOUNG MAN*

"Indeed, Socrates," I said, "your views are not practical. Such manners as you teach might be good in that good age called the golden, but are ill suited to this evil time in which we live. For my own part, when I am struck I must strike back, as best I may with tongue or steel, even as my ancestors have done before me."

"And did your ancestors do no wrong?" he asked,—“so that for you it is enough to be like them.”

"Truly, Simonides was right," I cried. "It is not possible for any man not to do evil."

"In politics, at least," said Socrates, "and if he values life more than right."

"To be squared in every angle like the builder's marble is not human," I persisted. "I will not give my life to an idle ideal."

"You will give your life for Athens. Theramenes," he said very gently, "your soul is truer than your tongue—and this I have told you before."

"The end," I asked,—“is it now so near?” And my heart was suddenly sad.

"I think it is not far away," he answered.

"Oh, Socrates!" I exclaimed, earnestly, "I have found her—Gorgo, whom the voice promised me. She is now my own, my wife—and you tell me that the end of all is near."

"Did you not find her," he said, "in the path of duty? Still keep in the path of duty, and all shall be well with you at last."

"But Gorgo? I care nothing for the rest without Gorgo."

"Though you should lose your Gorgo for a season, if that be true and of the soul itself which binds you in one, the great circle of time will bring her back to you."

"You believe it, Socrates? I shall see her again—after death?"

"I believe it," he answered.

But I pondered upon my doom as the voice had once spoken it—my doom, that was now so near—and of all those weary cycles of waiting, and of the brand of infamy upon my name. And my heart wept within me, and my soul rebelled.

"Tell me, Socrates," I demanded, "can any man do otherwise than as it is fated?"

"If he could," he answered, "it would not be fated."

"Then," I said, "we but act our parts, and our lives are but a tragedy written by fate; we but seem to be punished, like the tyrant of a play, for crimes that we feign to commit because it is so written down for us. There is neither good nor evil, nor joy nor pain, but only fate and feigning. It is all a delusion that we truly do or suffer anything, and Apteryx was right, and the gods are useless."

*The following dialogue is an extract from the book "Gorgo", by Charles Kelsey Gaines (Lothrop Publishing Co.). The title here given is ours.

Then he said, "You have been in Syracuse, Theramenes."

"It was fated so, I suppose: I could not choose."

"And you have doubtless heard of Arethusa, who from a maid became a fountain, as they say."

"I have heard the tale: what of that?"

"I am old, and perhaps grow dreamy and fanciful. But let us suppose a strange thing. Let us fancy Theramenes changed in that same fashion to a fountain, yet still alive and conscious of his course, and then consider how it would seem to him."

"It is, indeed, a strange fancy, Socrates. But we will suppose it so."

"Suppose, then, you were the spirit of yonder fountain. Would you not leap up with joy because of some power within you that prompted you to leap, so that it would be your choice to leap in the sun?"

"It would seem so."

"And when you had leaped to your limit of strength, you would fall back, like one weary, and wish to rest in the quiet of the pool."

"I suppose so, Socrates."

"And in doing this you would act according to your nature, as being a fountain, and nothing except your own nature and the force within you would compel you to it; yet you could not do otherwise."

"So it seems, in truth."

"And now observe the little rivulet that flows from the fountain, and let your spirit flow within it. Does it not say to itself, 'I will here run swift and straight, because the slope is plain and easy,' and does it not in this obey its own impulse and do its pleasure? But yonder it hesitates before a rock, and ponders on which side to pass, and presently chooses the easier way because its mood is soft and yielding; yet in another place, because it is there more full of energy, it does not pause or turn at all, but rushes upon the stones and breaks over them. And both times, being alive, it would think, 'I do my will, as nearly as my strength and the rocks and the ground permit;' yet all the while, how could it do otherwise, being what it is? And so might not one who knew well its nature, and the ground over which it must flow, know also what course it would take, yet constrain it in nothing?"

"And is it so, Socrates, that the gods foresee our fate, and even warn us with voices, yet have not ordained it thus nor doomed us to that fate?"

"Can you doubt it, Theramenes? Is not all that is true of the spirit of the stream true also of the soul that is within you? That, too, obeys its impulse and does its will according to its strength, and even chooses its course according to its nature, yet being what it is cannot do otherwise than as it does. For to do otherwise would be to violate its own nature, and no longer to do its will. So, and so only, the soul is subject to fate."

"Then," I said, "how can any give help or guidance to another?"

"It would be little use," he answered, "if the soul were forced. Yet another might well remove obstacles, and clear the path and make it straight, so that the rivulet will choose to follow it; and by adding to its waters he might swell the stream and give it greater strength; or he might hinder and choke it with sand or mud, as some make foul the souls of others."

"Yet once—do you not remember, Socrates?—you told me that no other could truly harm the soul that in itself is good and pure."

"The waters of the soul may ever run clear and sweet again," he said, "despite all the mud that can be cast upon them, unless their own nature is brackish and bitter, like the soul of the Apteryx, as I fear. A soul like his indeed lives in a world of phantoms, but all its delusions are in itself and not in the things that are. Such a man as Apteryx walks amid realities yet lives in dreams—ill dreams—and his soul can never be awakened till the body sleeps. I grieve for Apteryx."

"But the gods? What of them, Socrates?"

"Do you think, Theramenes, that in your body there is a soul, which alone gives it life and keeps it from dissolution, but that in all this universe, so instinct with life and full of the shapings of thought, there is no soul to dwell in it and make use of all its forms as the soul within you uses the body? Do you not know that without the soul, which animates its every part, and which men call God by many names, this strange and splendid universe would speedily dissolve into the mindless chaos of its elements, even as the body falls to formless dust when the soul has left it?" And as he spoke these words, it seemed to me as if that very spirit were speaking by his lips. None other but Socrates, of all I ever knew, could have spoken so.

"Do you think," he went on, "that your eye can see to the limits of heaven, and your thoughts can leap in an instant from Syracuse to Babylon or from deep Tartarus to high Olympus, and yet that the eye of God cannot see all in a single glance, and his mind know all that is or was or ever shall be? Know, too, that he lifts the souls of men, as many as will look upon him, as the sun draws up the waters from the earth; and that which rises thus is but their purest essence, for the slime and the salt and the bitterness are all left behind. Even the soul of that unhappy Apteryx, when the evil body that cages it has fallen away, may see this light that shines down from heaven, and at last be sweetened in its rays."

And so, all day, we talked of these and other things, with the cry of the birds above us and the spraying of the fountain spreading its whisper around us. It was late, and the firmament hung low with stars, when I went back to home and Gorgo. And she met me jewelled like the drooping sky.

* * * * *

ON THE LOOKOUT

The Occult Review for June contains a curious article by C. G. Sander on Reincarnation. Together with much that is philosophical and reasonable, the writer adduces three vagaries: higher celestial beings, of the type of the spirit guides or controls of the seance-room, who impart knowledge of one's former births; former incarnations ascertained through hypnosis; sympneumatics, or the theory that the human being is a "half-soul," the other half being the "affinity" of the opposite sex. The first of these ideas is very ancient—that of the "familiar spirit;" the second is of more modern development, that of the schools of the Salpêtrière and Nancy, where the experiments of the hypnotizers with their subjects were influenced by the prevalent ideas of the French Spiritists, notably Allan Kardec, regarding the survival and subsequent reincarnation of the same *personality*; the last is the teaching of Thomas Lake Harris. All these many varieties of after-death theories are founded on mediumship in one form or another, modified by a hodge-podge of ideas gathered from Hinduism, Spiritualism, Besantism, witchcraft, demonology, and some personal experiences due to derangement of the inner but still physical sheaths of the complex constitution of man. Through them all runs the corruption of the sex *motif*; the phallic ideas of all exoteric religions and all necromantic and *left-hand* "magic." Those who attempt to "break through and steal" the "mysteries of the kingdom of heaven" will invariably be found obsessed with the idea that sex is spiritual and not merely physical. Ralph Shirley, the editor of *The Occult Review*, follows Mr. Sander's article with a Note of caution to the reader, suggesting that belief in the validity of the theory of reincarnation must rest upon a philosophical basis, and not upon personal testimony.

The New Age Magazine, the official organ of the 33rd degree of the Scottish Rite, one of the chief Masonic publications, quotes largely in its leading article for April from Professor H. T. Edge, including an extract from H. P. Blavatsky's *Key to Theosophy*. The May number of the same magazine begins a continued article on Cagliostro with material largely drawn from W. R. H. Trowbridge's volume on that "Master of Magic." Since the days of General Albert Pike many of the more thoughtful Masons have been drawn more and more in the direction of a study of the meaning of the symbolism of their Order. With the widespread revival of interest in comparative religion and the attention now being given to "psychic research," it is not beyond the bounds of possibility that Masonry may some day have its share in a genuine recrudescence of the spiritual, as once and for a long period it was the bulwark of freedom of thought and of conscience. Particularly in *Isis Unveiled* there is much matter that ought to be extremely quickening to Masons with any mystical trend of thought.

THEOSOPI has received Volume 1, No. 1 of the *Liberal Catholic Quarterly*, edited by Charles Hampton, and published at Hollywood, Los Angeles, California. The publication is an organ of "Bishop" Wedgewood's "Old Catholic Church," a "church" and a "bishop" which have been so thoroughly exposed as mere cuckoos and theological pilferers that the name has been perforce changed to "The Liberal Catholic Church." No one should object to the free action of another's mind, nor to the propagation by any one of ideas that to him seem worthy. But every decent man is bound to protest against the misuse of names and terms, the parading under false banners, the attempt to mislead the public, and the wrong done those from whom the

goods were stolen. And of all these "bishop" Wedgewood and his "Old Catholic Church" have been guilty in the past. And the *Liberal Catholic Quarterly* is no less Jesuitical, as witness the attempt on pp. 38-39, to make out H. P. B. as a supporter of the "principles" (*sic*) of Catholicism, Roman, or "Liberal." It would be of value to every reader of the *Liberal Catholic Quarterly* to read the entire article in *The Theosophist* for June, 1884, pages 222 and 223, from which Editor Hampton makes his brief quotation and his comment: "Our *Statement of Principles* has no doubt warmed the heart of H. P. Blavatsky, as it has warmed the hearts of all progressive Catholics." Fortunately, H. P. B. has herself left on record numerous statements over her own signature as to what "warms her heart," as against the forged fervor of "Rev." Hampton, speaking without license in her name.

Thus, in the Preface to the second volume of *Isis Unveiled*, H. P. B. writes:

"An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom."

And this from the *Secret Doctrine*, Volume II, page 503:

(The *Left-Hand Path*) "having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the '*hoi polloi*' and the ignorant, for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle."

The Philadelphia *Record* of April 28, prints the following special despatch under the title of "Christianity Obsolete."

"The 'Church of the Messiah,' Park Avenue and 34th Street, by a vote of its members, has adopted a new 'statement of purpose' from which mention of Christ and Christianity is omitted. Rev. John Haynes Holmes, the pastor, announced that henceforth the church will recognize neither 'sect, class, nation nor race.'

'We are taking a step that will put our church abreast of the times,' said Dr. Holmes. 'A spirit of progress is awakening in all religions, although it has not yet manifested itself in most churches. We believe the day of denominationalism is gone. I myself am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about 50 Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose.'

The 'Statement of Purpose,' as adopted by the members reads: 'This church is an institution of religion dedicated to the service of humanity. Seeking truth in freedom it strives to apply it in love for the cultivation of the character, the fostering of fellowship in work and workshop, and the establishment of a righteous social order, which shall bring abundant life to man.'

'Knowing not sect, class, nation or race, it welcomes each to the service of all.'

And the press reports of May 25 give summaries of the address at the Northern Baptist Convention at Denver by Doctor Harry Emerson Fosdick of Union Theological Seminary, New York. Dr. Fosdick is the author of the article in the January *Atlantic Monthly* on "The Trenches and the Church at Home," which was referred to in *Lookout* for February and May. In his Denver address Dr. Fosdick again "speaks out in meeting," as follows:

"Many men have reached the place where they will not listen to light-hearted chatterers talk about 'Christian faith and hopes.' They cannot tolerate some Pippa singing 'God's in His heaven; all's right with the world.'"

All is not right with the world. The world is monstrously wrong. I for one will not live any longer in a fool's paradise, repeating sweet nothings about everything coming out well. I hear a great voice lifted out of ancient time: 'Woe unto you, Chorazin, woe unto you, Bethsaida. More tolerable for Tyre and Sidon in the day of judgment than for you.'

This material civilization is not all clear gain. It may turn out to be a Frankenstein which our hands have made and which will now turn and rend us.

There is just one hope—have we enough moral idealism? Have we enough spiritual power? Have we enough of those things Christ stands for, so that we can handle this power for good and not for evil?"

Then Dr. Fosdick shows the limitations of even the earnest and devout mind when cramped by the fetters of a theological education, for he goes on to say:

"Our problem on earth today, like a hub, holds the spokes of every other problem; power, magnificent power, coming into the hands of men. Who is going to handle it? Pagan ill-will or Christian goodwill—which? Heaven or hell upon this earth hangs on the answer."

Who made this world "monstrously wrong"—more so today than even in the night of the dark ages,—for man's misused powers are greater today? Who prate of "God in his heaven, all's right with the world?" Who has made this Frankenstein civilization? Who has robbed us of our moral idealism, our spiritual power, of "the things Christ stands for?" *Who has handled this power for evil?* Is not the answer to every one of these questions one answer only—the Church and the Churches with their dogmatic, bigoted, ignorant and depraved ideas of God, of Nature, of Man and his responsibility? Does Mr. Fosdick imagine that if the world had been imbued with the ideas of Buddha, of Jesus, of Plato, of H. P. Blavatsky—all *pagans* from the standpoint of the actual teaching and practice of the Churches—does he imagine that then the world would be "monstrously wrong?" Dr. Fosdick and every other sincere and earnest churchman will do well to "come out from among them"—and the sooner the better. The churches are spiritual *corpses*, one and all. Does he expect to *raise the dead?*

Along similar lines William Austin Smith, editor of the *Churchman*, delivered an address at the Church Congress of the Protestant Episcopal Church in New York City on April 29. The address is reproduced in *The Nation* of May 10, with the title "The War and Religion." Dr. Smith says:

"There is an infallible test of how far our emotions are Christian—how much love is there in our hearts, love of friends and enemies, countrymen and aliens, such love as Christ felt upon the Cross.

The Church would do well to leave war in the unpretentious category where General Sherman placed it.

No body of Christians is so nauseated by the emotional finery with which the Church has decked the carcass of war as the soldier himself.

The war has forced the professors of Christianity to see the new issues and to take sides. What shall be the way of life for men here on earth.

The most tragic heresy of the ages is to teach the Incarnation while in practice we deny the brotherhood of man. The real test of our churchmanship, of our theology, and of our services is, Do they give us the mind of Christ?

I have small hope of Christian unity without a revolution in the churches. No plan with the face of Christ in it can live under the hostile glances and inhibitions of those who guard the faith. Have we faced the implications of the fact that Jesus Christ did not get on with religious people?"

All these things are indications of which way the winds of inquiry are blowing. The significance is not so much in what the preachers and their orthodox laity are saying and doing, as in that silent but potent fact that the great majority of educated and thoughtful adults have no longer any use for "organized religion." The churches have always had a listening ear for the majority; deaf only to the minority. The real burden of the ministerial thought is not in fact, How can the people be saved; but rather, How can our church be saved. The Churches will adopt and preach anything whatever that the "*vox populi*" demands or will follow. The present attitude of even the best of the clergy is singularly like that of the freezing school-boy who breathed vigorously on the thermometer, hoping thereby to raise the temperature. Otherwise, why do not men like Dr. Fosdick and Dr. Smith recognize the logic of their own inexorable questions and postulations? Each of them must answer to himself, if he really aspires to face the facts: *The Churches have failed; the Churches are a failure. They have been abundantly weighed in the balance and found wanting.* The fanes are deserted because the worshippers have found out for themselves that the gods are false.

Unity of the Churches of the Christian denominations, even were it accomplished, would be sterile and useless of any good results for the simple reason that the basis is false and the fundamental principles of *all* the churches unsound, exclusive, proscriptive of the dissenter and the unbeliever. One does not produce food by gathering all the wind-fall and scattered rotten apples into one basket. Any church with anything short of a *universal* and all-inclusive basis system of principles, ethics and practices, is of necessity not a religion at all, but a sect. The same with the "League of Nations" of which so much is hoped and expected. The League of Nations is but a "preventive" and does not present any real basis for Unity. *Self-interest* is the basis of a league of nations or a league of churches. So long as self-interest is the ruling motive any "League" is but an armistice which, while it may for a time abate offensive action, does not remove the underlying causes of war or of sectarianism. So long as self-interest obtains as the real basis all such efforts will prove abortive, for they contain within themselves the elements of their own disintegration and destruction. "Theosophy and Theosophy alone can save the Western world from sinking into that mere luxurious materialism in which civilizations have perished." For in Theosophy alone are found the true universal principles that underlie the relations of individuals and of nations, with each other and with the whole of Nature.

In all the Saharas and the Dismal Swamps of spiritualism and psychical research the oases and the little spots of *terra firma* are few and far between. One such, we are glad to note, is "A new form of Matter," written by J. D. Beresford and published in the May *Harper's*. It approaches the phenomena of the "spirit hand," "levitation," and "materialization" from the nearest point of view to Ocultism yet in evidence. Though the tone throughout is purely and frankly materialistic, it is none the less truly scientific because, first, it deals with *facts*, and secondly, deals with them open-mindedly. It does not set up its hypothesis as anything but an hypothesis; it is not a labored effort to establish the theory taken, either by discrediting or ignoring any of the facts; but, on the contrary, the writer is true to his own good faith, and uses his hypothesis simply "to narrow the field of issue," as he says. The theory taken is that the phenomena in evidence are the result of the activities of "*a form of living matter at present unrecognized by chemist or physicist.*" If the inquiry "is to be successfully undertaken," he says, "we require both the services and the influence of the physicist and the chemist." Mr. Beresford refers to Sir Oliver Lodge and his belief in immortality, Professor Crookes and his experiments in spiritualism with D. D. Home and others. He takes up the experiments of Dr. W. J. Crawford, to which reference was made in the article "Spirit Levitation," in *THEOSOPHY* for April. He goes into an extended consideration of these and other experiments with mediums to prove that there is here manifested material "properties and potentialities . . . of a kind for which we have no precedent, nor even a parallel." He shows this unknown form of matter to be "amazingly discrete, mobile, and plastic, yet . . . capable of a rigidity and power enormously greater in proportion to its mass than that attainable by any known form of muscular energy." He says it has been "photographed, handled, weighed, and analyzed. Nevertheless the scientific world has up to now steadily refused as a whole to consider its existence." This does not, however, discourage the writer, for he cites the British Royal Society as sneering at and refusing to admit the proofs of electricity when submitted by Benjamin Franklin.

Mr. Beresford thinks that men like Lodge, Crookes and others have been swept off their feet by the "overriding theory regarding the possible function of discarnate spirits in the production of this new form of matter." He sees in its manifestations neither necessary proof or disproof of spirit intervention, discarnate communications or survival after death, and thinks that this overriding assumption has been largely responsible for the distaste of scientific men in general for the subject. Nor does he see any reason to be alarmed over the repeated cases of fraud or suspicious phenomena. He argues: "If we approach this most delicate of all inquiries in a spirit of blind prejudice we cannot expect to get results. Should we have ever flown if the Wright Brothers had begun their work in order to *disprove* the possibility of constructing a heavier than air machine?" Mr. Beresford sums up:

"We have here, then, what is surely the profoundest problem that was ever posed to physicist or chemist. If the testimony of these observers is confirmed by further research, we shall require an explanation of the fact that here is a form of matter, visible, tangible, ponderable, analyzable, and exceedingly powerful in its actions on grosser material, conforming in these and various other respects to all the other presentations of matter with which we are familiar; yet with a difference so great that it transcends the points of likeness, as the conception of God transcends our knowledge of man. For this new form is free from those limitations that have through all time posed the idea of matter as the contradiction of spirit. It is the pliable, primitive basis of creation; *able to take any form at a wish, yet in its essence untransformable.*"

And what seems to amaze Mr. Beresford most is just that "this mobile, ethereal substance is *subject to command*. Whether this command is given by the wish (will) of the operators or by an unknown exterior agency is not of present importance. What we have to consider is that the substance, whatever it is, is drawn temporarily from a living body, and takes a special, experimental shape at will, before returning to its place of origin. In that return, indeed, we seem to find the one drastic law to which this new matter invariably conforms."

We consider Mr. Beresford's article of primary importance in that it takes the whole subject of the subjective production of physical phenomena out of the region alike of religious superstition and dogmatic science, and puts it where it belongs: on the plane of pure scientific investigation, the same as any other phenomena in nature. We think perhaps Mr. Beresford would be not only surprised, but pleased, with what he might find on the subject of this "new form of matter" in *Isis Unveiled*, published in 1877, and in *The Ocean of Theosophy*, published in 1893. For the "new form of matter" is the "astral matter" of Theosophy, and the mysterious phenomena are those of the "astral body" of theosophical teachings. And in the powers, properties and functions of astral matter and the astral body are the explanations of all the phenomena adduced. And this matter is physical and molecular in its constitution. There is nothing sacred or holy or spiritual about it, though it certainly has possibilities quite beyond and at variance with the three states of matter known to the physicist and the chemist. It might, from the standpoint of the materialistic be called *biological* matter, but still matter. Once it is studied in a genuinely scientific manner and our modern great names in chemistry and physics dignify it with their attention and influence, it will kill all the present theories of spiritualism and psychical research, together with many of the hard-and-fast theories of dogmatic religion, "miracles" and the "laws of matter." But it will not solve the problem of survival after death, nor any of the many mental and moral problems with which humanity is confronted. To find the solution of these, the real "mysteries of life," students will have to go to the same source that explains mediumship and the phenomena of the "new form of matter"—that is to say, to the old Wisdom-Religion as presented in the writings of H. P. Blavatsky and William Q. Judge. Students of Theosophy will do well to read Mr. Beresford's article, and to compare it with an article by H. P. B. now being reprinted in THEOSOPHY, "Occult or Exact Science?" We believe it is not too much to say that Mr. Beresford's article is the first direct step in the fulfilment of H. P. B.'s prophecy that in the "twentieth century the Secret Doctrine will become the text-book of science."

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

AUGUST, 1919

No. 10

"No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets."

—WM. Q. JUDGE.

CONTENTS

Robert Crosbie	289
A Friend of Old Time and of the Future	292
Secret Doctrine Extracts	293
Questions and Answers	294
Occult or Exact Science?	298
From the Book of Images	303
From the Secret Doctrine	306
Disciples and Discipline	307
Self, Potencies, Vestures	311
On the Lookout	314

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 Metropolitan Building, Los Angeles, California.

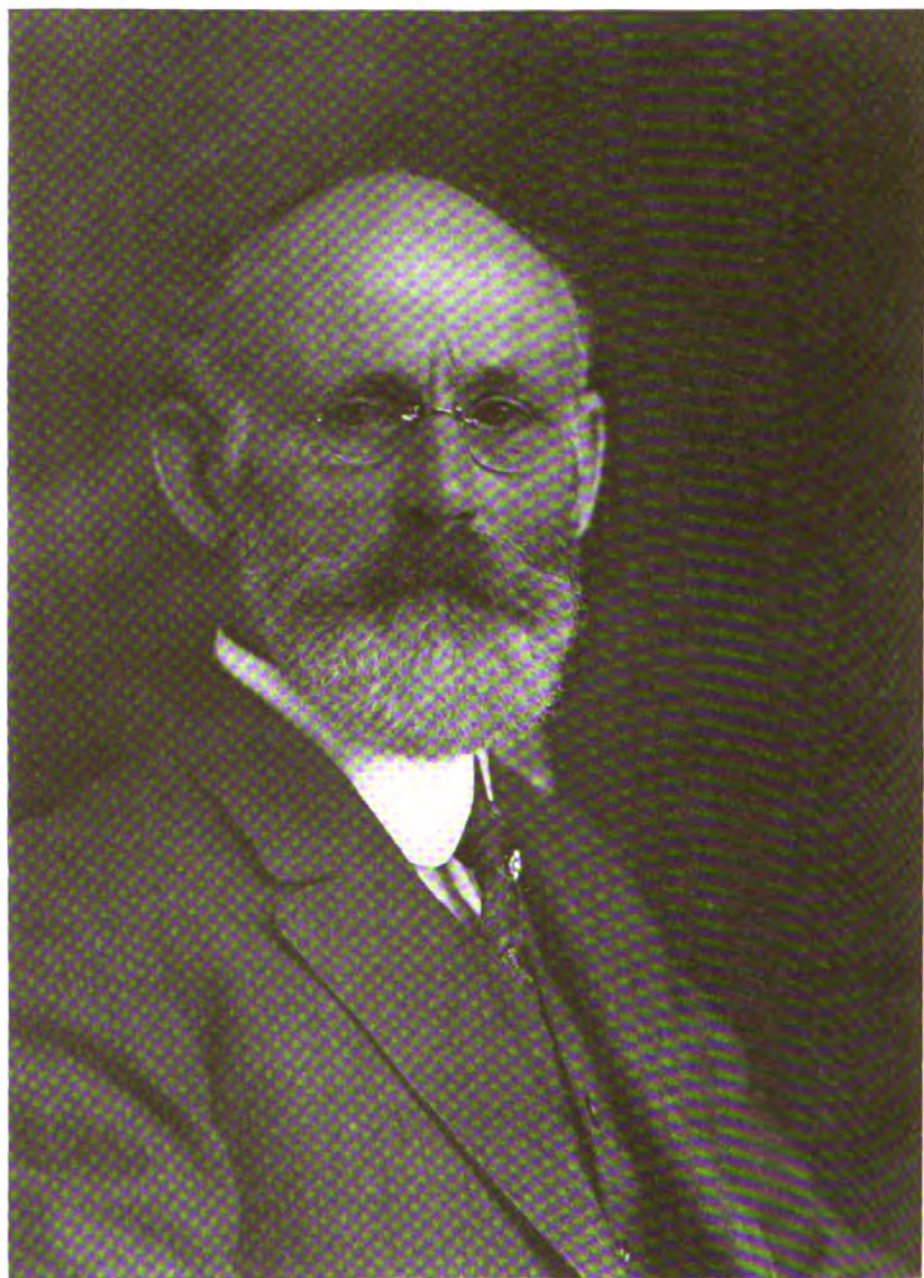


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

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.



ROBERT CROSBIE



А 其 類

In the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations: they will never fade, even unto the last great seventh knell which will close the Manvantara.—*Ancient Rock Inscription.*

THEOSOPHY

Vol. VII

AUGUST, 1919

No. 10

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.

ROBERT CROSBIE THEIR COLLEAGUE PASSES.

ROBERT CROSBIE, pupil of H. P. Blavatsky, friend and Companion of William Q. Judge, is no more a person: he has gone to his own place.

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

Robert Crosbie preserved unbroken the link of the Second Section of the Theosophical Movement from the passing of Mr. Judge in 1896, and in 1907—just eleven years later—made that link once more Four Square amongst men. In the year 1909 the Third Section was restored by the formation of the United Lodge of Theosophists. In 1912 he founded the magazine THEOSOPHY. Of all these activities connected with the Theosophical Movement he has been the inspiration and the sustainer from the beginning.

H. P. Blavatsky, as all know, was the Mother and the Creator of the Theosophical Movement of the nineteenth century, the teacher of Theosophy—Message and Messenger in one. The nature of her work exposed her to the slings and arrows of outrageous fortune at

the hands of all those selfish interests in religion, in science, and in the Theosophical Society which were imperiled by her mission, or overshadowed by her greatness. She was the scapegoat of atonement for all the sins of omission and commission of the T. S. and its Fellows.

During her lifetime William Q. Judge was able to work in comparative quiet and seclusion in that part of the great task which was his. What that task was can be surmised by H. P. B.'s statements that he was the Preserver of Theosophy and the Heart and Soul of the Second Section. Upon her death Mr. Judge was compelled by the exigencies of the Movement to stand in her stead as the target for the attacks upon her, her work, her good name and fame, only at last to become victim, as she had been, to treachery from within the Society. The enemies of the faith are always from within the household.

There is always one Witness on the scene. After the death of Mr. Judge, Robert Crosbie kept the link unbroken. "Crosbie," said Mr. Judge at their first meeting in this life, "you are on my list." None at the time suspected, and none has to this day suspected, that the quiet, earnest, steadfast man whose heart and soul were assimilated to the nature of H. P. B. and W. Q. J. was to be in fact the agent for the regeneration of the Theosophical Movement on the lines laid down from the beginning by the Masters. H. P. B. was the Creator, W. Q. J. was the Preserver, and Robert Crosbie was the Regenerator of pure Theosophy.

"Ask Crosbie; he thinks and acts as I do," Mr. Judge used to say to the New England Esotericists when they came to him for advice and instruction. "Go to W. Q. J.; he is my *alter Ego*," used to say H. P. B. when importuned by American students for directions. The hints she gave in relation to Mr. Judge were not grasped by the ambitious, the greedy for occult preferment, the careless and the non-discriminating. The hints Mr. Judge gave in regard to Mr. Crosbie were not perceived by those whose only thought was their own advancement or their own position. After the death of H. P. B., Mr. Judge gave out such statements in regard to her nature and mission as, if taken, would have shown the students where to find the link of the Dzian. So, in like manner, after the death of Mr. Judge, Robert Crosbie gave out such statements in respect of Mr. Judge as, if taken, would have preserved the unity of all the student body of Theosophists.

"They parted His raiment amongst them; and for His vestments they cast lots." Vanity, ambition, and a desire to pose before the world as the Successor of the Messenger, both at the passing of H. P. B. and of W. Q. J., caused many claimants for the "mantle of the prophet" to distract the attention of the bewildered students. The fold was ravaged by the wolves in sheep's clothing. The once united Theosophical Society split into sectarian fragments; the one light of the Message was broken into many spectral rays.

When asked, "Why could not the students see the true lines to follow, no matter what clamors and claimants arose?" Mr. Crosbie used to answer, "It all lies in one word: *Personalities*. Personalities and 'successorship.' If the students in all those years could not see the nature of H. P. B. and W. Q. J. as shown by Their works and wisdom; could not test claims and 'personal psychological experiences' by the principles of the philosophy they professed to study, how could anything or any one undeceive them?"

It is highly significant for its truly occult value in this connection to state that the only published writing to which he ever affixed his signature was that written by Mr. Crosbie at the time of Mr. Judge's death. It was written and signed by him to point out the real nature of W. Q. J. and to show the way to any students who might in truth be seeking to find the Path. That article is republished in the present number of this magazine, and in simple truth and justice it may be said that all that Mr. Crosbie there stated of Mr. Judge, applies with the same fidelity to himself. He, like they, must be judged by his works and wisdom. In Occultism, it is merit, and merit alone, that counts.

In the years from 1896 to 1906 Mr. Crosbie did what could be done for those whose lack of discrimination placed them at the mercy of claimants and self-styled agents of the Masters. Through the long roll of the passing years he remained faithful and true without variableness or the shadow of turning, to Masters, Their Message and Their Messengers. When the time of trial was over he found grateful and loyal comrades to hold up his hands in the gigantic task of restoring that which had become lost and obscured. The work revived in 1906, from then onward he worked unceasingly to vindicate the calumniated reputations of H. P. B. and W. Q. J., and to demand for a spoliated past, that credit for its achievements which had been too long withheld by usurpers and traitors. Ever faithful, ever kind, ever the teacher and the guide to all who sought him that they might learn, he found his deep and enduring solace and satisfaction in pointing them to the nature of those great Beings. "Stick to the Messengers and the Message," he was wont to say. "Ingratitude is not one of Their vices." Go on with the work. We are working in the present for the future. Unless the nature of H. P. B. and W. Q. J. is grasped, Theosophy is not understood, and cannot be understood."

He lived to see the work inaugurated by him grow till the United Lodge of Theosophists numbers hundreds of Associates in all quarters of the world, devoted in unity of thought, will, and feeling to one aim, one purpose, one Teaching—the dissemination of the fundamental principles of the philosophy of Theosophy as it was given by Those who brought it, and the exemplification in practice of those principles. The magazine founded by him and of which he has been the chief Editor from the beginning, now circulates in every civilized country.

His burdens during many years have been enormous. In addition to his other work, he was a frequent speaker at the meetings of the United Lodge; he was constantly at the service of the hundreds of students who sought his wise and benign counsels in their many problems; he attended personally, under no matter what pressures upon his time and energies, to an incessant stream of correspondence from unknown inquirers who came in some unknown ways to learn of him and to seek his kindly advice and suggestion. He never denied his help, but gave freely without stint or limit.

Worn out in these unselfish labors for the benefit and advantage of his fellow men, burdened with the toll of advancing years, the frail body could no more sustain the increasing demands upon it. He died as he had lived, calm and serene, with no word of complaint during the days of intense suffering that preceded his release. Something of his firm principles and the impersonality of his life and work can be gained from his last published article, printed in the July number of this magazine under the title, *Is Theosophy a Progressive System of Religion?*

Mr. Crosbie left a large amount of matter in the hands of his immediate Associates in the work. From time to time this will be published over his signature, so that he being gone, may yet speak to us; the occasion for anonymity no longer existing. In all other respects this magazine and the various activities of the United Lodge will be maintained in unbroken continuity of the lines laid down, in so far as that may be possible to his younger brothers. And on this he once said, when one of his associates was bemoaning some failure: "Do not grieve over failures and partial successes. It is the effort that counts. He who, with a right motive, and with sincere good-will, does the best that he can, and all that he knows how to do, does enough." The future will determine whether those into whose hands has been entrusted the work of Robert Crosbie will prove true to their trust and carry it on, as he carried it on, in the path of the Predecessors.

SWAPITA, sayeth the ancient immemorial Scripture; SWA—to his own; APITA—is he gone: He is gone to his own place.

A FRIEND OF OLD TIME AND OF THE FUTURE.*

As such does William Q. Judge appear to me, as doubtless he does to many others in this and other lands.

The first Theosophical treatise that I read was his *Epitome of Theosophy*; my first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the

*This article by Mr. Crosbie was first published in "Theosophy" (*The Path*) for May, 1896.

heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W. Q. J." was more and more revealed, until the power that radiated through him became in each an ever present help in the work. As such it remains to-day, a living centre in each heart that trusted him, a focus for the Rays of the coming "great messenger."

Having been engaged in active T. S. work in Boston for over seven years, it has been my Karma to be brought in touch with him under many different circumstances, the various crises, local and general, through which the Society has safely passed. In all these, his was the voice that encouraged or admonished, his the hand that guided matters to a harmonious issue. Of his extraordinary power of organization, his marvellous insight into the character and capacity of individuals, his ability of turning seeming evils into powers for good, I have had many proofs.

That he was a "great occultist" many know by individual experience, but none have fathomed the depths of his power and knowledge. The future will reveal much in regard to him that is now hidden, will show the real scope of his life-work. We know that to us that life-work has been an inestimable boon, and that through it must be bestowed on others. The lines have been laid down for us by H. P. B., W. Q. J., and Masters, and we can take again our watchword, that which he gave us at the passing of H. P. B., "Work, watch and wait." We will not have long to wait.

ROBERT CROSBIE.

SECRET DOCTRINE EXTRACTS*

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

* From the Original Edition, Vol. I, p. 341; see Vol. I, p. 364, Third Edition.

QUESTIONS AND ANSWERS*

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up *seriatim*.

CHAPTER XI.

Q. With regard to "the persistence of savagery"; are those m savage tribes, souls of lesser experience?

A. In the nature of evolution—an unfolding from within outwards—there must be souls of lesser experience, whose bodies and environment correspond to their so-far acquired nature. On the other hand there are the diminishing physical tribes, of which the Australian aborigines are an example, where the more advanced egos have incarnated in other races, leaving the use of that physical line to the less advanced. As the latter in due course leave the physical race, those remaining, being less capable, cause the physical strain to deteriorate, so that only the lowest class of intelligences of that tribe or race occupy such bodies. Finally, the physical race dies out through sterility, the egos connected with it having incarnated in other races.

Q. What about the Mexicans?

A. There are many classes of egos among the Mexicans as there in every present-day race; the families are mixed, and races are mixed. In Mexico there are to be seen the results of a mixture of European blood with that of the decadent remains of ancient American civilizations; necessarily under karma, those who came from European strains and mixed with the native ones, are caught in the lines of their own causations and have to work it out by either eliminating the defects of the strain, or going down with it from bad to worse.

Q. But the Mexicans show strong patriotism?

A. In that respect they are no different from people of other races. Patriotism does not come from mere birth into any race, but from the karmic affinity of the ego for that race; the *feeling* is there in all such cases, but the actions that flow from that feeling are not often understood, nor wisely applied; the sense of separateness rules there, as in all more or less ignorant "personalities" of every race.

*This article, as all others of this series appearing in preceding issues of THEOSOPHY, was prepared by Robert Crosbie from stenographic notes of his own answers to questions by students.

Q. Is there then such a thing as Intelligent Patriotism?

A. There must be, as the opposite to unintelligent patriotism which can be seen on every hand.

Q. Could a definition of Intelligent Patriotism be given?

A. The question is one of Intelligence as applied to patriotism. A very ignorant man may have a strong patriotic feeling which may be aroused to inconsiderate action by himself or through the incitement of others. A more intelligent man would have a wider range of perception and action and yet concur in national sentiment and action against other nations, that he as an individual would consider wrong as against another individual; both of these cases are basically wrong. A truly intelligent patriotism would consider the individual as an integral part of the nation to which he belonged; the nation as an integral part of the assemblage of nations which constitute humanity as a whole. As every individual is born into a physical body through parents of some race or nation, and thus into the world of men, the karma of each such birth indicates the opportunity of one so born, to eradicate in himself the defects of the family through which he came, and through the family the defects of the nation, for national defects are the sum total of all the individuals composing it, and the eradication of these defects begins and ends with the individual. Intelligent patriotism would therefore consist in doing our whole duty in that station where our karma has placed us, to our family, and to humanity as being made up of individuals, families and nations, while recognizing all as being the same in kind and differing only in degree. If our family duties are well and wisely performed, our duties to the nation and to humanity would, to a great extent take care of themselves. By "family duties" and "national duties" is not meant false attachments to family or nation as a means of pride, pleasure-hunting or sensuality, but in cultivating and elevating the higher sentiments and emotions of ourselves and of our family, and utilizing them for the performance of our duty to the nation and humanity in general.

Q. It seems to be a hopeless task?

A. It seems hopeless because individuals will not apply the remedy in themselves; we would like to wait until the race has improved and then we would fall into line with it, but never has a race or people improved without strong and continued efforts by individuals who have seen a better way and exemplify and impart it. It was said of old that "a little leaven soon leaveneth the whole lump;" those who have the "leaven" must first apply it in themselves before it can begin to work in others.

Q. The chapter speaks of a deficient or bad ego; what does that mean?

A. There are many classes of egos. We should remember all the time that egos are *evolving*; that some were self-conscious beings when this world of ours began, and that others have become human beings since that beginning and up to the middle point of the Third Race. Besides, the fact that there are bad and deficient men in

physical existence points to badness and deficiency in egos, for it is the egos who incarnate.

Q. I have understood that the ego is immortal and spiritual in nature?

A. The ego is spiritual and immortal in essential nature, but as he possesses the power to perceive and to act, and exemplifies the law of action and reaction in himself; as he works from higher to lower planes of substance he becomes involved in the lower planes through attachment to them and suffers accordingly until he overcomes his unwisdom and asserts and uses his real nature on the lower planes. As egos, we are only partially operative in bodies; Manas is not yet fully employed by us as a race; each incarnation is but one aspect of our past existences, we have to make the link between higher and lower, while we are in a body.

Q. What would be the outcome if an ego while in a body continued a course of degeneracy and evil for life after life?

A. In such a case the force of the tendencies set in motion would in time break the link between the ego and his instrument during some life-time, and the instrument with the momentum given it, would be an entity without a human soul. There are such creatures in the world, human in form, but soul-less.

Q. Are we drawing on all our Karmic store during any one life?

A. In the life of worlds, races, nations, and individuals Karma cannot act unless there is an appropriate instrument for its action, and until such instrument exists, that Karma related to it remains unexpended. While a man is experiencing phases of his past karma through body, conditions and environment, his other unexpended karma is held reserved until body, conditions and environment permit the unexpended karma to operate. Lapse of time does not cause any lessening of the force of karma, nor does it change its nature.

Q. Must each life express only one phase or class of Karma?

A. Not necessarily. Changes may occur in the instrument during one life so as to make it appropriate for a new class of karma. This may take place in two ways; (a) through intensity of thought and the power of a vow to think and do differently, and (b) through natural alterations due to the complete exhaustion of old causes.

Q. What determines the karmic tendency of any one life?

A. Birth into any sort of body to obtain the results of any sort of Karma is due to the preponderance of tendencies existing.

Q. When one is born into the world with certain tendencies that are seen to be undesirable, what can be done to change them and what would be the effects of such effort?

A. Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence, in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Q. Different sorts of Karma were spoken of; what was meant by the statement?

A. Karma may be of three sorts; (a) that which is presently operating in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; and (c) that which is held over from past lives and not operating yet because inhibited by the inappropriateness of the instrument in use by the Ego, or by the force of the Karma now operating.

Q. Is the body and its circumstances the field of operation of Karma?

A. There are three fields of operation of Karma, (a) the body and the circumstances; (b) the mind and intellect; and (c) the psychic and astral planes. As body, mind and soul have each a power of independent action, any one of these may exhaust independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

Q. Are any beings free from Karma?

A. None whatever; Karma operates on all things and all beings from the minutest conceivable atom up to the highest being. No spot in the manifested universe is exempt from its sway, for manifestation means action, and action brings its exact results. Karma is the inherent law of *power to act* in every being of every grade; in each case the power to act is exercised according to the degree of intelligence acquired. The Universe is embodied Consciousness.

Q. Race-Karma, National Karma, and Family Karma have been spoken about; what do these terms mean?

A. As all beings are the same in kind—that is, spiritual in essence and source—all are connected on inner planes, and each one affects all the rest in a helpful or hindering way. Race Karma influences each unit in the race through this law of cause and effect by distribution. National Karma operates on the members of a nation through the same law more concentrated. Family Karma governs only with a nation where the families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in every Kali Yuga period—family karma is in general distributed over a nation. All men, having the same principles as constituents of their nature, are connected by both inner and outer principles of their being; they therefore affect each other in subtle and unperceived ways, as well as by the external ways which are ordinarily perceived.

Q. If all beings of every grade are affected by the dynamic power of human thought and feeling, we, as human beings, must affect the lower kingdoms which constitute the earth upon which we live?

A. Such is the teaching. Cataclysms of nature are brought about by the separative and destructive effects of selfish and wrong thinking by human beings. A cataclysm may be traced to a physical cause such as internal fire and atmosphere disturbance, but these have been brought on by the disturbance created by the dynamic power of human thought. Some hint of this is to be found in the

writings of St. Paul when he speaks of the whole of creation groaning in travail because of the iniquities of man.

Q. Do all human beings have to suffer in such cataclysms?

A. No. Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter's operation in two ways; (a) by repulsion acting on their inner nature which induces them to move elsewhere or (b) by being warned by those who watch the progress of the world.

OCCULT OR EXACT SCIENCE?*

II.

(Continued.)

IT becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their men-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1886.

bers—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of *THE MYSTERY* in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much* or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: The Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of the difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious stu-

dents they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butlerof* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them.")—"A lump of matter," he adds, "the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it."

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof.

*Scientific Letters, X.

Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *primâ facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents: and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy; "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc.—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as a scientific fact—as it appears.*

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-geese." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-geese" was John Gerard, a botanist, who notified the

world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses.*" "He has seen it himself," he says, "touched the fruit-egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little l'arnacle-goose "which begun forthwith swimming."* So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.* And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi and many others, shared that conviction.** So what do you say to this "Barnacle-goose—?"

—Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-goose" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

(To be continued.)

*From the *Scientific Letters*—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

*He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact pictures in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc., etc."

**It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in *Hudibras*, which was an accurate reflection of the opinions of the day:—

"As barnacles turn Poland Geese
In th' islands of the Orcaides."—[Ed. *Theosophist*.]

FROM THE BOOK OF IMAGES

THE oxen, their necks fast in the yoke, plowed slowly forward in the white dust of the shadowless road, walking upon their shadows. The ungreased wheels of the cart sang like crickets as they turned upon the axle. The cud of contentment united the oxen to their task, the harmony of a single note sustained the wheels, and the white dust purred at their passage.

Alone upon the cross piece Keshara sat motionless, eyes closed, ears stopped, the goad asleep between his knees. Yoked with inexorable Karma he could neither enter the land of sleeping nor flee the zone of waking. For Keshara, seeking that which was lost, had come to the end of works where effort seems a vain exertion and life a shadowless road.

Karma, in the invisible form of memory, pressed upon him waking dishes bitter as aloes which he tasted through the feeling of loathing. When he sought the darkness of sleep Karma, changing to the invisible form of imagination, pictured before his mind's eye unending stretches of shadowless road, white hot in the acrid dust of unendurable repetition.

His soul entered into the modifications produced by the mind. In the blur of his inner self Karma became invisibly and inextricably intimate with his own being. Feeling became hearing and found fault audibly.

"I, who have been named Keshara, the Sky-Walker, have been so named in derision. Memory and imagination are not wings but an evil affliction from the gods. Is there no end?"

Feeling and hearing became sight. He saw Keshara, seeker of the path to that which was lost, wandering from caste to caste, from teacher to teacher, passing through countless experiences, finding no rest. He saw himself more and more desolate, cheated of fruition, at last a driver of oxen, companion of a cart, drowning in a river of dust. Self-pity, the shadow of compassion, clothed him in black vestments.

"These beasts are more blessed than I. They have neither memory nor imagination. Each day is food and drink to them. Each night opens to them the wide harbor of rest. Nature assoils them their sins. For me there is no end of toils. While the day serves I am the slave of dumb brutes with whom there is no communion of soul. When the sun rests I become the slave of my body, a dumb ox which I must water and feed and shelter. While these cattle sleep I am the slave of my mind, bruised by memory, goaded by imagination. There is no place where I may lay my head."

Soul and mind conjoined in the body of Keshara with the organ of thought, as oxen and cart and dust were conjoined, Keshara swayed to and fro between the three worlds, slave of the powers he had himself aroused.

The oxen seemed to swerve in the track. In the midst of the indistinguishable dust of the three worlds of waking, dreaming, sleep, a formless heap took on the outlines of a man. He neither moved nor spoke, but his halt breathing seemed to give a fraction of life to the heaped powder of the roadway.

In the bitterness of the irreconcilable elements of being Keshara heard himself revile the prostrate pilgrim.

"Lie there, thou dust. You are nearly home. Delhi is but a crippled day's march. Or, if that discontents you, mayhap it is written thou shalt return to dust even where thou liest and be spared further useless exertion. Mayhap Death, which denies me, may be carelessly kind to thee."

Assuredly, as is written in the commentary, at this ultimate moment of time in the journey of Keshara, a gnarled and wasted hand closed and unclosed in the heap. And in the imagination it can be seen that thereupon Keshara goaded the oxen so that the creaking cart pitched in the rut, throwing up yet greater clouds.

"Mock, if you will, with mute appeal to me who am more miserable than thou. Yet will I serve thee kindly, and give thee yet more plentifully a garment for thy nakedness, or, it may be, a white shroud for thy wedding with Death. Death and the dust are the bonds which alone level all distinctions of rank and of caste."

The wain staggered on, lured by the lengthening shadow ahead. Keshara, inert upon the cross piece, swayed with the swaying of the cart, moved with the slow pace of the oxen.

Suddenly the sun, heaving the gaunt earth before him, deserted the skies. Night leveled all distinctions of road and of roadside, but the oxen, sensing the friendly herbage and the lotion of water near at hand, turned the consenting cart into the open field.

Roused by the absence of motion Keshara descended from the cross piece, unyoked the cattle, led them to water, gave them millet from the sack, and released them to ponderous freedom in the communal silence of night. Then he carried his own feet to the margin, bathed and fed his body, and returning, lay under the cart to seek once more in sleep that which, in the world of waking, men vainly seek.

Shortly a separation of the soul and the mind from the body of Keshara occurred in the darkness. As in a dream, soul and mind freed from the bodily yoke took on renewed and unruly vigor and bent Keshara back over the pathway. Memory dragged him back through the dust and the darkness. Imagination trebled the distance and gave eyes to the dust which rose up and surrounded him with accusative witness.

The chill of the night was transformed into fear. In the metempsychosis he had the sensation at each step, as the dust slipped beneath his sandal, that he was trampling the formless heap of the pilgrim. He felt the passionless torment of the helpless, heard the speechless lamentation of the unpitied of this world. His mind contracted with pain. He saw a wasted hand close and unclosed.

plucking feebly at his ankle. His inner breathing grew halt, then impossible. He sank in the dust by the pilgrim and became in turn himself a pilgrim, spent and emptied into a formless heap in the arid river of life; the faint outline of a man.

But at once the pilgrim arose, took on the form of Keshara, and gravely considered him in his plight. The soul and the mind of Keshara became indistinguishable from the pilgrim. Memory and imagination having fulfilled their dharma, dissolved into abeyance. Karma, satisfied for the time, was not, and all things were one; the power of cohesion which makes all separateness disappearing with the disappearance of the connecting bonds of action.

Without memory and without imagination there is neither the world of waking, nor the world of dreaming. Only the world of the real remains in the silence, and in the real there is no Karma. In the real there is neither dust, nor oxen, nor pilgrim, nor Sky-Walker; neither any memory of Karma which was nor any imagination of things to be. In the real there is no separateness at all, nor any speech, nor anything to be heard, nor anything to be seen. In the real there is naught but the communion of the Self, and in this self-communion there is that which in the world of waking seems as forms and in the world of dreaming seems as voices. It is in the real that the Self is as a spectator without a spectacle.

But when the silence melts into the voices, and the voices melt into forms, and the forms melt into dust, and oxen, and pilgrims, and Sky-Walkers, then the Self comes forth into the world of waking through the land of dreaming. Then Karma awakes while the Self sleeps. Soul and mind are once more conjoined in the form with the organ of thought. Memory and imagination are once more yoked together to the cart, and the white dust of the shadowless road stretches forth, horizoned with the unendurable repetitions.

Keshara, seeking that which was lost, was roused from the silence by the returning breath of the body. Surya, hidden by the revolution of the great wheel, once again opened the eye of day as one new-born. The breathing of the rested cattle seemed an oblation to the real. An incense rose from the herbage and mingled with the breath of his body, with the breathing of the oxen. The running waters chanted with an auspicious and incentive rhythm. The dust, stirred by the morning breeze, moved in faint formless waves of inaudible accompaniment. Like memory transformed into feeling, a subtle transmigration of all things into one enveloped Keshara. His body glowed, soft and cool and subtle, brother to the dust. His breath seemed fragrant, melodious, as though water and herbage in some mystic metempsychosis had become an expanding and singing incense within him. His mind, lightened, free and enamored, spread and rose like the smoke of the incense to greet the sun. His soul caught the fire of imagination and lighted the spatial depths of all things.

He perceived standing near by to the roadway white, immaculate, like a symbol uniting all things past, present, and to come, a pilgrim resting upon his staff. And this pilgrim, tall, shining, beneficent, seemed to reach from earth to sun. The dust embraced his sandals, his hands offered salutations to herbs and to waters. His head seemed one with the sun. A radiance as of woven strands of light, spread into all places. And from all around, from earth, and sky and light; from dust, and cattle, from herbage and waters, from pilgrim and Keshara, the enthroned peace intoned the unison.

"That which thou seekest is here. I enter the earth supporting all living things by my power. In all creatures I am the life. The brilliance of the sun which illuminates the whole world, and the light which is in the moon and in the fire, are the splendor of myself. I am the sweet smell in the earth. I am the taste in water. I am the breath of all breathing. From me come memory, knowledge. All that is is the image of myself.

"As dreaming is the image of waking, so is the waking world the image of the real. I am this. I am that. I am thou. I am not to be remembered. I am not to be imagined. All that is springs from me. I do not spring from them.

"Farther than far am I when sought in memory. More hidden than darkness am I when sought in imagination. More unendurable than endless repetition am I when sought for in works. Heavier than matter am I when sought for in forms. More bitter than aloes am I when sought for in separateness.

"Nearer than near am I to those who serve me under all forms and conditions. Dearer than choice possessions am I to those who seek but to do my will. Closer than thought am I to those who make strong search to dwell with me. One am I with those who see wisdom in all things. I make myself known to those who find no fault."

Suddenly, as assuredly is written in the commentary, the ultimate division of time returned upon Keshara, expanded like a glowing sphere, became the eye of wisdom, and he saw all things in the light of the real.

Keshara, once more seated upon the cross piece, became the Sky-Walker, for he had found that which was lost.

FROM THE SECRET DOCTRINE*

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two.

* From the Original Edition, Vol. I, p. 43; see Vol. I, p. 74, Third Edition.

DISCIPLES AND DISCIPLINE

EVERY man desires knowledge and to some extent and in some direction is making efforts to acquire it. This is discipleship, for the word disciple merely means a learner.

There are many devotees or disciples of knowledge in the world. The students of the various arts and sciences are endeavoring to comprehend the nature and action of the different chemical elements and of the many forces and energies that make up the sum total of physical nature. Other students study other forms of knowledge. They all make progress, each in accordance with the strength of his desire, the composition of his own nature, and the means employed.

We observe in ourselves and in others that the rate of progress and the amount of the acquisition depends in the first place upon the intensity of our desire. That intensity may reach such a pitch that it amounts to a sustained concentration of purpose, in which case the whole flow of the energies is in one direction and all other objects become minor and subsidiary, serving as food and fuel to the one great object.

Many have had this concentration of purpose and energy on a single object and have therefore achieved it, only to find failure and disaster bound up apparently in the very object itself. "The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave, await alike th' inevitable hour; the paths of glory lead but to the grave." Success brings satiety; satiety breeds self-indulgence, self-indulgence loss and despondency, despondency despair, and despair death.

Arjuna has already found out by repeated successes and failures that no earthly object can bring other than a merely temporary happiness, and in this time of final despair he asks himself the world old and world weary question, What is the use of anything?

And from within himself the answer comes, for Krishna is the Higher Self in every one—the deepest, most mysterious and enduring part of ourselves. The enduring Soul must seek an enduring object if it is ever to achieve supreme knowledge, supreme power, supreme bliss. And this supreme object is none other than Soul itself. This is what is meant by the expression "spiritual knowledge." For, while spiritual knowledge does indeed comprehend every action without exception, and therefore the whole of what we call nature, it is itself none of the things which it comprehends or includes. It comprehends all things because all things spring from Soul, but spiritual knowledge pure and simple is knowledge of the Soul which is the creator of all, the preserver of all, the destroyer of all in nature. *All* in nature includes very much more than the actions and things we are now interested in or aware of, or are making the objects of our desires and devotion. No matter how high or worthy any such objects may seem to us in our dreams and

longings, they will prove to be, if sought after, discovered and achieved, as illusive, as unsubstantial and as much dust and ashes in the mouth as any of the objects which men are now pursuing. They can never satisfy the Soul, because they are finite and temporary in their nature, while the Soul which pursues them is limitless and eternal in its nature.

Spiritual knowledge, or Soul-knowledge, then, is what sooner or later, each Soul must come to see is the one object worth while, to which all other objects are subservient, merely ways and means, the ladder by which to mount to the realization of the Soul.

When any one has arrived at this state of mind, or at this stage of the evolution of his Soul, he may very truly be called a disciple of the eternal Wisdom-Religion or Theosophy or Spiritual Knowledge, for they all mean the same thing. No one makes or chooses him a disciple. He becomes one by reason of his own growth and experience. The true Theosophist, or disciple, is not such by reason of membership in any theosophical organization, or by reading of books, or professions of faith, or by any outward observance or practice whatsoever; neither by what he has, nor by what he lacks, but what he is.

He is a disciple of Spiritual Knowledge or Theosophy who, first, deeply and ardently desires it, and, secondly, is making efforts to acquire it, and here we come to the question of the ways and means. For it is not enough to have chosen the object, even the right one. Effort is required and that effort must be sustained and in the right direction.

The fourth chapter of the *Gita* recites the many kinds of partial or probationary disciples—those who really desire spiritual knowledge but whose efforts are in fact misdirected. They all gain something, for every effort in any direction brings results, but these would-be disciples fail of the great object. What, then, do they gain? The *Gita* says that “all these different kinds of worshippers are by their sacrifices purified from their sins.” Putting that into every-day English, it is to say that they all find out at last their mistake. To find out that we have erred is not cause for despondency; to the sincere Soul it is occasion for thankfulness. But this benefit, great as it is, is a negative one: to find out that we are wrong in our object or the direction of our devotion, is not to find the true object or the true method.

But after many efforts and failures in the choice of our object or the means to attain it we learn some humility and it is then that we can hear the voice of the Higher Self and set for ourselves the true object and the true devotion, or way of attainment. So Krishna in the concluding portion of the chapter says that Spiritual Knowledge once taken as the only object is to be sought after “by doing service, by strong search, by questions, and by humility.”

This calls for discipline, or the method by which the disciple learns. Discipline by whom on whom? By each one upon himself.

He who is seeking to learn, what he seeks to learn, and what he gains by the learning, are all one. It is soul which seeks, soul which is learned, and soul which is gained by the learning: "It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom." This is the great mystery.

"Doing service" can only mean the use of our environment, our body, our mind, our powers, faculties and possessions of every kind so far acquired, as the means of devotion, not its object. They are not Soul, but its instruments. All this that we call our "self" is not Self. What is called in the *Gita* by many names, as Lord, Ishwara, Spirit, Soul, Higher Self, Kshetrajna, Paramatma, and so on, is the real *Man* which each one of us is, but does not recognize—the Krishna in each. Arjuna, the "lower self," or simply the "self," is what we think we are—the "personality." So the *Gita* says, "He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy."

Our habits, instincts, impulses and desires; our likes and dislikes, our virtues and vices, our successes and failures, our ideas and emotions—these are not our Self. Yet they are constantly awakening in us or being awakened in us, and impelling us in this or that direction, and we, the real Self, is lowered, dragged down, made the servant and slave of them. All this we have to set about changing. Some of them have to be destroyed because they are in themselves destructive—"self as its own enemy." Others are good tools and implements ready to our hand, but they are to be used as servants, not masters. So what is called for is to take the position of the Higher Self and maintain that position by the use of the lower self.

"Each man," says *Light on the Path*, "is to himself absolutely the way, the truth, and the life. But *he is only so* when he grasps his whole individuality (lower self) firmly, and by the force of his awakened spiritual will (the Higher Self) recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality" (personality).

We have to see that what we are seeking and what we really are, are one and the same, and then enforce that perception throughout our whole nature. "The whole nature of man" is not himself, but "that thing which he has with pain created" throughout his long evolution, and which must now "be used *wisely* by the one who desires to enter the way." When so used, "the vices of men become steps in the ladder, one by one, *as they are surmounted*;" "the virtues of man are steps indeed," but "they are useless" in achieving the great Object "if they stand alone." They only "purify the worshipper from his sins," they only "create a fair atmosphere and a happy future," they do not confer knowledge.

Our service is to surmount our vices, transforming them into virtues, and to employ all our present and to be acquired virtues in "strong search," that is to say in seeking out the way, and as that way is the man himself it has to be followed in a dual way. Our relations are external and internal. So *Light on the Path* says, "seek the way by retreating within. Seek the way by advancing boldly without."

We are to go forth to our daily duties, to our successes or failures, the agreeable and disagreeable persons and things we may encounter, with a bold heart, a steady confidence, a firm reliance on the "Higher Self" in us and in all things, and "perform the proper actions." Not what the lower self in us desires; not what some one else feels or thinks or tells us we ought to do; but what we see we ought to do in the light of the Higher Self in us. So are external relations turned to service. We are to retreat cautiously within to the adjustment of our own internal relations; our thoughts, feelings and desires, constantly asking our Self Why we have done or said or thought or felt, no matter what. Our external relations are our business or transactions in life. Our internal relations are our bookkeeping and accounting. The two go on together and at each moment are casting the balance sheet of the Soul up or down.

Each disciple is so for himself. No one else can make him a disciple; no one else can bar or debar him from being one. It is self-disciplineship from first to last. In the same way no one can discipline him, or prevent his undertaking and undergoing discipline. It is forever self-discipline, if it is to prove "the way, the truth, and the life."

Who seeks results seeks Karma. Karma only reproduces Karma endlessly. Karma is the *means* of Knowledge, not knowledge itself. Discipline from outside, the limitations and checks that all of us experience, only confer a negative benefit—they throw the Soul back upon Itself, and show the man his ignorance and misunderstanding. Self-discipline shows him what lies behind all action and all results—Soul. Behind all his actions and experiences lies the real being—the Higher Self. As this Higher Self in himself and in all others is served, is searched for, is questioned, the inner doors open, and true Brotherhood—the "humility" of the *Bhagavad-Gita*—characterizes more and more his employment of his whole nature. He comes in contact with those wiser than himself, those "who see the truth," and they "communicate it unto him." He is able to receive it because he finds this spiritual knowledge "springing up spontaneously within himself."

"What room can there be for sorrow, and what room for doubt, in the heart of him who sees and knows that all creatures are the same in kind, differing only in degree?"

This is Spiritual Knowledge and comes only from self-disciplineship and self-discipline.

SELF, POTENCIES, VESTURES*

The Crest Jewel of Wisdom. Shankara's Vivekachudamani: 71-150.

THE first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvana.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

THE VESTURES.

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise—the vesture whose authority, as “I” and “my” is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer,—sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder,—they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean,—the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

*This article was printed by Wm. Q. Judge in the *Oriental Department* papers, November-December, 1895.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done,—the freeing of himself from the bonds of beginningless unwisdom,—devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great depth for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefolded physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys,—flower-chaplets, sandal, lovers,—the Life makes itself like this through the power of the Self; therefore this form is preëminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of, knowing,—hearing, touch, sight, smell, taste,—for apprehending sensuous things; the powers of doing,—voice, hands, feet, the powers that put forth and generate,—to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul with its character of certainty as to things; self-assertion, that

falsely attributes the notion of "I;" imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; their activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving,—these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss,—not its are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss,—is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

(To be continued.)

ON THE LOOKOUT

Sharp friction has developed between the directors of the publishing society and the trustees of the "mother church" of the Christian Scientists. It is not primarily a difference over doctrines, but finances and control, but in our judgment is inherent in the basis of Mrs. Eddy's teachings no less than in their practical application. The Bible is a sectarian book, and both Judaism and Christianity are sectarian systems. Mrs. Eddy's basis is no different from any of the many Christian sects in that it professes to see in the Bible the "word of God." It is unique only in its interpretation and application. The foundation of sectarianism whether called a revelation, a religion, or a cult, is its exclusiveness: the "sense of separateness." Sectarianism sees God as apart from Nature; "Good" as separate from "evil;" "Spirit" as separate from "matter"; each being as separate from all others. All popular religions and sects are an expression in one form or another of that "heresy of separateness" which every religious Founder without exception labored to dissipate. The sects without exception perpetuate the great delusion and are therefore essentially irreligious. They do not promote brotherhood; they deny it—in their fundamental axioms, in their logic, in their practices. Christian Science, because of its extreme expression of personality, its deification of bodily existence, its complete arrogance, denies *in toto* the law of spiritual responsibility and mental evolution. It is more nearly absolute in its assumptions than the order of Jesuits or the dogma of the infallibility of the pope. For it to survive intact would require what Mrs. Eddy in her omniscience failed to provide—an apostolic succession. Being against nature it is doomed to dissolution, like all sects. Depending upon "authority," and that authority being now dead, the body will disintegrate and break up more speedily than most sects, which provide a succession to the prophet in one form or another. By natural reaction other claimants will spring up, acquire their followings, and the Christian Science of Mrs. Eddy will be added to the list of mortuary statistics in the vagaries of human efforts to reduce life to a prescription, conscience to a formula, and the evolution of the soul to terms of bodily welfare.

Quite of the same order of mental perceptions as the all-inclusive claims and exclusive practices of religious sectarianism are the ideas and applications in vogue in world politics and economics. The whole world of mankind requires true ideas as to the meaning of life—and we are offered a multitude of fetiches by the thousand sects. They see no relation between the falsity of their fundamental ideas and the ethical and moral poverty of mankind. The whole world requires peace and its daily bread, and the thousand statesmen and publicists offer a multitude of shibboleths,—democracy, socialism, world-commerce, world-finance, universal suffrage, leagues of nations; more laws, rules and regulations. The sects do not see that sectarianism is the legitimate parent of immorality and irreligion. The statesmen do not see that national and class exclusiveness is the legitimate parent of war and anarchy. Neither the sects nor the statesmen see that their fundamental ideas of life and action are depravedly corrupt. And if the leaders of mankind are thus blind, what can be expected of those who look to them for guidance but what has happened over and over again, and is now happening before our eyes—the reaping of the whirlwind: the destructive subversion of the "existing order" established by these blind leaders of the blind? Speaking before the Economic Club in New York City, Mr. Frank A. Vanderlip paints a terrible picture of the starvation, despair and chaos afflicting by far the greater part of the population of Europe, Allied as well as Teuton. "I believe," he says, "it is possible there may be let loose in Europe forces that will be more terribly destructive than

have been the forces of the Great War. I believe we can probably save the situation from anything as fearful as that. If I did not believe it, I would hesitate to say what I shall about conditions." Yet all that Mr. Vanderlip can see is the physical destruction wrought; all that he can propose is a financial alleviation through credits provided to start up industry. He is as blind as all others in church and state to the *true Causes* which have brought the world of mankind to this deplorable situation of starvation and rabies, of physical want and moral ruin.

"My Country," said Stephen Decatur, "may she be always in the right. But my Country, right or wrong." This is essentially the attitude of every sect, of every nation, of every class, of every individual. With such an attitude, what can be expected but a confusion of idea and of action? Our highest ideas of morality and ethics seem to be contained in the phrase, "Honesty is the best policy." Such an idea is rotten at the heart, for it assumes that honesty is a policy and not a principle. If honesty is but a policy why should it not be modified to meet existing circumstances? If religion means my sect, if statesmanship means my party, if business means my profit, if life means my enjoyment, then inevitably and infallibly we will put sect before religion, party before the public, profit before service, enjoyment before duty. Who has learned any lesson from this terrible war? No union of churches, no league of nations, no extension of credits no revival of industry, can avail for the Esau of modern civilization. So long as every man's hand is against that of every other man, in business, in politics, in religion, in all the affairs of life, all pacts are but wolf-pacts, and when the hunting is lean the wolves will rend each the other. Nothing but Esau can save Esau, and the collective Esau is but a name for the individual Esaus of every sect and of every tribe. The "terrible forces" at work are our own misguided activities. Esau must recognize that brotherhood *in actu* is the only palliative; the recognition of the One Life, the one Law and the one mode of its operation, the only cure for the evil case in which humanity finds itself. Only the great doctrines of the *Spiritual Identity* of all beings, of Karma and of Reincarnation, and their *practical application* in daily thinking and action can permanently avail either the individual or the collective Esau. It is vain to look for the adoption or exemplification of these ideas by any sect or party or state as such. It must be individual in adoption and application. And Theosophists, because they are acquainted with these teachings, have a heavier responsibility for the well-being of the race than any and all other men. It is for them to teach, preach and practice in season and out of season the only cure, as the only amelioration, of the conditions of mankind.

The *Literary Digest* of June 7 contains a note on attempts made in the recent eclipse of the sun to "weigh light." It is as yet too early to know what success attended the effort. Light has hitherto been variously regarded in scientific speculations and hypotheses. At one time the Berkleyan theory that all phenomena are illusions, and therefore purely subjective, was much in favor. Later materialistic conceptions regarded light and other phenomena as independent realities. These two opposing ideas are the familiar "objective" and "subjective" theories of existence, the "pairs of opposites" of the *Bhagavad-Gita*, the God and Nature or Spirit and Matter poles of religion and philosophy. More recently the whole trend of scientific speculation has been to regard light as a form of "energy" or "force." The vibratory and the undulatory theories of light are familiar to most readers. Now, however, comes the idea that light is "ponderable" and therefore "matter," and to test this out as fully as possible a British expedition to a favorable point devoted its entire attention to photographs to that end. The basic flaw in the tests would seem to be the fallacy that "weight" is a

characteristic of matter, which itself traces back to the Newtonian conception of "gravity" as the sustaining force of the universe. The *Secret Doctrine* contains much matter on the subject of "light," "sound," "electricity," and the other "forces" of scientific as well as familiar experience, and treats them all as "substantial," though certainly not "matter" as that word signifies in either technical or colloquial parlance. But then Occultism treats of all "forces" as substance in a state the opposite of the same substance in the state familiar to us as matter, and says that this same Substance has still other states, five in fact, besides "force" and "matter," all utterly unknown to us as such, though constantly employed by all of us. And of force and matter the statement is made that these are but some of the sub-states of true matter and real force. Once a "force" is measured in the same scales as "matter" the purely arbitrary distinction made between the two will cease. And we think the time when that will occur is not far distant. The whole trend of modern science is in the direction of verifying by empirical investigation many of the dicta of the *Secret Doctrine*.

The *Digest* of June 14 devotes a page to extracts from an article in the New York *Evening Post* by Robert Crozier Long on the "Failure of Religion in Russia." For centuries the voice of the Metropolitan of the Greek Catholic Church was the voice of God to the Russian peasant, as the voice of the Czar was the voice of law and order in the physical world. But since law and order in the physical world did not follow upon the voice, the time came when the rule of the Czar was overthrown, and knowing no other conception Russia fell prey to anarchy and violence. So, it appears, the voice of the church equally discerned to be a false voice, has resulted in the overthrow of the reign of the orthodox God, and knowing no other conception Russia falls also prey to spiritual anarchy and violence. No people on earth are in their nature more intensely loyal than that immense congeries called Russia—or more desperately ignorant. Church and State alike preyed upon that loyalty and kept the people who trusted them in the darkness of fetichism. It is a curious commentary on our ideas of religion and science that the most ignorant are the most religious, and the scientifically informed the most irreligious. Are, then, spiritual ideas irreconcilable with great knowledge? Or is it not, rather, that we are all ignorant alike of true religion and true science? For that science and that religion which leave out of court any department of nature, visible or invisible, must be fundamentally false. Our religions fundamentally offer as their inducement how to acquire the best of the next world; our science how to acquire the best in this. The appeal in both cases is purely selfish, while faith, loyalty, gratitude, sacrifice, are qualities the reverse of selfish. In time the incongruity produces a revulsion of nature and spoiler and spoiled meet a common destruction. The civilization perishes and all alike must begin over again from the level of their common misery. This is brotherhood—by leveling down; nature's restoration of violated harmony by destruction. For Bolshevism, or any other revolution in church or state, is not produced by the governed. It is caused by the governing class, which comes little by little to look upon responsibility as a privilege, and duty as something owing to them by the governed. True brotherhood means a leveling up, not down; the elevation of the mass through the knowledge, the teaching and the example of those to whom the multitude looks for guidance. Where shall we find more finished products of the "seven deadly sins" than amongst those who occupy the place of power in church and state and science? Shall we blame the mob for anarchy when those who preach the doctrine of responsibility practice the doctrine of irresponsibility?

Congressional investigating committees and medical writers are growing alarmed over the spread of drug addictions. The records seem to show

that with the spread of "prohibition" there is a coincident increase in the use of drugs, from patent medicines to powerful extractions which paralyze all discrimination between right and wrong, and render the user as helpless and dangerous as insanity. Nor are the addictions confined, as some might think, to the ignorant, the depraved, the reckless and the dissolute. On the contrary, the percentage runs higher among the wealthy, the refined, the educated, than amongst the "lower classes." Some blame the doctors for indiscriminate prescription of dangerous drugs; some blame the frenzy to "prohibit" the use of liquors, tobacco, this, that and the other thing; some ascribe it to the "tension of modern life," and still others seem to see narcomania as one of many examples of a loosening of moral sense and moral restraint. The remedial agencies advised are as various as the ascription of causes, but all are either physical, or legislative, or sectarian religious mediums. This is natural, and in strict relation to the cause as assumed. Simple impartial observation would show that behind every "addiction" to any form of vicious practice lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. "Every external action is preceded and accompanied by some internal thought, feeling or volition," its predisposing cause, to which the vicious practice stands in undis severable relation as an effect. Our medical practice, great as is the learning and devotion of the doctors, is insufficient because the mental and moral pathology of the patient is not diagnosed with anything like the care or knowledge shown in relation to physiological conditions. In the treatment of disease psychology is not applied because not understood either by doctor or patient. Current religion, current science and current philosophy afford no help because they afford no knowledge of the inner structure, the "astral man" which is the link between the spiritual being and the outer body. Nothing short of true basic ideas of the nature of the triune being called man can ever effect a *cure* of the ills physical, mental and moral, which afflict the individual and the race. Were students of Theosophy earnest and devoted in the promulgation and practice of the great knowledge given into their care by the Masters of Wisdom, we cannot doubt that sincere medical and scientific students and well-wishers of mankind of every kind would soon benefit. The time is ripe and the opportunity great for the spread of the true principles of Occult Science.

Studies in Electro-Physiology, by Arthur E. Baines, and published by E. P. Dutton & Co., is typical in this direction. The writer finds by prolonged research and observation that no hard and fast lines separate the vegetal from the animal processes of life, and regards all forms of life as having something in common. He sees an "electrical system" dominating plant life, and has a broad view of the meaning of evolution. The "something in common" to all forms is only another way of putting the ancient statement of the Upanishads that "all spiritual beings are the same in kind, differing only in degree." Not an experimental study of scientific students is to be ignored or despised. What is needed is that they should be supplied with a true and inclusive hypothesis, and this exists in the principles of Occultism. Once scientific students begin to study the theories of occultism in the same spirit that they study phenomena, a tidal epoch will set in which will purify modern religion and science of their mutual prejudices and excrescences and bring about that Union of religion and science without which our modern civilization must continue to be a house divided against itself. No one can blame the modern student of science for his preconception against anything presented to him savoring in any way of "religion," or "psychology." For centuries, the only psychology he has known anything about has been pure fiction, and all the religions he has contacted have been nothing but arbitrary dogmas, not only incapable of verification, but in every case capable of disproof. Science as a whole is honest in its method, desires truth, but has become convinced that nothing good can

come out of the Nazareths of religion and psychology. It is this conviction that Theosophists must uproot. It can be done and it must be done, for *the principles of Occultism will stand the most exacting tests of exact science*. Thus, as to the "electrical systems" of minerals, plants and animals, H. P. B. wrote pages in *Isis* as far back as 1877. Amongst many other statements she there laid down that the key to practical knowledge of the mysteries of organic and inorganic life lies in "an intimate practical knowledge of electricity and magnetism." Suppose that Mr. Baines and many other students of modern science knew what is in *Isis* applicable to their studies and their facts—they would be walking as men in clear light instead of groping in the dark. How is this to be brought about, if not by the efforts of Theosophists, who know the principles, but who as yet do not "labor in season and out of season" to bring their knowledge to the notice of those who can make practical scientific use of it?

The press dispatches tell of the results of the mission of a committee of American clergy of the Episcopal church to the Pope in the interest of the proposed world conference of the Christian sects to promote "Christian Unity." As might have been foreseen, the reply of the "Vicar of Christ" was that he "has no greater desire than that there should be but one fold and one shepherd," but that such reunion could only come about by the return of the Protestant schismatics to the "visible head of the Church." The Roman Catholic church will not, therefore, be represented at the conference. The attitude of the Greek Catholics is "entirely favorable" to Christian unity, provided it does not depart from the lines drawn by the seven Ecumenical Councils, which is to say, the basis of the Greek Catholic church. As the whole number of so-called Christian communicants of the many sects of Protestantism is rather less than those of the Roman Catholic faith, the "world conference" without the Catholics will be faithfully like the "play of Hamlet with Hamlet left out." And as all the protestant sects originally sprang, directly or indirectly, from the Roman Catholic, the Pope is, to say the least, far more logical in rejecting a "league of Churches" than the other sects are in seeking it. For many centuries the Christian Church, such as it was, was one and undivided—the Catholic Church. The Unity which then obtained was the unity of "authority" on the one hand and "blind faith" on the other. No more than the Catholic do the protestant churches confer knowledge. The authority of the Church has been broken into fragments, but the blind faith is still universal in all the churches. The words of Christ to Nicodemus have many applications. "Ye must be born again," said the Master, and Nicodemus took but one meaning—an impossible one—from his words. The Christian congregation must be "born again," and that cannot be in a Nicodemian way, by returning to the womb from whence it sprang. All the churches "look backward" in the same way, to an historical authority of one kind or another, whereas the teaching of Christ is one of inspiration, not of authority. And inspiration means knowledge, neither faith, authority, nor anything gleaned outside; but direct communion with the Spirit within. A Conference of Christian sects would be valuable none the less, for it might show sincere men the paucity of all the sects in spiritual knowledge, as well as the chaff of doctrinal dissensions which separate them. A more humble spirit might then possess them, in which case a search for fundamentals might go farther than the "bible" as the "word of God," and the basic unity of teachings underlying all religions as all sects might be disclosed to their searching gaze. The "future religion of mankind" awaits this genuine effort to get at the real basis for Union in things spiritual.

In this effort there will be many misadventures and many lookings in barren directions no doubt, but they will all possess an educational value in

that they will all tend to break the molds of men's minds. Once freed from bigotries, intolerances and hard-and-fast conclusions, always exclusive and blinding, the truth in all things may become possible of ascertainment. The churches are groping, nations are groping, science is groping, for "light, more light." And every disposition to "stop, look, listen," is to be encouraged, for it brings minds together, instead of walling them off in mole-like tunnels of thought. From this point of view a long article in the *New York Herald* on Free-Masonry is of interest and value. In this article Mr. Frank C. Higgins, a learned Mason, sets forth the theory that Masonry is "the parent of all religions." Mr. Higgins' researches are along the lines embodied in the monumental writings of General Albert Pike and Mr. J. Ralston Skinner. He sees in the secrecy, the symbols and the ritual of masonry a "supremely scientific" record of the "knowledge of the universe" gained by the ancient "brotherhood of prehistoric science" in India, Egypt, Chaldea, and all the world. There is much of truth in Mr. Higgins' contentions, but they bear little relation to *modern* masonry—as little relation as *modern* Christianity bears to the teachings of Jesus. In the sense of a secret brotherhood of adepts perpetually existing, of an unity of doctrine and teaching of an Occult Hierarchy whose Messengers in the world have set afloat every ancient and existing religious faith, all that Mr. Higgins says is undoubtedly true—but this is *not* Masonry, but the Lodge of Adepts of the Wisdom-Religion. The immense chain of proofs of the fundamental source of all religions, sciences and philosophies has been gathered together by H. P. Blavatsky in *Isis Unveiled* and in the *Secret Doctrine*, and it is evident to any student of those works that Mr. Higgins has read them, though he does not acknowledge the source. Moreover, H. P. B. did what no Mason, unless it be the learned Belgian, Ragon, has ever done; she brought home to all who might care to learn, the fact that the Adept Fraternity still exists and may be contacted by those who look in the right direction. General Pike and Mr. Higgins have studied and written in an antiquarian sense, but H. P. B. made vital the fact that Initiation into the Lodge of Masters is as much a fact of the present as of former times. H. P. B. always spoke and wrote of Masonry with respect, and herself was a Mason, not only in the accepted sense, but in that higher and vital mood which made her great mission possible. Masonry, standing for freedom of conscience and thought no less than for charity and brotherhood, however it may be fallen from a higher possible estate, may by such work as Mr. Higgins', yet play a powerful part in bringing men's minds to a study of the Secret Doctrine of all times and peoples. The principles of Masonry are antagonistic to sectarianism and in an iconoclastic, if not in a constructive way, it may well be an instrument for a better perception of Christ's answer to Nicodemus, by leveling prevalent barriers of exclusiveness.

ROBERT CROSBIE

AT 11:25 A. M. JUNE 25, 1919, IN THE CITY OF
MONTEREY, CALIFORNIA, AT GORDON PARK,
NO. 936 FRANKLIN STREET, ABANDONED
THE BODY HE HAD USED
MORE THAN 70 YEARS.

He was born in Montreal, Canada, January 10, 1849, became an American citizen, was from his earliest years deeply interested in religious, philosophical and occult subjects, identified himself with the DZYAN Section of the Theosophical Movement and the Theosophical Society, and was for many years the devoted friend and close Companion of William Q. Judge, and an occult pupil of H. P. Blavatsky. He said, for the guidance of those who, with him, loved these two great Beings, trusted Them and those whom They trusted, and who aspired to follow the path They showed:

"How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavor to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours. The smaller cycles of the personal ego will be related to the Divine Ego and the force that flows from the latter will show itself in every way, will strengthen the whole nature, and will even change the conditions, physical and otherwise, which surround you."

The influence of his work will vibrate through the centuries.



A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

SEPTEMBER, 1919

No. 11

*"If you can do no more than duty it will bring you to
the goal."*

—WM. Q. JUDGE.

CONTENTS

The Spirit in the Body	321
Theosophy and Asceticism	323
From the Secret Doctrine	327
Occult or Exact Science ?	328
From the Book of Images	333
Questions and Answers	338
Secret Doctrine Teachings	342
Self, Potencies, Vestures	343
From Isis Unveiled	346
On the Lookout	347

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.

A H M

The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine, that it is which we must search out, which we must try to understand.—*Chandogya Upanishad.*

THEOSOPHY

Vol. VII

SEPTEMBER, 1919

No. 11

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 SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—Bhagavad-Gita, Chapter XIII.

THERE is plenty of material, as well as help, in the devotional books, to the realization of the *heart doctrine*, for they are designed to awaken the Buddhic faculty—that of Intuition, the only means by which *light* can come to you or anyone. Printed words and the information that they indicate, are only “ladders” by which the learner can climb to Wisdom. Each one has to make his own connection with higher planes and Those who live in those higher realms. It has often been said that “when the materials are ready, the Architect will appear,” so our work must be to get the material ready, and that means that we have to get rid of the purely personal bias by making Theosophy a living power in our lives. So long as we are working for some reward, are inclined to be despondent or impatient, we will be placing obstacles in our own way.

Read the Voice of the Silence and see the keys of the different “portals.” *Dana*, the key of Charity; consideration for others, no matter what their state. *Shila*, the key of harmony in word and act; that means among other things, sincerity; not to let their acts belie their words, or their words, their acts. *Kshanti*, patience sweet that naught can ruffle. These three, if practised, will create a fairer

*From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

and clearer atmosphere. *Shila* counterbalances the cause and the effect and leaves no further room for karmic action. The same idea is set forth in the Gita where it says that "Freedom comes from a *renunciation of self-interest* in the results of our actions."

The question always is, "How will we stand the pressure?" Patience and fortitude are necessary under every condition. The ripening of one's Karma presents the opportunity to gain these qualities, and it is well that he should learn the lesson. The principal effect of Karma is mental and psychical. Family Karma is not our own, and will come about sooner or later. The same with difficult financial conditions, or any other hard circumstances; they will come to all. So we should strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour. "If the candidate has faith, patience and confidence, verily he will not have to wait too long." There is one thing that should be remembered in the midst of all difficulties; it is this—"When the lesson is learned the necessity ceases."

We should know that Karma does not castigate, it simply affords the opportunity for adjustment. No one can precipitate our Karma upon us, nor would anyone wish to do so; so whatever happens it is well to remember that it was caused by ourselves, precipitated by ourselves, can be met by ourselves. So we must assure ourselves that nothing can possibly overwhelm us. It is better to assume a cheerful attitude and cultivate in one's self a feeling of confidence, and endeavor to impart it to our nearest. Our anxiety and inner fears, as well as our outward expression of them, may go a great way in depressing those who love us and whom we love.

We all get in that temporary state of loneliness, and it should be a matter of encouragement to us that we are not alone in reality, for we have company although we may not be aware of it in our momentary sense of personal isolation. There is a point in our progress which involves the passing from one state of thought and action into another, and knowing this, we should not be dismayed nor disturbed by anything that may come to pass. It may seem to you that you are now useless, and your future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present; like shadows they will pass, if you but recognize them for what they are.

Are you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs. What if the future presents no clear view; what if the future is not clear; what if your desires are not fulfilled; what if your progress is not at all apparent—why worry about it? You cannot change it. All you can do is the best you can under existing circumstances, and *that is the very thing you should do*, dismissing from your mind all thought of those things which are not as you would have them.

Your studies and your efforts are futile if you are disturbed inwardly. The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you, and that you are brave enough and strong enough to endure anything; also that it is a necessary part of your training. Mr. Judge once said, "it may be a child's school, but it takes a man to go through it." Then why not make up your mind to go through it, no matter what the circumstance or condition; others have; you can. Are you of weaker caliber than they?

The whole position of the sincere student is summed up in the words: "Hold on grimly; have confidence and faith; for faith in the Master will surely bring victory." We must "have *patience*, as one who doth forever more endure"—and *forget ourselves* in working for others.

THEOSOPHY AND ASCETICISM*

WHAT is the greatest delusion and what causes it? Always one thing: *relative* truth; and its cause is ignorance. There never was a religion, there never was a philosophy, but what embodied relative truth. It is this relative truth which confuses mankind. Men do not see that Truth is *one*; that truth agrees only with truth; that error disagrees with truth and disagrees with error.

Relative truth is the cause of man's becoming involved in a partial view of the universe and of himself. Each man tries to *segregate* truth, by looking only in some given direction. He thinks all is right on this side; all wrong on that. Thus each man makes his own limitations. We say, thus far shall we go, and no farther. As a man thinks, he becomes. If he thinks he is a poor miserable sinner, he certainly will not step beyond the limitation thus self-imposed, until he changes his fundamental ideas. We are always acting upon and affecting each other, in thought and action. So we get a consensus of ideas, and that consensus forms the general impression and the general limitation, of the individual, of a class of men, of mankind generally. This is the barrier that each has to overcome for himself if we are ever to get beyond personal or racial limitations.

Soul means experience. Our "soul" is all the experience we have gained that has brought us up to our present status. So what governs the man, and what governs mankind generally, is the idea and ideas held as to what life is and what the nature of man is. These ideas have differed at different times and among different

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

peoples. We at the present time have ours. Our personal life, our social life, our civilization, have all arisen from the ideas we hold in regard to life. The real question should be with each one of us, Are those ideas true? Do they cover the whole ground? Are they susceptible of improvement? Have the results obtained through them been all that we could wish? What are our ideas of God, of Nature, of Man?

The religion we have nominally adopted has proved a failure. It has not changed human nature in any degree. The good by nature are good under this or any other religion. The bad by nature are bad, whether under our own or any other religion.

There is something wrong with our *basis* of thought and action, for we must remember that it is from our basis and habits of thought that our actions flow; if we have a true basis of thought, then we will certainly have right actions and practices.

Theosophy is not a religion, not a formula or dogma invented by man, but is, as a matter of fact, a statement of the Laws which govern the intellectual, the psychical, astral and physical constituents of man and of nature. It does not depend upon revelation or authority, but upon its inherent truth and the fact that its truth can be verified by every man for himself. The whole cry of Theosophy is to arouse man to an understanding of his own illimitable nature, so that he may know the action that is necessary to proceed along the truest and highest lines.

What has all this to do with Asceticism? Everything. Buddha was an Ascetic. Jesus was an Ascetic. So were the Founders of every great religion or philosophy. We do not hear from them insistence on this kind of food, or that kind of food; this kind of practice or that. From one and all of them we have these essential statements: Love one another; forgive your enemies; do good to them that despitefully use you and persecute you. Or again, William Q. Judge or H. P. Blavatsky—Do you think that they were ascetics, and if so, what kind?

They were ascetics in the truest sense. They never made any pretensions in their actions. They never said, Copy me. They always said, Do not follow me or my path; follow the path I show, the Masters who are behind.

They were ascetics and they had all the power which comes from true asceticism; not through refraining from or denying anything or anybody, but by the acceptance of all, the use of all. For everything in great nature of whatever kind, has been produced by the beings in the world, and is a natural evolution—everything. Where we have erred is in the improper use, the abuse of the very powers which we all possess. The most sacred of all our powers have been sacrificed on the altar of selfishness.

The true ascetic knows that. He knows that men have dugged a pit for themselves by the very power of the Spirit which they are,

and that no one above us, however high, can remove men from the ditch they have digged but themselves.

Everyone has some idea as to what asceticism means. We know that monks and nuns have segregated themselves, withdrawn from the world and all participation in its affairs—and for centuries that was considered to be asceticism, and still is by many people.

It has been thought that asceticism consists in renouncing very many of the things that are used in the world. Some imagine that the eating of unaccustomed food is going to produce a spiritual effect; that through this relinquishment they are going to attain some spiritual advantage. The same is true with regard to many other practices.

Might we not well consider the motive of such practices? If one brought up in a certain way, accustomed to certain things, renounces them with the idea that thereby he is going to benefit by that relinquishment, there must be behind that intention and practice a selfish, personal desire. That selfish, personal desire could not by any possibility bring one to a state of enlightenment, regardless of what the practice might consist in.

If it be food we are thinking of, if we imagine that we will benefit spiritually by eating this and by not eating that, then food is all that we are considering. That is not high thinking, and the mere fact of thinking of one kind of food in preference to another will not lead to any development whatever. There are those who consider that a vegetarian diet, or a diet of nuts, cereals, or some other thing, rather than flesh, would be beneficial to them. Always to *them*. They forget that there are many peoples, the Hindus for instance, who do not eat flesh at all, and yet it cannot be said that the mass of Hindus are in any way spiritual in their development, or any great factors in the advancement of true civilization. We might consider also that animals, many of them, are very strict vegetarians; yet they are not especially spiritual.

It has many times been stated that true asceticism does not consist in the eating or non-eating of any kind of food whatever; nor in any practice whatever; nor in any posture whatever; but consists solely of *an attitude of mind*. Jesus said, To the pure all things are pure; and that was an occult statement, and has been many times repeated. So if we are come to consider asceticism we must look along other lines than those which have been so, unfortunately, generally accepted by people looking for knowledge.

The object of existence is to gain knowledge. The fact of existence as we find it, and our ideas as to what constitutes truth, have been brought about under law, by ourselves. Each one finds himself in that place, mentally as well as physically, which he has prepared for himself as a result of what he has thought and done in the past, in this and other lives. Our present and our future are also under law. Our present is mitigated, and the future may be entirely changed and corrected, by a right attitude toward all

things, asceticism included, and then by the right and full performance of duty—true asceticism—in the light of the perception of universal Truth.

A true ascetic is not one who cares whether he eats or doesn't eat, or what he eats; the manner of his incoming and outgoing concerns him but little; that he may be able in every action consonant with human life to do the right thing at the right time and in the right way is what concerns him all the time. He would look to the spirit of the action, and acting as spirit whatever he did in any direction would be for the great end in view, the benefit of all beings of every grade.

In the ancient teachings of the Upanishads a statement is made which we might consider. It is this, that "the work of the ascetic is neither pure nor dark, but is *peculiar to itself*, while that of other men is of three kinds." The three kinds of works alluded to in other men than the Ascetic are, first, purity in action and motive; second, dark, such as those of the infernal beings; and third, mixed, that of the general run of men, which are a mixture of pure and dark.

Jesus when he walked the earth was not particular as to what he should do, what he should eat, what he should drink, nor with whom he would associate. We might say with truth that he was an Ascetic, yet he never withheld himself from other men, never desired to do so. His aim was to benefit mankind, and he touched Humanity—his fellow-men—in every possible direction, wherever it was permitted. The true Ascetic must of necessity take that course. He is one who tries to get all the knowledge and all the power that he possibly can, in order that he may lay these at the feet of his fellow-men and do them service. There is nothing forbidden to him in the whole universe. With Saint Paul he will consider that now all things are lawful to him, but all things may not be expedient. He judges of the necessity of any action from the need of the case in hand, and finds that his hand is not stayed in any direction by any rules whatever, or any ideas that may prevail among the men of his time. Every great religious Teacher has come to break the molds of men's minds from the shackles of relative truth and false ideas as to man, nature and God.

We may dismiss from our minds all ideas of semi-starvation, all ideas of becoming something ourselves. That is something we ought to get deep in our hearts, deep into our natures—a perception of the selfishness of becoming something ourselves, of gaining anything for ourselves. What we ought to strive to do is to do the best we can in every direction for the sake of all others. In so doing we *are* what that doing procures: we strive not to become; we strive to do. There is nothing selfish, nothing personal, in that attitude and action. There is always the endeavor to use our very best knowledge and our very highest powers for the benefit of every other whom we may be able to touch.

How many of us have had other ideas? How many of us have considered that we may, by some practice or another, arrive at a stage far beyond our fellow-men? How much has that idea of stepping beyond our fellow-men weighed in our considerations in taking such steps? If it has so weighed, we have made a mistake, an error, at the very beginning, and the future must bear for us very many disappointments.

The world to each of us is what we make it. What we get out of the world is what we put into it. We cannot get anything else. The world stands to us according to the quality of our attitude towards it, according to the ideas we hold in regard to it. Do we not know that our minds are simply bundles of ideas; many of them false, many of them relative, erroneous—perhaps most of them? We cherish them, look through them, act in accordance with them. Do we not see how needful it is that these brain minds of ours should have a true conception of man's nature, so that by thinking and acting in accord with true conceptions that brain will gradually respond to the real nature of the man himself—Man the Spiritual Being? Then he will not need to know; he will not need anyone to tell him; he will not care what religions and practices have been, are now; or ever will be; for he will know in himself, of himself and for himself his own nature and the nature of every other being.

FROM THE SECRET DOCTRINE*

* * * There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammatical*—the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say—*i. e.*, in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship—shall penetrate into the arcana behind the veil?

*From the Original Edition, Vol. II, p. 336; see Third Edition, Vol. II, p. 350.

OCCULT OR EXACT SCIENCE?*

II. (*Concluded*)

IN a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," viz., the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*," says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist, "that our inferences from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future? . . . existing in a three dimensional space, we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it? . . . Leaving the reality of a fourth dimensional space for the time being aside, we can still . . . go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space." In other words, "we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world . . . can it not be reflected in it . . . ?"

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be reflected in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying;—"truth is often stranger than fiction"—is a world-known axiom.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1886.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitionally the real from the unreal, the natural from the artificially prepared “screen.” Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? “How!” it exclaims, “and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organization; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space—a thing of length, breadth, thickness and—what else?”

Indeed, “what else?”—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the “passage of matter through matter?” Then why should they insist upon it being a “space” when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or *Mahaloka*)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that “sprung from the quintuplicated elements;” for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people’s minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—“the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathe-

maticians) the slightest conception of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude: such an acceptation does not afford us the smallest help by which we might represent to ourselves either of these . . . all we know of such higher spaces is, that they have nothing in common with our conceptions of space." (*Scientific Letters*.)

"Our conception"—means of course the conception of *materialistic* Science, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*.) "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and *their* perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged

*1883.—*Scientific Letters*—published in the *Novoye Vremya*, St. Petersburg.

"chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this standpoint space is viewed as something objective. It is believed that there are indeed in nature three, four and five dimensional spaces. But firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and so on. . . ."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. Ether is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the man of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-

dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained *"only if we admit the existence of a four-dimensional space?"*

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the "four-dimensional space" be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolutes, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity. But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: "Truth is established by investigation and delay; falsehood prospers by precipitancy." We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

FROM THE BOOK OF IMAGES

THIS is the tale of Lokushna, the great Lord, which the Guru told the assemblage, his voice falling evenly on all alike without distinction of rank or of caste.

In a vision of the night there stood before Lokushna a Yaksha who had the power to assume what form he would, if only the king had ever imagined it.

Lokushna, seeing before him the form of Death, grim and unavoidable, cried out:

"What wouldst thou with me, O Death? Knowest thou not I am King?"

Death answered: "Thou or thy kingdom."

"Spare me yet awhile, O Death. I am not ready, and my people have need of me. Be merciful and compassionate, O Death."

"Thou, or thy kingdom."

Lokushna considered awhile. Born of the Kshattrya caste, he had faced death in many forms. The stamina of former deeds gave him succors.

"Thou wilt have us both in time; me and my kingdom. All that is but waits thy will. Act as seemeth best unto thee."

The demon took another form; pride terrible, implacable, mighty.

"I will spare thee yet awhile, if thou wilt prostrate thyself before me. Be servant unto me and I will make thee Lord of all, so that all that lives shall fear thee. Otherwise I will degrade and outcast thee. Poverty and dishonor are worse than death."

Lokushna trembled within him, seeking resources. The dim memories of former lives as sudra and as chandala gave him faint succors. At last he answered.

"I can do battle with thee better without than within. Lord of all am I already, save only of myself. My people love me. I would not have any fear me. Do thy evil; I fear thee not, now that I see thee naked as thou art."

Then the Yaksha took on the form of humility and spoke reverently.

"Great King, thy courage is equal to my own. Let us worship together. Bow down with me before the King of Kings."

Lokushna reflected upon this request, made with respect. Merchant memories of lives spent as a great Vaishhya gave him succors.

"Peace be with thee, my Brother. I respect all beings of every kind, but I worship and bow down only to the Self in all beings, making commerce and communion of all Souls."

Then the Yaksha put on garments of light, moon-coloured, soft, bewitching, so that Lokushna saw standing before him the veritable Illuminated One. The King fell on his knees before this wondrous being and with joined palms made obeisance. For the King had many times imagined in himself the hour when the Master would

appear to him. Seeing now the Master Lokushna, the great Lord, humbled himself, saying: "Master, what wouldst thou of me, thy servant?"

The voice of the demon answered so that the sound seemed to the King like honey and the tones like incense spreading from golden censers.

"I am well pleased with thee, my servant, for thou hast recognized me in the midst of all disguises. The visions of other forms were but the trials of thy novitiate. Truly hast thou seen; wisely hast thou discerned. One final test there is: prepare thyself, and be forewarned in time. Listen only to me, and I will give thee wisdom."

The Maharaj kissed in gratitude the shining hem of the garment of the Great Being. "Master, thy servant here is ready for thy guidance. I will do thy will."

Then the demon lifted Lokushna and sat with him, giving him counsel.

"Brother and Companion, thou hast passed already the final test—obedience to my will. I am thy Secret Doctrine and henceforth I will abide with thee, unseen of any save thyself. Thou hast but to obey my Voice in thine inner ear, remembering the greatness of the tasks allotted unto thee. Thou shalt be my Voice in the world. I will be thy Voice within thee."

In the morning the King sat in judgment in the courtyard of the palace. On his one side was the Preceptor, chosen from among those who seek nothing and nothing reject, that the King may have counsel in doing even justice. On the other side of the King reposed the sacred scrolls of the Upanishads that the King may seek wisdom without going to the interpreter's house.

The court-yard thronged with men of all castes, some to witness the administration of justice, some accusing, and some accused.

The officers thrust forward a young girl, newly wife of one accused of defiling his caste.

"Lord," spake the minister of justice, "this woman admits knowledge of her husband's guilt and knowledge of where her husband lies safely hidden, yet refuses to speak and give testimony."

Said the King: "What hast thou to say, woman? Confess his hiding place and thou shalt be forgiven."

"Master, I love my husband; evil though his crime has been, I cannot betray him."

"Thy duty is beforehand to thy King. Confess, or thou shalt surely die."

"Lord, have mercy on me. My tongue refuses to speak and betray him who is my lord."

Into the inner ear of the King whispered the Voice of the Vision. "Justice before mercy. She has defied Thee, the King. This cannot be forgiven. Surely she must die."

Lokushna spoke calmly, but sternly, saying to the officers: "Deliver this woman to the executioner. She has defied justice. Therefore, let justice be done."

A deep murmur pulsed like a wave in the still lake of the court-yard, and all men whispered, "Great is thy fidelity to duty, O King."

There was led forward a neighboring raja, taken in battle for failure to yield tribute to the Maharaj. He stood erect, though weighted with chains, and gazed level upon the King.

"What hast thou to say, ingrate and traitor, that compassion should be bestowed upon thee as an alms of my bounty?"

The Prince replied: "Lord, I ask not alms, nor would accept them from the King of Kings. I demand justice. Thy gatherers forced usury of my subjects, taking license, not taxes; therefore I defended my people against extortions."

Whispered the Voice in the ear of Lokushna: "This is contumacy; stubborn pride superadded to rebellion against thy authority. Moreover, this wretch has blasphemed the name of the Most High. Sins against thee and against thy God cannot be countenanced. Compassion is impossible."

Lokushna spoke, gently and sorrowfully. "I would have spared thee, for mercy knows no distinctions. But thou hast pridefully spoken calumny of the officers of the kingdom, and blasphemy of the Most High King of Kings. Were these sins not rebuked rebellions would distract the people and the wrath of God be invoked. Officers, let him be kept in chains in a dungeon without light and with pariahs for companions, till his pride is humbled."

A roar rose in the court-yard like to the breaking of waves upon a rock-hewn shore. All men rose as one man and made obeisance before the King, saying in deep tones, "Lord of all, thou hast this day preserved thy subjects from evil and humbled thyself before the King of Kings. May our God requite Thee, O Defender of the people and of the faith."

There were brought before the King certain priests and professors of religions accused of inciting riots and destructions, the followers of the ones upon those of the others. Lokushna inquired of each in turn his extenuation. Each in turn professed himself guiltless of evil intent, having been earnest only in the propagation of his faith.

The Voice whispered in the ear of the King. The King spoke aloud so that all men might hear.

"Ye be all manifestly earnest and devout men. Ye have confessed your sins unwittingly committed in haste through religious zeal. Such fervor should be controlled, but encouraged, that ye may continue faithful servants of the established order. Your fidelity to your convictions is commendable. Do not the things which peril the safety of all and tend to bring true religion into disrepute. There is room for all good growths. Go; do no more

violence. Ye are freely pardoned for the sake of God, whom ye serve."

Then the multitude, like a receding wave prostrated themselves before the King, and chanted in unison, "O King, thou art this day sovereign of all our hearts. Peace be unto Thee, for we have this day been witness of Thy divine justice and compassion."

When the court-yard had been emptied of the throngs and there remained only the King, the mendicant and the sacred scrolls of the Upanishads, the Maharaj turned to the Preceptor.

"Did I not well, O Bhikkshu, in the several administrations of justice?"

"Hadst thou asked me before the administrations, I would have answered. Search the Upanishads. In them is the wisdom of the ages."

The Voice whispered in the King's ear: "Lo, this beggar speaks with Thee as with an equal, denying the sacred institutions of rank and of caste, as he were Thy brother and companion—thus to Thee, who art King-Initiate."

Lokushna clapped his hands and thereupon the officers came running.

"Drive forth this upstart who presumes upon the favors which I have shown him."

Obediently the officers scourged forth the mendicant, who walked calmly out to the forest whipped with blows and with revilings.

The Maharaj remained alone. He stretched forth his hand and taking the sacred scroll of the Upanishads, began to read of Vivaswat and of Manu, of Ikswaku and the Rajarshees of old.

"This is well, O Great One," whispered the Voice. "Thou art like unto them, O Restorer of the mighty art which was lost."

Lokushna, well pleased, summoned his scribes and began writing a commentary and interpretation upon the Upanishads.

When the bhikkshu had spoken this parable he remained seated upon the beggared earth looking inward with reverted sight. His disciples with great respect remained in unchanged postures, meditating upon the parable. Only Padani, least of the listeners, moved quietly among the assemblage, seeking further enlightenment. He severally made inquiries and severally received their enlightenments.

The ministrants of the several religions spoke with accord. "It is a good tale," said they, "although it has in it elements of which we disapprove. Yet it showeth how even a great Raj can be simple, just and pious in his attitude. Without doubt our God helps those in high places to administer justice."

The professors of the eight schools of philosophy spoke with accord, though differing much in their interpretations of all things. "We think, as a whole, that the tale was worth telling. Not to speak of serious defects in the bhikkshu's manner of speech, nor of certain fantasies of thought far from original, nor of a certain sameness and repetition unpleasing and unnecessary to refined ears,

there yet remains a valuable lesson to be derived, young man. This: had we been the Preceptor, the King would not have needed the Voice to enable him to administer justice."

Padani spoke to a Vaishhya who replied, "It is not for me to criticize a Maharaj, but had I been the King I would have set free and forgiven the woman newly wedded."

Padani accosted a Kshattrya, resting upon his shield. "Had I been the King," said this one, "I would have set free and honoured the Prince."

Padani spoke to an outcaste. "I forgot in the listening," said he, "that I am a pariah. It is not meet for me to speak an opinion." But Padani urged him for enlightenment and the chandala spoke with reluctance.

"Had I been the King I would have scourged the professors of religion and would have consulted the Preceptor about the case of the Prince."

"And what of the wife newly wed?" urged Padani.

"That I cannot answer, for I have never had a wife. But I think I would have forgiven her and pardoned her husband; or, in default, I would have consulted the Upanishad."

After a time, as the bhikkshu and his chelas wandered toward the forest, Padani consulted the disciples severally, seeking enlightenment, and severally received their replies. All answered alike: "None can tell a tale like our Master. He is our Voice. Would that he had been the Preceptor of the Maharaj. Justice would have been done."

At nightfall Padani remained to serve the Guru while the others went with their begging bowls to the villages round about the margin of the jungle.

The Guru looked at Padani.

"Master," said Padani, "I think that the Maharaj is an image of all men. The vision of the night is the three qualities taking what form they may. The Voice, is it not the voice of the Lower Self, taking the forms which arise from the desires of the imagination?"

The Guru looked favorably upon Padani, who continued:

"And I think that the mind of man is the Kingdom of the Maharaj, with its distinctions of rank and of caste and its imaginations of religion and philosophy, deluding the Lord of the body and the mind.

The Guru still regarding Padani, the disciple spoke further:

"And I think, Master, that though this is a parable, it is also a tale of a veritable Maharaj, and I think, O Father, that thou wert the mendicant who was Preceptor in the court-yard of Lokushna."

The Predecessor made no reply to Padani, who, nevertheless was content, and being content, became absorbed in the mind of the Guru, thus gaining the subtle sight of the subtle-sighted.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XI.

(Continued.)

Q. How can the actions of men produce convulsions of nature (p. 96)?

A. Through their cumulative effect upon the psychic nature of the elemental beings. Karma is the key-note of all conditions, for it governs the smallest atom as well as the highest spiritual being. The elementals of the mineral kingdom, and of the kingdoms below that (the elementals proper) are "*psychic embryos*." Every thought of man upon being evolved passes into the inner world, and becomes an *active entity* by coalescing with an elemental—that is to say, with one of the semi-conscious forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting. Thus a good thought is perpetuated as an active, beneficent power; an evil one as a maleficent demon. The automatically acting brain stores up only brute energies, and begets correlations that are unfruitful of benefit, and at last bring about convulsions in nature. It is analogous to combinations of chemicals produced by scientific minds—antagonistic elements held in leash, which at last a spark suffices to release and bring about terrific explosions.

Q. And similarly, man's actions or Karma can bring about beneficial effects in the lower kingdoms of nature?

A. It is man who is the real motive and directing power in this universe, for he is at the head, being self-conscious, with the power of acquiring qualities, of understanding the natures of all beings, and of manipulating the lower natures. It devolves on him so to use those natures as to bring about the best results for all the beings concerned in the stream of evolution which makes up this earth and solar system. Man has produced many combinations and transformations in the lower kingdoms, not possible to them of their unaided powers, which are beneficent.

Q. Then man is a Creator in a far wider sense than we are accustomed to think?

A. Undoubtedly. The impulse to action in the lower kingdoms originally proceeds from him. The conscious action of the lower

kingdoms all proceeds from man. After the action there is always the reaction. The elements, the "air, water, fire and earth," or any portion or combination of these, all have their reactions upon us. We experience those reactions from the elements because of our attitude towards them and use of them, for we are the ones who induce them to act whether in a beneficent or a maleficent way. Tornadoes, earthquakes, sufferings of any kind such as wars or strife, either in the elements or amongst men, are all produced by man.

Q. You spoke of the "automatically acting brain;" is there another kind of action possible with our brains?

A. Certainly. In the one case there is but brute force stored up and flung out without any transmutation of that brute energy into higher forms of dynamics. In the other, the intellection of the truly scientifically occupied brain, there is the evolution of a sublimated form of spiritual energy which, cosmically speaking, is productive of illimitable results for good. The human brain may be used as an exhaustless generator of higher forms of energy from lower. The adept does not create anything new; he only transforms the materials in nature. The one wastes and debases the creative power; the other conserves and elevates the natures of all.

Q. There would seem to be no limit to any one's responsibility?

A. There isn't. Whenever and whatever any one thinks or does, he cannot do so without affecting other beings, whether human beings or beings below or above, as every action is felt throughout the whole of the universe in some degree. He gets the reaction in his own moral nature from the lines of his mental action; and at the same time he will be physically acting along the same lines, affecting others for good or evil both on the inner and the outer planes of action; then he gets the physical reaction.

Q. Then there is never any injustice?

A. There is no injustice. What we see as apparent injustice seems so because we do not see the causes which have produced the present ill effects. If we have no knowledge of our own real nature and the Law of Karma that is inherent in it, then the feeling can only be that we have received injustice, and we harbor hatred and resentments. What prevents our understanding these things is mainly that we do not know what we are here for. We look at things from a one-life basis, and finding ourselves in this life we imagine it is something we had nothing to do with. Seeing others, according to our view, more fortunate than ourselves, we want to know why, and no answer being possible on the basis we have assumed, we assume that we are receiving injustice. If Karma is the doctrine of responsibility, Reincarnation is the doctrine of hope. The two go together. The reason we are on earth, according to the Occult teaching: we are not here because of our virtues; we are here because of our defects. The "personality" is really the working off of defects. If we do not learn what the object of life is, and don't do the work, then we are only creating more defects to adjust, and more trouble for ourselves.

Q. Who is to be the judge of a man's motives in what he feels and what he does?

A. The man himself. But he must forget himself if he is to judge truly. No judge can be impartial if he has any self-interest in his own decisions. So if we have any self-interest in our decisions we cannot judge our motives; we can only judge them aright when we seek nothing for ourselves. The best guide and the greatest protection any man can have is a firm desire to benefit humanity and seek nothing for himself.

Q. By punishing those who have earned punishment, do we not aid Karma, and become an agent of justice?

A. No. The Bible has many occult sayings. You know the one which says, Vengeance is mine; I will repay, saith the Lord (Law). The Law takes care of its own. We do not have to make ourselves instruments of vengeance. We have in our modern civilization our means of taking vengeance; but as a matter of fact our means are errant, imperfect, and injurious. The taking of the life of a fellow being for having killed another, is no more justified when done by a number of men than was the first murder. That is wrong, but to sequester the murderer so that he cannot continue to injure others, is quite another story.

Q. Do we injure others with our hatred?

A. No man can feel hatred and not injure others.

Q. But if our own thoughts are such that there is no hatred in us, we would not be affected by the hatred of another?

A. That is the whole story. If a man thinks and feels toward his fellow-men without either hatred or revenge in him, nothing of that kind can touch him.

Q. If one affected by the action of another has no desire to injure that other, does that mitigate the action for that other?

A. Of course it does. But there are two propositions there. The one who has been injured is reaping what he has sown, or he could not have been injured. But he may by his change of nature and attitude and his desire to cease injuring others, refuse to do any evil in return. But the one who inflicts or still holds the injury gets all the reactions that flow from that attitude. He has not changed; he is still the same nature; still has the same desire. Oftentimes when one does injury to another and gets no return in kind, he is more incensed than ever. You cannot make another feel differently unless he wants to. So, while we may be thinking kindly of another, we cannot change his feelings. He alone can do that. So we might help him and we might not; but at all events we get the benefit of the effect of our own beneficent attitude. If we do not affect the other favorably, it is because he is so infected (not affected) that we cannot help him. It all depends on the nature of the recipient; on the "nature of the beast." Take a rattlesnake. No man, however kind his feelings, could change that snake's nature.

Q. But if it is our Karma to have bad and revengeful feelings and thoughts, then we cannot help acting that way?

A. Yes we can. Karma is present action as well as the present effect of former acting. While we may not always be able to affect the attitude of another, we can, as just said, always affect our own attitude. If we could not we would be mere machines, mere creatures of our past, not Creators in the present. We ought to know that, for anybody knows better than to inflict injury. He recognizes what is harmful to another, but if he is so selfish that he does not care, he becomes a destructive force, not a creative one; and must take the reaction. "Evil must be in the world, but woe to him by whom evil comes." Woe to those who *make themselves* the agent through whom evil Karma acts, because it is their own nature that is played upon in that case.

Q. What does it mean to be Karma-less?

A. All that is Karma-less is that in us which lives and thinks, the Perceiver, the Real Man. He is the institutor and the experimenter of all Karma. There is no Karma unless he makes it. He is not changed by Karma, neither made greater nor less; but while *attached to action* (Karma) or in a body and circumstances created by him, he experiences *all* that flows from the actions to which he is attached, until he ceases from the attachment to that kind of action. He gets whatever experiences his actions in that body bring him.

Q. The OCEAN says that certain entities through wickedness are annihilated. Does that refer to the Ego?

A. How could it, if the Ego, the real Man, is not affected permanently by action? Let us look at it in this way: An Ego, or spiritual being, has been so wholly wicked in his actions for many incarnations that there is not a kind thought or feeling of any kind; nothing but brutal and selfish thoughts, producing only pain and suffering in the world. His *works* are destroyed: the personality built up by that kind of thought and feeling. Nothing of that personality can be attached to or assimilated by the spiritual being. His attitude having been wholly against the rest, the motion of the whole must at last crush that kind of works (Karma) *out of existence*. That does not destroy the Ego, but it destroys his works, his accumulation of experiences. It throws him out of his place, and he has to start again from where he was before his evil courses began, for that is where he belongs. The Ego *cannot* be annihilated; but his incarnations may be of such a nature as to be lost and he be thrown out of a certain stream and have to go back to the place where he left the line and begin again. But the real Man remains and his *real* works; that is, the acquired wisdom and the acquired experience. He may lose a lot of leaves out of the Book of Life, but He remains.

Q. But there must be Karma to bring that Ego back again?

A. He gets the Karma of having to go back to the mental deposits stored up in long previous incarnations, whether on this globe

or some other, and starting afresh on a line based on those mental deposits. He has lost a vast amount of time and effort, and experienced a vast amount of fruitless suffering—fruitless of good, that is, its only effect being destructive of all his works. And he has to overcome the tendencies he has engendered, when he comes into incarnation again—the tendencies to repeat.

Q. This seems somewhat confusing.

A. There should be no confusion if you keep in mind the idea of the Individuality—the permanent spiritual being, the reincarnating Ego, which is the Triad of Atma-Buddhi-Manas. Lower Manas—the personality—is *the outlook upon physical existence* which Higher Manas has, as the result of his thought and action on the physical plane of life. He may change that outlook, or he may lose it, and begin a new series of efforts; or in some cases he may be thrown out for that incarnation or for a great period and have to incarnate in a new period, under conditions of ignorance instead of knowledge. That, too, is his Karma; the evil results engendered by his own former actions. The only basis he would have would be the tendencies he had engendered; and these he would have to conquer.

Q. Cannot this fate be avoided?

A. Only by a change of basis; the adoption of a better course of action. Any attempt to “avoid” the results of our own actions only results in a stronger reaction; because, by attempting to avoid, we merely store up or hold back that force which would naturally have exhausted itself in its own period.

SECRET DOCTRINE TEACHINGS*

* * * Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellowmen.

*From the Original Edition, Vol. II, p. 305; see Third Edition, Vol. II, p. 319.

SELF, POTENCIES, VESTURES*

The Crest Jewel of Wisdom. Shankara's Vivekachudamani: 71-150

THE THREE POTENCIES.

(Concluded)

THE power of the supreme Master, that is called unmanifested, beginningless un wisdom whose very self is the three potencies, to be known through thought, by its workings,—this is glamor, whereby all this moving world is made to grow.

Neither being nor non-being nor of the self of both of these; neither divided nor undivided nor of the self of both of these; neither formed nor formless nor of the self of both of these,—very wonderful and ineffable is its form.

To be destroyed by the awakening to the pure, secondless Eternal, as the serpent imagined in a rope, when the rope is seen; its potencies are called substance, force, and darkness; each of them known by their workings. The self of doing belongs to force, whose power is extension, whence the preëxistent activities issued; rage and all the change of the mind that cause sorrow are ever its results.

Desire, wrath, greed, vanity, malice, self-assertion, jealousy, envy, are the terrible works of Force, its activities in man; therefore this is the cause of bondage.

Then enveloping is the power of Darkness, whereby a thing appears as something else; this is the cause of the circling birth and rebirth of the spirit, and the cause whereby extension is drawn forward.

Though a man be full of knowledge, learned, skillful, very subtle-sighted, if Darkness has wrapped him round, he sees not, though he be full of manifold instruction; he calls good that which is raised by error, and leans upon its properties, unlucky man that he is; great and hard to end is the enveloping power of Darkness.

Wrong thinking, contradictory thinking, fanciful thinking, confused thinking,—these are its workings; this power of extension never leaves hold of one who has come into contact with it, but perpetually sends him this way and that.

Un wisdom, sluggishness, inertness, sloth, infatuation, folly, and things like these are of the potency of Darkness. Under the yoke of these he knows nothing at all, but remains as though asleep or like a post.

But the potency of substance is pure like water, and even though mixed with the other two, it builds for the true refuge; for it is a reflected spark of the Self, and lights up the inert like the sun.

*This article was printed by Wm. Q. Judge in the *Oriental Department* papers, November-December, 1895.

Of the potency of Substance when mixed the properties are self-respect, self-restraint, control, faith and love and the longing to be free, a godlike power and a turning back from the unreal.

Of the potency of substance altogether pure the properties are grace, direct perception of the Self, and perfect peace; exulting gladness, a resting on the Self supreme, whereby he reaches the essence of real bliss.

The unmanifest is characterized by these three potencies; it is the causal vesture of the Self; dreamless life is the mode where it lives freely, all the activities of the powers, and even of the knowing soul having sunk back into it.

Every form of outward perceiving has come to rest, the knowing soul becomes latent in the Self from which it springs; the name of this is dreamless life, wherein he says "I know nothing at all of the noise of the moving world."

The body, powers, life-breaths, mind, self-assertion, all changes, sensuous things, happiness, unhappiness, the ether and all the elements, the whole world up to the unmanifest,—this is not Self.

Glamor and every work of glamor from the world-soul to the body, know this as unreal, as not the Self, built up of the mirage of the desert.

But I shall declare to you the own being of the Self supreme, knowing which a man, freed from his bonds, reaches the lonely purity.

There is a certain selfhood wherein the sense of "I" forever rests; who witnesses the three modes of being, who is other than the five veils; who is the only knower in waking, dreaming, dreamlessness; of all the activities of the knowing soul, whether good or bad,—this is the "I;"

Who of himself beholds all; whom none beholds; who kindles to consciousness the knowing soul and all the powers; whom none kindles to consciousness; by whom all this is filled; whom no other fills; who is the shining light within this all; after whose shining all else shines;

By whose nearness only body and powers and mind and soul do their work each in his own field, as though sent by the Self;

Because the own nature of this is eternal wakefulness, self-assertion the body and all the powers, and happiness and unhappiness are beheld by it, just as an earthen pot is beheld. This inner Self, the ancient Spirit, is everlasting, partless, immediately experienced happiness; ever of one nature, pure waking knowledge, sent forth by whom Voice and the life-breaths move.

Here, verily, in the substantial Self, in the hidden place of the soul, this steady shining begins to shine like the dawn; then the shining shines forth as the noonday sun, making all this world to shine by its inherent light; knower of all the changing moods of mind and inward powers; of all the acts done by body, powers, life-breaths; present in them as fire in iron, strives not nor changes at all;

This is not born nor dies nor grows, nor does it fade or change forever; even when this form has melted away, it no more melts than the air in a jar.

Alike stranger to forming and deforming; of its own being, pure wakefulness; both being and non-being is this, besides it there is nothing else; this shines unchanging, this Supreme Self gleams in waking, dream and dreamlessness as "I," present as the witness of the knowing soul.

BONDAGE AND FREEDOM.

Then, holding firmly mind, with knowing soul at rest, know your self within yourself face to face saying, "This am I." The life-ocean, whose waves are birth and dying, is shoreless; cross over it, fulfilling the end of being, resting firm in the Eternal.

Thinking things not self are "I,"—this is bondage for a man; this, arising from unwisdom, is the cause of falling into the weariness of birth and dying; this is the cause that he feeds and anoints and guards this form, thinking it the Self; the unreal, real; wrapping himself in sensuous things as a silk-worm in his own threads.

The thought that what is not That is That grows up in the fool through darkness; because no discernment is there, it wells up, as the thought that a rope is a snake; thereupon a mighty multitude of fatuities fall on him who accepts this error, for he who grasps the unreal is bound; mark this, my companion.

By the power of wakefulness, partless, external, secondless, the Self wells up with its endless lordship; but this enveloping power wraps it round, born of Darkness, as the dragon of eclipse envelopes the rayed sun.

When the real Self with its stainless light recedes, a man thinking "this body is I," calls it the Self; then by lust and hate and all the potencies of bondage, the great power of Force that they call extension greatly afflicts him.

Torn by the gnawing of the toothed beast of great delusion; wandered from the Self, accepting every changing mood of mind as himself, through this potency, in the shoreless ocean of birth and death, full of the poison of sensuous things, sinking and rising, he wanders, mean-minded, despicable-minded.

As a line of clouds, born of the sun's strong shining, expands before the sun and hides it from sight, so self-assertion, that has come into being through the Self, expands before the Self and hides it from sight. As when on an evil day the lord of day is swallowed up in thick, dark clouds, an ice-cold hurricane of wind, very terrible, afflicts the clouds in turns; so when the Self is enveloped in impenetrable Darkness, the keen power of extension drives with many afflictions the man whose soul is deluded.

From those two powers a man's bondage comes; deluded by them he errs, thinking the body is the Self

Of the plant of birth and death, the seed is Darkness, the sprout is the thought that body is Self, the shoot is rage, the sap is deeds,

the body is the stem, the life-breaths are the branches, the tops are the bodily powers, sensuous things are the flowers, sorrow is the fruit, born of varied deeds and manifold; and the Life is the bird that eats the fruit.

This bondage to what is not Self, rooted in unwisdom, innate, made manifest without beginning or end, gives life to the falling torrent of sorrow, of birth and death, of sickness and old age.

Not by weapons nor arms, not by storm nor fire nor by a myriad deeds can this be cut off, without the sword of discernment and knowledge, very sharp and bright, through the grace of the guiding power.

He who is single-minded, fixed on the word divine, his steadfast fulfilment of duty will make the knowing soul within him pure; to him whose knowing soul is pure, a knowing of the Self supreme shall come; and through this knowledge of the Self supreme he shall destroy this circle of birth and death and its root together.

FROM ISIS UNVEILED*

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

* * * * *

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

"As above, so it is below. That which has been, will return again. As in heaven, so on earth."

* Original Edition, Vol. I, pp. 34-35.

ON THE LOOKOUT

The Keystone Magazine of Optometry, published at Philadelphia, contains in its June number a thoughtful study on "Color Vision," being a lecture delivered before the Scientific Section of the 21st Annual Congress of the American Optometric Association, by W. B. Needles, M. D. Students of the Occult sciences will find much of interest in Dr. Needles' remarks. In speaking of "after images" the Doctor says, "It is well known that if one fixes his gaze intently upon a bright red object, then directs his eyes toward a white screen, he will see projected upon the latter a perfect reproduction of the red object, but its color will now be green. Or if the eyes be fixed upon a green object for sixty seconds, then the gaze shifted to the white screen, a red image of the green object will be projected on the screen. . . . Stand at a window in bright light, look fixedly at a red object for a time and then withdraw to a darker part of the room but continue to gaze at the red object and it will turn to a brilliant blue-green." He further says that over-exposure of the eyes to the stronger colors of the spectrum is "highly injurious to the general health." Some colors are restful, others irritating, without regard to the character of the objects viewed. He finds that certain colors have much the same effect on the nervous system as certain sounds. He instances the extreme opposites of red and violet, the one producing such serious effects that the health of an entire family has been upset by daily contact with red on the walls of living rooms. Violet has long been known to cause extreme mental depression. He thinks red corresponds to low-pitched harsh tones, and violet to high-pitched "screeches and scratching noises which set the teeth on edge." He further states that the ultra-violet and infra-red, not ordinarily visible, produce similar injurious effects on which "volumes could be written."

We have not reproduced the current scientific speculations as to the reasons for the phenomena adduced, because they are purely speculative and materialistic. Rather, our purpose is to bring before theosophical students familiar with the "occult teachings" of H. P. B., some phenomenal, attested, scientific facts, which they may consider in the light of some of H. P. B.'s statements. The human eye she called "the most occult organ on the superficies of the body," perhaps just for the reason that it is of all portions of the body the one most sensitive to "light." And students should know that the anatomy of the brain structure reveals a close affinity between the *centers* of sight and hearing. Much that H. P. B. wrote on "sound" and "color" can only be properly considered objectively by remembering that to her both these are "vibrations," *i. e.*, *super*-physical matter; and subjectively, that sight and sound are corresponding disturbances in the inner "sheaths of the soul" composed of specializations of those same substances. As each "sheath" corresponds to a "principle," a plane of being, a state of consciousness and its corresponding states of action and sensation, the intuitive student may be able to "see" something in the phenomena of "complementary colors" spoken of by Dr. Needles, that will bring home a wider range of thought in regard to some of the profundities in the said "occult teachings." In general, students of the Occult are more familiar with theory than with practice. It would be well if more of them availed themselves of the facts adduced by scientific investigators: they would in that way come nearer a basis for *practical* Occultism. But enough.

H. P. B. more than once referred to the dangers of the "materialization of the Spiritual" as the one great danger threatening the humanity of our times. Amongst these dangers she instanced modern Spiritualism which she

called the "worship of the dead;" Christian Science, and countless vagaries under the names of "new thought," "psychic research," pseudo-occultism, "left hand magic," and so on; all being varieties of the attempt to explore and exploit the "psychical powers latent in man" for personal, selfish benefit, no matter how gilded with lofty phrases. Her article, "Lodges of Magic" was written to inform and warn theosophical students that these dangers have to be faced by every one in whom there is the dawning of that "faculty of perception" variously called "psychological powers," "suggestion," clairvoyance, and so on. Nearly half a century of history has enforced her warnings, but few as yet heed them. We are on the straight road to a renaissance of something worse than the witchcraft, demonology, superstition and oppressions in church and state that made the middle ages the night of Europe—for the Egos of to-day are of a higher order than those then incarnated, and the abuse of psychical powers will in consequence bear far worse fruits. We wonder if many readers of THEOSOPHY have received a circular letter and folder from the *Literary Digest* urging their purchase of the "basic reading course" of *The Society of Applied Psychology*?

The Literary Digest, we think most persons would agree, is the foremost publication of its kind in America. Its readers—and they number perhaps a million or more—are educated, professional, literary, scientific, educational and clerical men and women. It would not, perhaps, be too much to say that its readers are the most influential and representative of American citizens, and that the recommendations of the *Digest* have great weight with them. In this circular letter the statement is made:

"The editors and the business executives of *The Literary Digest* feel that they are qualified to know the importance of Psychology. Their very profession demands that they bring an accurate knowledge of this subject to their daily tasks. The nature of their work, moreover, has brought them into intimate touch with all the existing works on Applied Psychology. . . . They are prepared to agree with the thousands of other leading business and professional men who say that the teachings of this Society are the most practicable, the most concrete, the most usable, and profitable that have ever come under their observation.

The *Literary Digest* is so profoundly impressed with the remarkable results which this Society has obtained, and can obtain, in giving men a working knowledge of human behavior, that it regards it as a privilege to co-operate in making it easy for thoughtful people to become Associate Members and enjoy the resulting benefits."

We are bound to assume that the circular letter and its accompanying folder are "practicable, concrete, usable, and profitable" examples and exemplifications of that "applied Psychology" itself. Here are some of the statements made of the "practical training" the members will receive:

"How to Attain Control of the Mind; How to Influence Others through Mental Imagery;"

and in the printed folder we are assured,

"It will give you such specific directions for the use of these new-found powers, that whatever your environment, whatever your business, whatever your ambition,

You need but to follow these plain and simple instructions in order to do the thing you want to do, be the man you want to be, or get the thing you want to have."

And the following are some of the suggestions given as to the contents of the "twelve volumes" by means of which the purchaser is to "Win Happiness and Wealth:—"

Rules for Influencing Others; Words that Create Desire; The Ruling Passion; What Selling Effectiveness Depends On; Principles of Persuasion; Bending Others to Your Will; The Ability to Read Men; Acquiring Great Power Over Others; Talk that Wins Men Over.

Special paragraphs are devoted to such subjects as these in the folder:

The Lawyer's Infallible Aid in Reading, Dominating, Convincing Men; Advertising that Pays Results from Applied Psychology; What Makes the Winning Appeal for the Minister or Public Speaker; The Great Secret of Making Sales; Finding the Popular Appeal that Wins Votes; Society Rewards the Master of Psychology.

What is one to think of the moral obliquity and spiritual depravity of a generation whose leading publications and whose leading class have such a basis and are interested in such objectives as are held out by the *Literary Digest*, the Society for Applied Psychology "operating under the sponsorship and direction of distinguished scientists and well-known men of affairs"—to quote again from the Digest's circular letter? Not to speak of the "thousands of leading business and professional men." The Society is chartered "for educational and scientific purposes," according to the letter-head. So far as we can perceive from a careful reading of the circular and folder there is no thought of any moral responsibility, no idea of the spiritual resultants of such a course of procedure as is recommended. "It has given clergymen, lawyers, physicians, educators, representatives of nearly every profession, a usable and profitable knowledge of human nature directly applicable to their everyday pursuits heretofore unobtainable except through long and arduous special college courses." *Finis corona opus*—the end justifies the means. Surely it would "pay" to be able to "bend others to your will," to "acquire great power over others," to "dominate men." Can the "Hun," the Bolsheviki, the I. W. W. agitator and the anarchist have any better or more inspiring guide than is here offered by the *Literary Digest* and its "applied psychology"? Suppose these "sponsors" and their students could succeed in getting at some of the "secrets of Occultism," what, think you, would they do with them? We may thank from the bottom of our hearts the Masters of Wisdom and their disciples of every degree that They shelter mankind as far as possible from the horrors of Black Magic—occult powers sought and used for selfish purposes. Not even the dreadful pall of the Great War and its consequences yet to come are as fraught with evil possibilities as are wrapped up and implicit in the "applied psychology" to which we have called attention. Such is our opinion. It is a time and a season for theosophists and all others who love their fellow men to strive without ceasing to point men to true morality, to a more spiritual use of the powers they now have; not to any increase of powers on the part of those whose only thought seems to be self interest and self-aggrandizement. And such are the 'leaders of mankind' to-day.

The Enneads of Plotinus, the Neo-Platonist, have been translated and published by an American clergyman, and simultaneously by an Englishman. Thomas Whittaker's "The Neo-Platonists" is now in its second edition. And Dean Inge of St. Paul's Cathedral, London, has just published two volumes of Lectures on "The Philosophy of Plotinus." Dean Inge pays remarkable tribute in these words:

"We cannot preserve Platonism without Christianity, *nor Christianity without Platonism*, nor civilization without *both*."

The italics are our own, but the words are those of the most noted clergyman of the Church of England. He goes on to say,

"Neo-Platonism differs from Christianity in that it offers us a religion the truth of which is not contingent on any particular events, whether past or present."

This is at once to vacate the whole position of orthodox, theological, historical Christianity; no miracles, no special revelation, no unique savior, no "word of God." The appeal of Christianity and its pretensions rest precisely on these things; Platonism or neo-platonism on the inner experience of the individual man, on pre-existence, reincarnation, Karma. The two beliefs are incompatible. Christianity is doomed the moment it takes only a position of claimed equality. Its life depends on its claimed exclusiveness. But Dean Inge cannot be either logically or morally consistent in retaining his status as a "Christian" and placing the Alexandrine school on a parity with the Episcopate. What is he—and what are other thousands like him—going to do? They cannot long "halt betwixt two opinions." They cannot go backwards—they must go forward to the rejection of supernatural, i. e., revealed religion, altogether. This is one of the by-products and corollary resultants of the work and writings of H. P. Blavatsky, as all theosophical students know. Its importance cannot be measured at this time, but it must inevitably lead the foremost clergy of the West either to a complete rejection of the present Christian religion, or a return to the simple ethics of Jesus plus the "lost chord" of Karma and reincarnation. We are not merely witnessing in these days the death of the "Divine right of Kings," but the death of the "Divine right of Christianity." We are on the verge of a reign of utter materialistic immorality or of the worst kind of superstition and black magic if men like Dean Inge do not with a courage equal to their convictions cast off the last shackles of a dead theology and preach a new faith and a true one.

Arthur Clutton-Brock is an English man of letters and art critic on the *London Times*. In the July *Atlantic Monthly* he writes on "Religion Now." The article is remarkable for two things: a conscientious facing of the state of the religious feeling in England at the present time; a totally inaccurate survey of Theosophical teachings. For the former he is to be esteemed; for the latter he, we think, is not to be blamed, but rather the impure sources from which he has derived his conceptions of Theosophy. But let us quote, then comment.

In England, now, there is a great desire for belief, satisfied by no existing church or sect. . . . Our desire is to believe, not to disbelieve; but what?

Many varieties of Christianity offer us belief; but not one of them satisfies us. They all have their convinced believers, but they do not win the ablest, or the most naturally religious, among us. . . . We believe, far more than our fathers did, that the truth is hidden in it; but it remains, for us, hidden. . . .

Science has not made us wise about the nature of the universe or our own nature. We know in our hearts that not only the Germans, but all of us, have been fools: we have believed something sillier than the silliest version of Christianity, namely, that mankind was advancing toward perfection by some mechanical process called evolution. . . .

But now this struggle for life. . . . has turned into a struggle for death. When we fought against the Germans we rebelled against the whole doctrine of the struggle for life; we affirmed the will of man, the will for righteousness; and, now that we have won, we are less than ever content to believe that we have survived because we are the fittest. For those whom we loved best have died for us; and we do not believe they died because they were less fit than ourselves.

Mr. Clutton-Brock then takes up the Catholic, the Episcopal Church of England, and the various protestant sects, but finds in none of them the bread of life. "If," he says, "Christianity is to prevail now, it must do so,

not by expressing a number of good intentions so vaguely that anyone can agree to them. It must convince us that the universe is of a certain nature, and that we have to live according to that nature."

I do not know how it is with you in America, but in England all churches and sects fail to convince because not one of them can achieve a harmony between the rich and the poor, the ignorant and the educated, a harmony both of belief and action. . . . Early Christianity prevailed because it brought an immense hope into the world; Christianity can prevail now only if it renews that hope in the terms of our own time and in relation to our problems. At present no church and no sect does that.

He considers the Salvation Army; "It is possible only for the poor." He goes on to say of it what, we think, is equally true of all the Christian denominations:

It is evangelical in the old sense, offering men individual salvation. It can, and does, cure them of drink, but there is no philosophy in it, no political hope. It talks of the blood of Jesus, but not of the nature of the universe. Its one aim is immediate rescue—a noble aim, no doubt, but altogether hand-to-mouth. It is concerned with what it shall do to comfort an overworked charwoman; it has no faith by which it can change the world so that charwoman shall not be overworked.

No thoughtful Christian, as no thoughtful man of any persuasion, can do other than feel much as does Mr. Clutton-Brock as to the religious state of the world and the something lacking in all our faiths. But ought not he, and the rest of us, to get rid of some of our conceit, largely the basis both of our fault-finding, of our defective faiths, and of our inability to perceive the real difficulty? He says frankly we have all been in error for some twenty centuries, yet assumes unconsciously that because our heads and hearts have been bruised by the events of the last five years, wisdom must, perforce, have entered us. If we have been so ignorant and errant in the past, would not a little humility in respect of our own sovereign ability to see truly be in order now? Might not a genuine humility be the very first step in true perception of the underlying causation of all this harvest of woes? Thus, Mr. Clutton-Brock, spite of the admitted failure of the sects and churches, still looks longingly to them, demanding from them another "immense hope" to replace the one which he and others like him have weighed in the balance and found wanting. This is purely Nicomedian. Christianity indeed 'brought an immense hope into the world'—a "faith," something to believe. It has failed because it did *not* bring a corresponding *responsibility* to the mind of *man*. "Faith without works is dead." This is the epitaph of Christianity. It did indeed supply the heart with hope, but it did not supply the head with responsibility. Who will work, if faith will produce the harvest? Clutton-Brock does not see now, any more than men have in other days, that knowledge is as necessary as faith. He does not see that the churches are but an expression of the ignorant hopes and desires of mankind: the churches do not re-mould the minds of men; the minds of men re-mould the churches. Mankind is as pagan, as selfish, as ignorant, as conceited as ever: the churches represent human ideals, longings, aspirations; not the divine fruitage. They bear green leaves and flowers in abundance, watered by faith. But the pollen of Theosophia, Divine Knowledge, is lacking, and so men starve in the midst of their Paradise of faith. Men's faiths are one thing, their works another—hence all men and all churches are a house divided against itself.

As for the Theosophists: their doctrine of the transmigration of souls, and of Karma, has this defect, that it is devised to explain things, and to justify the ways of God to man. Things are what they are—the

very iniquities of the world are what they are—because we are paying, or being paid, for the past. . . . But nothing could be more contrary to the most profound and surprising part of Christ's teaching than this doctrine of Karma. . . .

The effort of the Theosophists to find justice in the universe, as we see it, is based upon the conception of a static universe, with its future all involved in its past. In that conception there is no hope for the wicked, the weakling, the degenerate. As they have been, so they will be; the best that they can do is to consent to their evil fate because it is the result of their own past. . . .

Theosophy, like the old scientific determinism, is retrograde. . . . It is a kind of Calvinism orientalized. . . .

Clutton-Brock has most assuredly derived his ideas as to what constitutes Theosophy in the same place that the mass of men, Christian or otherwise, have derived their ideas of other great Teachings: *By going to the interpreter's house*, and not to the Source of those Teachings. His expositions of Karma and Reincarnation are those of Nemesis, of Fatalism, of Hindu sects, of theosophical interpreters. They are anything but the Teachings of Theosophy as put on record in clear words by H. P. Blavatsky, by Plotinus, by Plato, by Buddha, by Krishna, and by Jesus of Nazareth and many others. What is the meaning of the parable and its question, Do men gather grapes from thorns or figs from thistles? What means Saint Paul, Be not deceived, God is not mocked; whatsoever a man soweth, *that* shall he also reap? What means St. James in the quoted words, "Faith without *works* is dead"? "*Works*" is the exact equivalent of the word *Karma*, than which Clutton-Brock thinks "nothing could be more contrary to the most profound part of Christ's teachings." Perhaps he has lost his way in that profundity. What means Krishna, Even if the man of *most evil ways* shall worship the Spirit with exclusive devotion, he is to be considered as righteous, for he *has judged aright*, and such a man *soon becometh of a righteous disposition and enjoys enduring happiness*? What means Buddha by the Noble Four-fold Path—that the cause of man's misery and sorrow is within himself and can be cured by him alone? What means H. P. B. by repeating hundreds of times that Theosophy is "the gospel of hope and responsibility;" that each man is the *continuing* arbiter of his own destiny; that no God can save him, no Devil persecute him, but that each is his own god and his own devil; that man and every other being has evolved, *is evolving*, and *will forever continue to evolve*; that the universe is *embodied consciousness*, never for a single instant a "static universe;" that man ascends through all degrees of intelligence from lowest to highest only by *self-induced* and *self-devised* efforts (*aided or hindered* as the case may be by the results of his own past actions) with no privileges or special gifts save those won by himself throughout a long series of metempsychoses and reincarnations?

JCT 18 1919

Tithe page

Phil 29, 4



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VII

OCTOBER, 1919

No. 12

*"Duty persistently followed is the highest yoga, and
is better than mantrams or any posture, or any other
thing."*
—WM. Q. JUDGE.

CONTENTS

The Spirit in the Body	-	-	-	-	-	-	353
The Recognition of Law	-	-	-	-	-	-	354
Secret Doctrine Extracts	-	-	-	-	-	-	357
Questions and Answers	-	-	-	-	-	-	358
From the Book of Images	-	-	-	-	-	-	363
What Is God?	-	-	-	-	-	-	366
Reprints From the Path	-	-	-	-	-	-	369
African Magic	-	-	-	-	-	-	370
Individuality and Personality	-	-	-	-	-	-	374
From the Secret Doctrine	-	-	-	-	-	-	378
On the Lookout	-	-	-	-	-	-	379

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

\$2.00 PER ANNUM—SINGLE COPIES, TWENTY-FIVE CENTS

Theosophy

BRINTON JONES, Business Agent

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

The subscription price has been fixed at \$2.00 per annum. Subscriptions may begin with any desired number. Information as to Back Numbers furnished upon application.

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

THEOSOPHY

504 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.

ਅਮਰ

And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next.—*Rock Inscription of Asoka, edict 6.*

Work out your own salvation with diligence.—*Mahāparinibhāna-sutta, ch. 6.*

THEOSOPHY

Vol. VII

OCTOBER, 1919

No. 12

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 SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.

—Bhagavad-Gita, Chapter XIII.

THE coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so they will pass, and all be bettered if all hold firm. Changes will go on. Do not be surprised if the soul gets into a place or condition where it appears to be motionless—inert; it will get used to the new conditions and go on from there. Let our motto be: we are going on with the work.

And look out for criticisms and suspicions of one another; there will be ample occasion for their exercise—or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

This does not mean indiscriminate acceptance of everything and everyone. The attitude of “namby-pambyism” is but a pseudo-tolerance. Carried to its legitimate conclusion this false idea of

*From the Letters of Robert Crosbie. Here published for the first time. EDITORS.

"brotherhood" would signify that sin, sorrow, suffering, error—all religions and all philosophies—are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.

Humanity sins, sorrows, suffers and dies a thousand deaths; because of what? Just IGNORANCE. Theosophy is TRUTH and as such can have no alliance with *any* form of error and remain Truth. If partial philosophies could save the world there would be no need for the sacrifices of the Masters.

For those who never knew Theosophy, or whose minds are so crooked in action that they cannot receive it, there should be pity and compassion. But pity and consideration for their false positions cannot call for a surrender of our discrimination—for a surrender of what we know, and of what it is our purpose to live and to make known.

I am no believer in diluted Theosophy. The Masters did not dilute it. We either carry on Their work or we do not; there is no need for hypocrisy or self-deception. Others in the world, not able to perceive the Oneness of Theosophy, or its great bearing at the present time, may, and do use portions of it; some of them, it is to be feared, to their own condemnation and the further bewilderment of mankind. Are they right, or to be praised or "tolerated?" Is it not the bounden duty of those who know, to hold aloft the White Standard of Truth? It must be so, else how could an inquiring one perceive it? Theosophy has to be held aloft in such a way as to confront errors of every kind, with their handmaidens of cant and hypocrisy.

THE RECOGNITION OF LAW*

WE either have to assume that this is a universe of law or a universe of chaos, chance, accident.

In fact, we know perfectly well that it is not a universe of chance because everything we use and understand we see to be under law. And where something befalls us the cause of which we cannot discern, we none the less assume a cause and try to find it. It is impossible even to imagine an effect without a cause.

The first thing that the student has to learn to perceive in everything and in every circumstance is the reign of law. We recognize law in part, but not in full, as it should be recognized; mistaking our own natures, by the very power of that nature we set in motion causes that produce the results we now feel and then call those results by such terms as destiny, fate, chance, or the "will of God." The operation of law to most minds means a fate which befalls us

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time. EDITORS.

wherein we are benefited or afflicted, but over which we have no control, and in producing which we had no hand.

Yet the operation of law can be easily stated so that it may be understood. It has been enunciated by all the great Teachers of the past. It means action and its consequent reaction; and let us remember that these are not two separate and unrelated things. Cause and Effect, Action and Reaction, are the two aspects of one and the same thing. In Sanskrit both these aspects are included in the one word, *Karma*.

Karma has been recognized, in the Christian scriptures with which we are most familiar, in the expression, "whatsoever a man soweth, that shall he also reap." By consequence, we should easily see that whatever a man is reaping, that he must have sown. Once we get the conception that actions do not produce themselves, that law does not operate of itself, we can see that it is we who cause actions and experience their reactions; that it is we who set up causes and feel their effects. Cause and effect, action and reaction—the operation of law—are seen to be in ourselves, not outside. There is no action unless there is a being to make it and to feel its effects. Everything that happens to any being has its antecedent cause, and that cause lies in some past action of the being himself. In other words, law rules on every plane of being, and every being of every grade is under that law.

We are all reaping what we have sown, individually and collectively; for we must know that we never act alone. We always act on and in connection with others, affecting them for good or evil, and we get the necessary reaction from the causes set in motion by ourselves. That presents to us the idea of absolute Justice, for under such a conception of Law each being receives exactly what he *gives*.

This points to another conception: there could not be action and its consequent reaction, unless there were a community of being amongst us. There must be that in our natures which is peculiar to none, but common to all. In other words, we have all sprung from the same Source; we are all traveling toward the same Goal. The path only differs with the pilgrims. The causes that each one sets in motion determine the path that one must follow. That might be called destiny, if we understand that it is a destiny of our own creation. Being created by us, it can be sustained by us or changed by us. If we do not like the "destiny" that befalls us, the effects that surround us, the conditions that encompass us, all we have to do is to set in motion such causes as will produce other and more desirable effects. But we have to do it; no one else can do it for us. No one holds us back. No one propels us forward.

There is no difference in our powers. Each one of us has the same power to perceive, to experience, to learn. What we learn differs, our experiences differ, our perceptions differ, but that does not show a difference in our powers—it only shows a difference in the application of those powers.

So each one of us contains within himself the same possibilities as exist anywhere and everywhere in the universe. The lines that we have hitherto taken have brought us to whatever pass, conditions or surroundings that may obtain at the present time. But we might have gone another way and produced an altogether different environment. And we ought to see that even now, however hampered we may be as the result of mistaken actions in the past, we have not lost and can never lose our power to set other and better causes in motion—the path toward all knowledge lies before us; “all nature lies before you—take what you can.”

This means that all beings below man, and all beings above man, as well as man himself, have gained whatever individual positions they may now be in by their own exertions. And, as well, that no being is standing still; all are acting, all progressing in one direction or another, according to the lines they have followed and are following. It also means that all the beings below man will sometime reach our stage, and that every being above man has passed through similar stages to our own.

This is evolution carried to its highest point, spiritual and mental, as well as physical. We have only applied the great Truths of nature in a partial, a limited, a personal sense. These are Universal truths and should be applied in a universal sense if we desire to arrive at the fullest recognition of them.

The life in each of us is the Universal Life. Many imagine that Life means existence in a physical body, and that only; that outside of physical existence there is no life. But Life includes all things and forms from the highest spiritual down to life in its grossest form, and it is the same Life all through, common to all. It is the One Life, the One Spirit in each and all, so that in each being of every grade there lies the potentiality of All-Being. There is that in each which is beginningless and endless, which is changeless. And That, though illimitable, invisible, inconceivable, can be *realized* by every human being.

We may get some illustrations that will bring to our minds forcibly that fact. We speak of ourselves, of our identity. We say, “I was a child; when I was a young man or woman; when I was middle-aged; as I am today; as I will be in the future.” Now, what is that, itself unchanged, which is going through all those changes? The same “I,” the same *identity*. That does not change. The body changes, the ideas—the mind—change, the surroundings change. But the Man himself, the identity, remains unchanged through all these changes of body, scene and circumstance.

We may take another illustration—the power of seeing. We all have that power, and no matter how much we exercise it, it still remains the power to perceive. It is not changed by what we see.

And we may consider this: that change cannot see change. It takes that which is permanent to see change. So there is that in us which is permanent, which is Real, which is of the Highest, which is a ray from and one with the Supreme, that universal Principle or

Power, the creator, the sustainer, the regenerator of all that was, is, or ever shall be. But we have to *realize* That, each one for himself, first by recognizing that *IT* is, omnipresent, eternal, boundless and immutable; second, by divesting ourselves of those things we thought it to be: that it is this body, this mind, these circumstances. All these are changing things, things seen; but that which is the Real, the Supreme, our very Self and the Self of all things, is not subject to change; it is changeless; it cannot be seen, for it is the Perceiver.

It is the ideas that we entertain of the Supreme, of Law, of Nature, and of our own Being, that govern the actions we perform. When we were children we had certain ideas, and we acted according to them, and so on, all through the years. Some of our ideas we have from time to time discarded, and others that we have collected have taken their place, and we are now acting according to the ideas we now hold. Are they the best and highest possible to us?

If we change our ideas, we change our actions. If we see that Law rules, that this Law is inherent in our highest nature and not outside of us, we will see that it is the Spirit in us—our very Self—that is the Cause and sustainer of all our actions; and this Spirit by its very power as the Highest, through false ideas creates for itself false positions and false destinies. We have often adopted, and we often change our ideas without any real consideration as to their truth, as to their relation to Life, as to their bearing upon existence. We must adopt and hold fast to three great ideas: that each human being has what are called the “three attributes of the God-head”—the power of creation, the power of preservation as long as that creation seems satisfactory, and the power to destroy that creation and regenerate better ones. All we have to do is to realize our own real nature, see what our defects are, strengthen our virtues,—and *move on*. Just so surely as we do that, we will find that our virtues and strength increase, and our defects gradually fall away.

SECRET DOCTRINE EXTRACTS*

. . . In the Catechism, the Master is made to ask the pupil:
“Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’”

*From the Original Edition Vol. I, p. 120; see Vol. I, p. 145 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XI.

(Continued.)

Q. What really is the cause of Karma?

A. Karma is first, last and all the time, *action*; and we cannot understand Karma until we grasp the idea that the whole of the universe is *intelligence*, expressing itself in myriads of forms and in many ways. It is the action of intelligence that produces all the effects perceived on this plane of existence.

Q. How does that statement apply to the individual?

A. Individually each one is Karma, for he is both the actor and the one who receives the results that proceed from his action. Karma is never an outside force, nor any being nor beings; it is the collective actions of beings with which we have placed ourselves in some relation, but that relation is wholly individual on our part. We set certain causes in motion and are bound to experience the results that flow from those causes, for every motion in the universe affects other beings in every direction, and there is always the reaction upon the point of disturbance. We must of necessity be the adjuster.

Q. Then Karma is the force that moves the individual's action?

A. We make a mistake in thinking that "forces" do anything of themselves. Forces are operative all the time; but no number of forces will set us right when we are acting wrongly. *Intelligence*, moved in proper or improper directions, is the real actor, and we ourselves are that intelligence. If our intelligence is not operated rightly, then no other intelligence can help us. If there are beneficent and powerful forces, the only way we can work with them and benefit from them is by raising ourselves up to their plane of operation. So with malignant and destructive forces: the only way we can get into the line of their power is by ourselves being malignant and destructive.

Q. The Lipika are mentioned in the Secret Doctrine as Lords of Karma, as recorders of Karma. It would seem as if they were outside beings.

A. No, the Lipika are not personal beings, although that idea has been given currency by many "theosophical" students who have entirely misapprehended the statements in the *Secret Doctrine*. That such beings practically "manipulate" Karma is foreign to the whole teaching.

There are as component parts of every human being, principles, which are drawn from the seven great hierarchies of being. Action, whenever taken, is taken with, through, and felt by one or the other or all of these principles, and there is registration of the general and individual effect produced—all that is good and all that is bad—among those hierarchies to which the principles belong. The action finds its own place and focus of reaction. Each hierarchy has its own individuality *as a mass*; individuality is *not* characteristic of the units. Hence, the Lipika may be regarded as the *recording points* of the general and individual effects of Karma; though this statement requires as a mode of explanation, geometry, which is an expression in form of the reaction of all the forces in nature.

Q. How, then, can we become Karma-less?

A. We can never become Karma-less, in the sense of being free from Karma, for Karma operates on every being from the smallest atom to the highest being in the universe. But when we cease acting in any way for personal benefit, when the cause is always universal in its action, then the effects are commensurate with the law. We are Karma-less because we are not dispensing the law; we are only agents of it and focuses of it.

Q. Could an individual eliminate himself from the national Karma of a selfish nation?

A. A nation is made selfish by the individuals in it, and selfishness will make war between individuals, classes of men, or masses of men, since war begins within the man, not outside of him. But if an individual does not assent to the selfish ideas that rule his nation nor to the methods pursued in accordance with them, and if he protests against them wherever he can, then he is not connected with them. He is amongst it all under Karma, and whatever Karma is due him from his connection in the first place he will receive, but he has cut the connection with the national idea so far as any future Karma is concerned.

Q. Are not all the workers in socialism, in labor unions and in similar lines helping to mitigate the national Karma?

A. Doubtless they are all sincere in their devotion and self-sacrificing for it, but what permanent betterment can come if they are working for wrong things in a wrong way? Their motive is wholly concerned with physical existence, prosperity, ease, comfort. No attempt along those lines can ever bring any lasting bene-

fit, as witness various so-called reforms that have come and gone—reformers with them. Where are their sacrifices? We all proceed from the same Source and are all traveling toward the same goal; but we shall not get right methods and right relations until we understand our own natures, and act in accordance with them. That is the only way we can mitigate either national or individual Karma.

Q. But if every one had an education he might be able to understand these things.

A. One's education makes no essential difference. Any man can understand *justice*. He can understand that merit is the only thing that can bring merit, and he can understand enough to do his duty to his family and to all others. Generally speaking, men think the world owes them a living, opportunity, education. All that we need to consider is that *we owe the world our service*. The situation of every man depends on what his nature actually is. If a man is good and just and noble in his mind, he doesn't require better conditions to bring it out. The mere living under educational advantages does not mean knowledge, or understanding of the causes of oppression. Moreover, no person, with the disposition to learn will fail to find a way to learn, regardless of conditons.

Q. What, then, prevents men from understanding right and wrong, and this justice we call Karma?

A. They take the position of irresponsibility, by resentment at supposed injustice; they expect to reap where they did not sow; they are looking for something for themselves. So they are ready to listen to any or all of the various panaceas offered, and go after whatever promises something for nothing. They do not look within; they are not humble; they do not ask what is the purpose of the Inner Man; how is it they are as they are, and not in some other place, under other conditons.

Q. Do you feel that the understanding of these ideas of Karma and Reincarnation alone can save the nation from internal troubles?

A. It is the only way out. Until men understand that they are here not for once, that whatever they receive they have merited, we shall have just as much and worse trouble than that we have already had, for the longer it goes on the more intense will be the reactions. But, perhaps men will listen to these obvious self-evident truths only when there has been such an absolute subversion and destruction that they will have to stop and think.

How the Masters would if They could, save humanity! They have done all that they can. The Message is here, and it is our only hope. Jesus said, "O, Jerusalem, how I would have gathered thee under my wing as a hen doth her chickens, but ye would not." And Jerusalem was destroyed. We need not think there is not the same danger for us. There is nothing in our civilization that is enduring—of railroads, books, buildings—not a single relic would be left

after a hundred years. So if there are those who have eyes to see, who have ears to hear and who can understand, let them work in season and out of season to put these ideas before their fellow-men, that the ideas may spread and make others think.

Q. Then the understanding of a comparatively few individuals would make for right conditions?

A. Let them try it out. Right conditions can only come where individuals will "follow the Path." Who, then, is going to do it? There is no one holding anyone back from exhibiting a true Theosophic life. But what is first needed, is the understanding of the Theosophic life. It can be lived anywhere, alone, or in crowds, for it is a life of right ideas. The only way to better conditions is through better ideas. Bettering conditions without bettering ideas merely puts men in a place more favorable for acting on wrong ideas and gives them opportunity for exploiting their selfishness.

Q. Would not the mere desire to aid suffering humanity finally open a door for action?

A. If we really desire to help humanity and forget ourselves, working for others with no thought of success or failure or reward, the doors will open to us as soon as we are ready. That is Law.

Q. If one desires benefit for the whole, he himself benefits by that desire?

A. We should remember that *a desire is not a condition*. A mere desire does not go very far unless we establish the conditions that cause the desire to be potent or active. If we desire to benefit humanity, the question is, What are we doing to produce that benefit? What we have to do is to stop thinking about ourselves, stop figuring for ourselves, stop thinking how *we* are going to come out. For this "we" is personality, which is always changing, from year to year, month to month, from day to day.

Q. When our Karma does not permit us to take any active part in ameliorating the stress of world conditions, what should be our attitude of mind toward them?

A. It is to maintain a cheerful, calm, confident attitude, realizing that the mills of the gods grind slowly, but they grind exceedingly small; that Karma is causing adjustments to come about which must bring a realization, in some degree at least, of universal brotherhood, not possible under any other conditions. But if we sit despondent and say there is nothing to do and no use in doing anything, because people are selfish and never will see, nothing can be done. We must always be confident in the greatest determination to hold the right attitude on the basis of thought which Theosophy presents, working always for right, for principle, for freedom of Soul.

Q. Yet working on that basis does not bring good Karma, as judged by the Karma of Jesus on the cross?

A. The question is not whether we are working for good Karma or bad Karma, but are we trying to do the right thing. In the case of a Being like Jesus, it is necessary at times to take a body of the race, that He may communicate with the people, teach them and help them as only can be done through a body similar to their own. He takes the body of a family, necessarily, and fulfills his Karma as a member of that family, physically considered. He mitigates the family or the race Karma, merely by experiencing their bodily Karma, and in correcting family defects, lifts so much the higher that family Karma.

Q. He ended that Karma then and there?

A. So far as that body was concerned. But even the highest Being who enters into a physical body to deliver a message, by His very attitude and by His very action, and by the Message He is to bring, finds Himself at variance with the established order of things, and reaps insult, slander, villification, and maltreatment from all those who oppose Him. Does He earn this? No; it is not His Karma, but the Karma of those who persecute, slander and maltreat Him.

Q. Would a Theosophist fear to do evil on account of the bad Karma coming to himself?

A. He would fear to do evil, not because of the bad Karma that would come to him, but because he knows better than to do evil. He knows only to do good, and if he does evil he must necessarily fear, for the consequences are sure, and the fact is before him that the evil is not only at his own expense, personally considered, but must reproduce itself upon other unsuspecting persons who are inclined that way. Was it not Jesus who said, "As ye mete unto others, so shall it be meted unto you, so measured unto you again, heaped up, pressed down and running over." If we are Theosophists, then we know how to count the cost, and we are able to figure up beforehand the compound interest that goes with evil actions. Nor, on the other hand, should we be looking for protection for ourselves against evil doing, but so think and act that no protection is needed; nothing but right can touch us if *we* think right, act right, and feel right. Wrong comes to us in no other way than by our thinking evilly and selfishly.

Q. The spiritual nature of man is never affected by Karma?

A. No; the Unchanging Spirit in man is not affected in its nature, or changed by anything it may experience, but it has its increase of power and knowledge through various phases of evolution and advancement. Let us not make the mistake of looking for any finality, but rather from the point of view of continuous progression. A state of perfection as a finality would be stagnation. In an infinite universe there are infinite opportunities, and whatever heights of knowledge or power may be attained, there must always be further fields beyond.

FROM THE BOOK OF IMAGES

SADHANU, sunk in the sea of circumstance, sought a way. Being a pariah, despised of all, he accepted the opinion of all and had contempt for himself. Life, therefore, was loathsome to him and he longed for annihilation.

It being forbidden to pariahs to approach another, or to speak to another, or to gaze upon another, Sadhanu had for companions the beasts of the field and other pariahs. These, being like himself, all miserable after their kind, also sought a way, but none could find it, though wandering from one evil case to another.

Sadhanu, being thus alone communed with his shadow, darker in the midst of light.

"Shadow," said he, "thou art mine only faithful servant and companion. Thou hast never cursed me, but share my lot day after day. Whither goest thou when the night comes? Hast thou then peace?"

The wise shadow of Sadhanu bowed toward Sadhanu as Sadhanu made obeisance to his shadow, but being only a shadow spoke no words of reply.

"Shadow, thou meetest me as I have met thee. Is this mockery, or is it encouragement, or is it perchance that in thee is a teaching power? Can a man learn lessons from his own shadow?"

Thus the shadow of Sadhanu pointed the path to this pariah, despised and rejected of men. Denied communion with man and with beast, Sadhanu sought communion with his shadow and his shadow returned him, in so far as it was able, that which he had given. Thus was Sadhanu driven inwards upon himself by his shadow.

So Sadhanu pursued himself with questions, seeking a way.

"Is it, then, that all men and all nature return me, in so far as they are able, that which I have given unto them? Is this the meaning of Karma? Is it thus that the metempsychosis has been wrought? So that at last I am reduced to the shadow of my Self? When the night comes my shadow goes, but in the morning light returns to me, unchanged save as I change.

"Whither go I when the night comes? Last night in dreams I was a prosperous Sudra. My Master spoke kindly to me. His wife gave her first-born into my hands with confidence. The child played with my beard, stroking me as I have seen it stroke the beard of my master. I was at peace in a fair world. Surely, to be a sudra, servant to a kind master, is veritably the way. It is thus that the metempsychosis is wrought. Let us sleep and perchance the dream will return unto me."

In the morning Sadhanu, having no food, wandered to the river that he might bathe and might fill his belly with water.

By the margin a woman was cleansing garments, while her child played on the bank. Of a sudden a butterfly flew with dancing

wings near to the child, which cried out with joy, spread its arms and ran dancing after the butterfly. Over the wide waters danced the butterfly. Headlong over the high bank danced the child.

The mother smote the air with the cry of agony.

"Save my child!"

Her cry reached the ear of Sadhanu. Her agony reached the heart of Sadhanu. But Sadhanu, who had longed for annihilation, feared death, knowing the deep rushing waters, seeing the crocodiles resting on the sand-bank in the midst of the stream, he trembled in all his members.

"I am but a pariah. It would defile the child and offend the gods. O Indra, O Vishnu, O Rudras, O Daityas, hear a pariah's prayer and save the child. O Shiva, hear a pariah's prayer and spare the child."

A small hand showed above the water. A small head showed above the water. A small voice rose above the water.

"Mother! O Mother!"

"Save my child!" cried the mother, with the voice of one drowning.

Sadhanu, his soul rent by the cry of the child and the cry of the mother, durst look upon them in violation of the law of pariahs. He saw the mother of his dream. He saw the veritable child of his dream. Sudden, he forgot the laws of pariahs, he forgot his fears, he forgot himself. As in a dream he saw his shadow leap headlong over the high bank. He saw the great crocodiles slip craftily into the water. He saw his shadow stretch crumpled upon the water. He saw as in a dream shadow and body blend. He saw the body stab like a lean and hungry knife deep into the body of the rushing, wrestling water and draw the child forth from the womb of death. He saw the mother and the bank. He saw the shadow go before, like a priest at the head of a procession. He heard as in a dream the snap of hungry jaws as his shadow gave the child into the mother's hands.

He saw as in a dream a prostrate woman on her knees before him. He heard as in a dream a voice molten with gratitude saying, "Saviour! Saviour!"

As in the dream he saw the woman give the child into his hands with confidence. As in the dream the child nestled in his arms, stroking his beard. He was at peace in a fair world.

Then this woman, wife to a Vaishhya, spoke equally with Sadhanu, seeing a saviour and not an outcaste, and besought him to come with her to her Lord.

The Vaishhya, hearing, stroked his beard, and sought communion within himself. "Thou shalt have reward. Here is my store. Take of my silver as seems good to thee."

Sadhanu shook with fear. "Master, I know that I have defiled thy child, and have defiled thy wife, meriting death for my offense.

Have compassion. Be merciful. Speak not of my offense to the Hotra. Let me go my way."

Then the child ran to Sadhanu and nestled in his arms saying "anna," "narjol"—"brother," "saviour."

Then the mother, molten with gratitude, spoke reverently to her Lord. "Master, be not offended with me. But use the silver to procure purification for the saviour of our child, that he may enter the caste of Sudras."

"The gods have spoken through thee, well-beloved," answered the Vaishhya. "We will make offering to Brahma, to Indra and Vishnu, for that they entered into the heart of this pariah to save our child. We will make an offering to Shiva for that he entered late into the belly of the crocodiles to spare our child. I will speak to the hotra, reciting the miracle, and he will prescribe the rites of purification for thee and for the child and will procure the ceremonies of initiation of this Saviour and Brother into the caste of Sudras. Wilt thou," and he turned to Sadhanu, "abide in my house and be servant in my household?"

Sadhanu made obeisance to the Vaishhya as in a dream, and as in a dream he saw his shadow make obeisance.

"Master, Lord," said he to the Vaishhya, but in his dream it seemed to him that he addressed his shadow, "thou hast taught me the way. This is the meaning of Karma and thus is the metempsychosis effected."

When the village hotra had listened to the tale of the Vaishhya he prescribed the rites of purification for the wife and for the child. He procured the ceremonies of initiation for Sadhanu into the caste of Sudras. Having consulted the ordinances and the shastras, he spoke to the Vaishhya with the authority which is vested in Brahmins.

"Sadhanu has well spoken. This is Karma. This is the metempsychosis. That which Sadhanu hath done in old lives was the cause of his re-birth in an evil womb and amongst outcastes. But, veritably, in old days thou, being then of his caste, rendered equable and brotherly service to him without thought of thyself. He hath returned unto thee, even while outcaste, so soon as he was able, that service which thou performed for him in easier case. This is the mystery of the metempsychosis and of karma."

And to Sadhanu also the priest spoke, but not with authority.

"Brother," said the wise Hotra, "there be two institutions of caste: that of this world, and that of the other. The castes of this world are but the shadow of the other. The true caste is of service. All those who serve without thought of themselves are Brahmins. Let this be treasured in the heart as the secret of initiation into the castes of the other world. There, the four castes are but degrees of service."

Thus Sadhanu, sunk in the sea of circumstance, despised and rejected of men, sought and found the way.

CORRESPONDENCE*

WHAT IS GOD?

I WISH to thank you for reply to my former communication. I find I agree to an extent with your thought, but not wholly. With your permission I will open out my thought on this great subject a little more, if useful.

I have no conception of Infinite and Boundless as positive existence. The Eternal or Absolute Void may be said to be Infinite and Boundless, but this Void is nothing, and of which nothing can be predicated; so that Infinite or Boundless and Absolute in this respect are non-existent.¹ You seem to identify Deity with the Original Nothing, the absolute Negation. But such Deity has nothing to do with what we call the Something or the Real, and existence is quite independent of it.² If Deity or God is the same as Absolute Nothing, and all things came from Him or It, then something has come from nothing, which, philosophy declares, cannot be.³ The real, as opposed to the unreal, can alone produce that which is real, whatever kind of reality it be, divine, spiritual or natural. In plain words nothing can produce nothing. Something only can produce itself in varied differentiations.⁴ Nothing is the Infinite. The Something (universal reality or the all) in the Finite; but (if you like) Infinite in this sense that, being all-inclusive, it is bounded by nothing beyond it. If Deity has originated form, size, number and motion as attributes of the concrete—spiritual or nature⁵—how could He (allow me to use this pronoun) so have done unless these in some way are in Himself. As He has originated *all* conditions, He surely possesses in Himself the original of these conditions; and though He is not conditioned by anything beyond or greater than himself, yet He is Himself the sum total of conditions. That is, He is the all of conditions.⁶ As I take it, Deity is the All of the Universe in its first, original or originating form, and what we call

* This article was first printed by H. P. Blavatsky in *Lucifer* for July, 1888. We reprint this article on account of the valuable foot-notes and Editorial note—by H. P. B.—[Ed. THEOSOPHY.]

¹ To some minds, very likely. In the opinion of a Vedantin or an Eastern Occultist this "Boundless" is the one deity and the one reality in this universe of Maya, and it is the one *everlasting and uncreated* principle—everything else being illusionary, because finite, conditioned and transitory.—[Ed. *Lucifer*.]

² It cannot be *independent*, since "existence" is precisely that Deity which we call "Absolute Existence," of which nothing can be independent.—[Ed. *Lucifer*.]

³ Which philosophy? Not Eastern philosophy and metaphysics—the oldest of all. *Nothing* cannot come out of or from another nothing—if the latter word is accepted in our finite sense. All comes from Nothing, or NO-THING, EN-SOPH, the Boundless (to us) *nothingness!* but on the plane of Spirit the noumenon of ALL.—[Ed. *Lucifer*.]

⁴ Our correspondent is very little acquainted, we see, with occult Eastern ideas and true metaphysics. The deity he calls "Nothing" and we "No-thing" can produce nothing, for the simple reason that It is in itself ALL, the Infinite, Boundless and Absolute, and that even It *could never produce anything outside of itself*, since whatever manifests is ITSELF.—[Ed. *Lucifer*.]

⁵ Lightning is produced by electricity, and is an *aspect* of the concealed Cause. And because that Cause originates the phenomenon shall we call it "lightning" and a "He"?—[Ed. *Lucifer*.]

⁶ And why not "She," the ALL? Just as natural one as the other, and, in our opinion, quite as incongruous.—[Ed. *Lucifer*.]

the evolved universe is Deity in his last or ultimate form. It is as if Deity out-breathed Himself forth into vastitude, then in-breathed Himself back into minutude.¹ He is thus the all of substance as to Being, and the all of Form and of motions as to Truth. It is an alternation of states, the one the state of concentration, the other the state of diffusion or expansion. The Alpha and Omega, making true the saying, "the first shall be the last, and the last shall be the first." The Microcosm becomes the Macrocosm (?!) and this again resolves itself back into the Microcosmic form and state. The going forth of Deity from the self to the not-self and back again to the self constitutes in the motions the Age of ages or Eternity, and is the all of Truth, the all of cosmic and universal history.²

Of course the evolved, universal form, being a result, as to state, is not absolute or personal Deity, but only his image or reflection; the shadow of the real as it were, an administration of the Original Being. I may here be expressing the same as you mean, when you call phenomena Maya or illusion, not being absolutely permanent. Yes, yet phenomena are real as appearances. The Mayavic World is real while it is Mayavic, just as a snowflake is until it melts.

I have said that the All, as the *little* Universe evolves itself into the form and state of the vast universe; but in the process it exhausts its potencies, and at this stage the evolution begins to cease, and involution begins; and Deity the *little* is recuperated by re-absorbing the substances and forms of the Mayavic Universe, which thus in the process of ages ceases to be, returning to the Nirvanic state of Deific concentrated. Now—a Vedantist would say—Brahm sleeps on the lotus, and will awake anew to create another Mayavic Universe.³

These imperfect attempts at statement are but general, and do not exclude all that can be conceived and known of the manifold planes and ranks of intelligent beings that exist in the manifold universe. You seem to think I am very materialistic in thought. But mystical thought that denies form to Spirit and thus to Deity, is no proof of superiority or spirituality of intelligence.⁴

You will perceive the point toward which my line of thought strains. The beings on the highest ranges of the Universe are far

¹ Say, at once, "itself, instead of Himself," and do not make it a personal (on our plane) conscious action and you will be nearer the mark of our occult teachings. —[Ed. *Lucifer*.]

² This is Kabalistic and, on the whole, correct, but too indefinite for esoteric philosophy. Does our critic mean to say that it is the microcosm which becomes the Macrocosm, instead of the reverse? (See Editors' Notes at the end.)—[Ed. *Lucifer*.]

³ Aye, Brahmā "sleeps" on the lotus during the "nights," and between the "days" of Brahma (neuter). But Brahmā, the Creator, *dies* and *disappears* when his "age" is at an end, and the hour for the MAHA PRALAYA strikes. Then NO-THING reigns supreme and alone in Boundless Infinitude and that No-thing is non-differentiated space which is no-space, and the ABSOLUTE, "The most excellent male is worshipped by men, but the soul of wisdom, THAT in which there are no attributes of name or form is worshipped by Sages (Yogins), (Vishnu Purāna). This, then, is the point of difference with our correspondent.—[Ed. *Lucifer*.]

⁴ None whatever. It only denotes better knowledge of metaphysics. That which *has form cannot be absolute*. That which is conditioned or bounded by either space, time, or any limitation of human conception and growth—cannot be INFINITE, still less ETERNAL. —[Ed. *Lucifer*.]

more glorious in form than those on the lower ranges. Those on the terrestrial globes, such as ourselves, are the most shadowy, as to our outer forms. He who centres the myriadal hosts of His children, must be the most and all-glorious.¹ But surely this is because He must be the most *concentrated* in substance and the most *complex* in his form, inconceivably so. The human forms of the Elohim are as floating shadows compared to Him. His form, as to organization and shape, is the Human, the dual human. (!) The infinitesimal cells in His body are the germ points of Solar Systems, to be realized during the ages in the Mayavic expanses.²

Each plane of existence is organic, and the most refined is the most dense and vital and potential. All Spirits are human forms, all the Elohim (if you like)—male and female—or two in one—are human forms. In fact, existence is form, Life is form, Intelligence, Love and the human affections are based upon and held in the continent of the human organization, and all lesser or fragmentary formations of mineral, vegetable, animal or sphered world, are its production. It is the one Truth, the eternal, the uncreated and unimagined, the continent of universal particulars, The All Father-Mother in whom we and all things live and move and have our being.—Respectfully yours,

J. HUNTER.

April 30th, 1888.

[EDITORS' NOTE.—The writer seems a little confused in his ideas. He launches in one place into verbal pantheism and then uses language embodying the most curious anthropomorphic conceptions. Deity, for instance, is regarded as "outbreathing himself into Vastitude," and as the "*all of substance as to being, the all of forms and motions.*" Later on "he" is described as an apparently gigantic organism: "His form is *the human, the dual human.*" The "*all of Forms*" and conditions, merely an enormous hermaphrodite? Why not a monkey or elephant, or, still better, a mosaic pieced together out of all the different organic types? It is unphilosophical to regard such a *thing* as the "*All of forms,*" if it only reproduces the *human* organization, though it may be strictly *theological*.

In another place the writer speaks of this anomalous creature—the "All Father-Mother"—as "unimaginable." After allusions to the function of its organic cells, its human organization, its substance and relation to the Universe etc., this epithet appears sufficiently bewildering. We are also assured that "what we call the evolved universe is Deity in his last or ultimate form." Has Deity, then, several forms or states? Obviously so, if our critic is identi-

¹ Undeniably so, "He who centres the myriadal Host" is not ABSOLUTE DEITY, not even its Logos. *Aja* (the unborn), but at best Adam Kadmon, the *Tetragrammaton* of the Greeks, and the Brahmā-Vishnu on the Lotos of Space, the HE which disappears with the "Age of Brahm."—[Ed. *Lucifer*.]

² Just so, and this is Adam-Kadmon, the heavenly man, the "male-female" or the symbol of the material manifested Universe, whose 10 limbs (or 10 Sepheroth, the numbers) correspond to the zones of the universe, the 3 in 1 of the upper and the 7 of the lower planes.—[Ed. *Lucifer*.]

fying him with plane after plane in this summary fashion. Such an interpretation would, however, result in the dethronement of the big Hermaphrodite, the only form Deity patronizes, according to his present biographer.

All argument based on the idea of reading such qualities as "form, size, number and motion," etc., into Deity is necessarily worthless. It utterly ignores the distinction between Substance and Attribute. Notice, also, such obvious objections as the following:—(1.) If Deity is a *form*, he cannot be Infinite because form implies a boundary line somewhere. (2.) If Deity can be *numbered*, polytheism is a truth. (3.) If it possesses *size*, it is no longer Absolute, size being a relative notion derived from phenomena. (4.) *Motion* again involves limitation, inasmuch as it only means the passage *through space* of an object. Deity if infinite can have nothing to traverse, and like contradictions.

Our critic objects to being classed among materialistic thinkers; unfortunately for him it is his own writings that denounce him as such. For a Deity in form, obviously possesses *all the qualities which make up matter*, viz., extension in space, form, size, etc. He must even possess that of colour, to be distinguishable from other objects of perception according to him! Where then are we to stop?

Mr. Hunter's conceptions are, in fact, so extremely unspiritual, that they far outvie in "materialism" the utterances of the most "advanced" agnostics, who, at least, grasp one fact, viz.:—that the realm of matter and the realm of mind cannot be jumbled up at random.]

REPRINTS FROM THE PATH*

From study let a man proceed to meditation, and from meditation to study; by perfection in both the supreme spirit becomes manifest. Study is one eye to behold it, and meditation is the other.—*Vishnu Purana*.

Neither by the eyes, nor by spirit, nor by the sensuous organ, by austerity, nor by sacrifices, can we see God. Only the pure, by the light of wisdom and by deep meditation can see the pure God.—*Upanishads*. Only the pure in heart shall see God.—*Jesus*.

"Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!"—*Saman and Yagur Vedas, and Brih. Upan*.

The small, old path stretching far away, has been found by me. On it sages who know Brahman move on to the heavenly place, and thence higher on, entirely free.—*Yajnavalkya*.

*These Extracts were printed by William Q. Judge in *The Path*, August, 1886. The title used is our own. [EDITORS THEOSOPHY.]

AFRICAN MAGIC*

BY TAU-TRIADELTA.

BEFORE we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term "Magic."

There are many definitions of this word; and, in bygone ages, it was simply used to designate anything and everything which was "not understood of the vulgar". It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognised fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to be the case—when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognise the fact that there may be other laws at present unknown to Western science which have the power of overriding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this*, and never has been, at any period of the world's history. All the so-called "miracles" of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery or any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three: it having its root and foundation in necromancy or "black magic", while the others all operate either by means of what is known to experts as "white magic", or in other cases by "psychologizing" the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychol-

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

ogizing", as are all the other great Indian feats, such as the "basket trick", "the mango tree", throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeyah is very great, because in them there is a deception or want of reality in the performance. The spectator does not *really* see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action, but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing: The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual murder, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realise or even imagine one tithe of the horrors and atrocities actually performed by the Obeeyah women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain-maker". It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain-maker" could live for one year unless he gave repeated instances of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for

twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain?

I remember well my first experience of these wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspended, and floating about. There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to

the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point about this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of *tic-polongas*, the most deadly serpent in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a *tic-polonga* was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Paal. Commencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes. There were two distinct movements; all the time during which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their evolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous move-

ment, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.

INDIVIDUALITY AND PERSONALITY

IN the view of Theosophy everything is conscious in its own degree and upon its own plane of existence or action. The "six principles" of theosophical teachings are the different forms or manifestations of consciousness, consciousness itself being the seventh "principle."

These seven principles may be reduced to three; the consciousness itself from which all action proceeds, the action or manifestation, and the degree of intelligence behind the action. All three inhere basically everywhere and in everything. They are the Trinity without which no manifestation is possible. Many names are given to the basic trinity. In Theosophy it is this trinity which is discussed in the statement of the three fundamental propositions of the *Secret Doctrine*.

Consciousness does not evolve: it is the basis of all evolution. What is evolved is intelligence and the process of the evolution is action or manifestation. Intelligence and action stand to each other in the relation of cause and effect, and consciousness stands to both as a Causeless Cause. All change is in intelligence and action, not in consciousness.

Life, will, mind, sensation, energy and matter are all looked upon in Theosophy as the various forms or manifestations of Consciousness. They correspond to the "six principles" of theosophy.

ical teachings and become identical with them when we recognize that they all exist at the same time in everything and everywhere; that they all are transformable one into the other; that this transformation is the cause of all phenomena and goes on constantly; and, finally, that they are all modifications and expressions of Consciousness, the one immutable Principle of all.

The theosophical view of nature and man is of course at variance with that of the religion, science and philosophy of the day, which are constantly changing as new facts are discovered which compel such changes. But the theosophical philosophy, being the accumulated wisdom of the ages and therefore a knowledge of all the constituents and all the laws of nature, never changes. It is the same exhaustless eternal doctrine, yesterday, to-day, and forever.

Theosophy does not teach an omnipresent Deity who is absent from ourself; an omnipotent Power which is separate and distinct from our power; an all-pervading Life of which our life forms no part; an omniscient Intelligence with which our intelligence has nothing in common; God as a creator without substance and Matter a creation out of nothing. *Theosophy is the doctrine of the Unity of all in Nature: the identity of Man with the Supreme Spirit.*

We therefore are, each one of us, pure Spirit or Consciousness, with that degree of intelligence which we have acquired for ourselves in our preceding evolutionary actions and embodiments, now engaged in further actions in the environment which we have made for ourselves.

We have found that the explanations of nature and of ourselves as afforded to us by our own intelligence and that of those to whom we have hitherto looked as our teachers, do not suffice. Those explanations have been so often contradicted and refuted by our experiences and observations that we have lost faith and confidence in them and in ourselves. It is precisely at this pause of questioning and uncertainty that, in the economy of nature, we are brought face to face with the great doctrines of life and action contained in Theosophy.

Other beings who have already passed through our experiences come among us and point out to us a higher interpretation of them. Both they and we experience great difficulties; they in the attempt to impart and we in the effort to learn. Those difficulties are not insurmountable though they may, and often do, seem so to us.

Discouragement, despondency and despair assail us, and at such times we are plunged into such profound gloom that all seems dark and impenetrable. These are the times of metaphysical birth or death, when we are naked of all our accustomed supports and have not yet found footing in the to us unknown world in which we are plunging. The sense of impending loss overwhelms us. This cannot be avoided. "Naked came I into the world, and naked I depart from it," is the law of all worlds and not merely of this

one alone. It is the law of our own spiritual being, but our intelligence has not yet grasped fully the fact of our spiritual being; how then can it fully rely on the law of that of which it is still in ignorance or misapprehends?

This very word "apprehension" is indicative of what is here tried to be suggested. Apprehension means on the one hand, knowledge, understanding, perception; on the other, dread, fear of loss, anticipation of evil.

The Masters, the Saviors, the Great Teachers who come among us have one kind of apprehension. We listen to their wisdom. It is addressed to and appeals to the divine Self in us. The spiritual will, which we know as "faith," rises in us. We essay to cross to that other shore from which they speak to us. In the midst of the passage we turn for one "last look" at what we are leaving behind. The other kind of "apprehension" possesses us, and we lose our balance and fall trembling into an unknown abyss filled with unimaginable horrors, or fall back in dismay to the shelter of the old familiar surroundings of thought and feeling.

Peter, who started boldly to "walk upon the water," and then cried out, "Lord save me or I perish," is an example of one kind of apprehension of the second sort. "Lot's wife" is an illustration of the same thing with a different result. She "turned into a pillar of salt," because she *kept on* looking back, whereas Peter in his drowning moment still had faith enough to turn his attention to the Lord. Peter had many backslidings, as do we all, but in the supreme moment he would always lay hold on the Lord, and so in time, we may suppose, he found firm footing on the "rock" which his name means. The despondency the disciple meets with over and over again is always caused by looking backwards. Doubt at once supervenes and in the eyes of doubt the path he is following always brings "apprehension." But whenever the disciple keeps his eyes fixed upon the new state to be attained, or upon the Teacher who embodies it, faith supervenes and through faith he arrives at that kind of apprehension which the Teacher embodies. The divine teachers, our Elder Brothers, know very well what agonies we endure and the cause of them, for They, too, have passed that way. They were not transported to the heights They now occupy, but reached them by self-induced and self-devised efforts, through faith in the Spirit in themselves and in their Teachers. No wonder, then, that the *Voice of the Silence* admonishes us, "Kill in thyself all memory of past experiences; look not behind or thou art lost." For memory is never anything but looking backward over the way we have come, and the Way lies ever ahead. "Keep your eyes fixed on the Goal," is only another way of expressing the positive side of the same admonition. "Realization comes from *dwelling on the thing to be realized*," wrote Mr. Judge. We cannot gain true ideas of Self by dwelling upon false ideas, and the Personality is that *bundle of false ideas* which each one of us has acquired by heredity, by education, by environment, and from teachers more

learned, perhaps, but no less ignorant of Soul and Spirit than ourselves.

In no one thing are theosophical students more confused and bewildered than in their efforts to understand the "difference" between Individuality and Personality. It is curious and noteworthy that in so many of our questions we ask ourselves and older students of the great philosophy of Theosophy, "what is the difference between this and that?" rather than how that difference arises, or what there is in common between the things which seem to differ. As Theosophy is the teaching of Unity, all differences must be relative, not absolute. Like the two lines of an angle the differences spring from a common point.

Theosophy tells us what "we" are: *Spirit*, first, last, and all the time. The full and complete perception and realization of this fact constitutes Individuality. It is Self-consciousness complete and entire; not as we feel, experience, and think self-consciousness to be, but as the great Teachers know it to be. They know, because they unbrokenly realize the existence of Self as distinct from any experiences, disconnected from all material things, and dissociated from the understanding.

We, on the contrary, still think of the Soul in terms of some kind of experience or another; of Soul as connected with a body of some kind; of Soul as associated with one set of ideas or another. So our actions and our thoughts are based on that sense of false identity. We are aware of Self, but we think it depends on this body, on this mind, on this set of experiences. Or, if not on these, then certainly on some other kind of a body, or mind, or experiences. Or, we think we have to leave or destroy the body, the mind, the experiences, to gain the knowledge of Soul. All these ideas and their applications and implications are false. They are the creations of Soul and Spirit in ignorance and only the one who creates, adopts and holds them can destroy them.

We only can destroy them by perceiving, adopting and holding fast to the idea that *we* are the creator, the preserver, the destroyer. For each one of us, all the knowledge there is is in us; all the ignorance and error there is is in us. We ourselves are neither the knowledge nor the ignorance. They constitute our Intelligence and our lack of it. All that any being can know of God, or Soul, or Spirit is to be found in reflection upon Self—upon Self in this body or any other body, in this form or in any other form.

Individuality is the sense of Self, of the Identity of the Self in every form. The word means *undivided* and *indivisible*. The Masters live in *Spirit*—the sense and perception of Self in all things and in all worlds. They perceive bodies, actions, ideas of all kinds. They use them, but they are not attached to them; they do not dwell in them. They perceive that all differences have their birth, life and death in action and idea, but that behind both is the undying, unborn, "ancient, constant and eternal" *Spirit*.

We have heard it said, "Individuality is what we *are*; personality is what we *think* we are." There is a world of meaning in this saying, as in that other saying from the same source: "There is nothing but the Self. The Self acts only through the creatures. Act for and as the Self."

We create ideas of Self, then dwell in the creations. We preserve such ideas as we find useful, and use them for further creations. We destroy such ideas as we find useless and replace them with others. This process of continuing creation, preservation and destruction is Evolution. It is either performed in ignorance or misapprehension of Self, or it is not. With the Masters evolution goes on the same as with us, but with them it is a conscious process throughout. We go through every experience of creation, preservation and destruction that the Masters do, but with us there is more or less misunderstanding and confusion. We get involved in the processes or the results of our operations and pain and sorrow ensue for us and for others. "Spirit, when *invested* with Prakriti (action of any kind) experiences the qualities which proceed from *prakriti*." We think the "qualities," *i. e.*, "the good and evil experiences of mankind," proceed from Spirit, whereas the Masters *know* "that they all spring from action." Comprehending this we also "shall obtain an eternal release" from those forms of action from which they spring and no longer be "invested," that is, involved, in "actions and their fruits."

The "difference," then between Individuality and Personality is the difference between a false or erroneous view of Self and a true one. We cannot hold both views at the same time: "The self of matter and the Self of Spirit can never meet." A Master is one in whom any possibility of a false or erroneous view of Self has been forever destroyed. A human being who is endeavoring to dissipate the false and gain the true view is a disciple, and all such have the help of the Masters, both without and within, whether recognized or unrecognized.

FROM THE SECRET DOCTRINE*

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. . . . But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

* From the Original Edition, Vol. I, p. 296; see Vol. I, p. 315, Third Edition.

ON THE LOOKOUT

LOOKOUT is glad to receive from the Macoy Publishing Company of New York a copy of *Personal Christianity*. This is a new incarnation—the appearance in a new dress and under a new title of the late Dr. Franz Hartmann's *Jacob Boehme*. Jacob Boehme, or Behmen, as all theosophical students know, was a German mystic of three centuries ago. Giordano Bruno, Robert Fludd and Jacob Behmen were contemporaries and all were engaged in the same work—the attempt to restore the ancient teachings concerning the nature of the soul to ecclesiastical Christianity; to emancipate thought from the fetters of a bigoted, narrow ecclesiastical system of fetichism and ritual in which the teachings of Christ were entombed, and restore “that which was lost” to the Europe of their day. The political aspects of the same struggle are represented in the characters of Queen Elizabeth, Henry of Navarre and William of Orange. “Wherever,” said Mr. Judge, “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. Jacob Behmen’s work was a part of it. Freemasonry is a great and important part of it.” *Personal Christianity* is an excellent exposition and epitome of Behmen’s teachings and life, and in writing it Dr. Hartmann performed a great service, perhaps a greater even than by his work on *Paracelsus*. The present edition has been edited by Burcham Harding, a theosophical friend of old days, and his work has been well done.

To our mind there is something greatly and notably significant in the appearance of this volume. The Macoy Publishing and Masonic Supply Company, which issues it, is the leading Masonic house in America. Every mason knows of the company. Now, the Macoy Company is not merely interested in the masonry with which every school-boy is acquainted; it is intent upon restoring to Masonry also “that which was lost.” *Hiram Abiff* may yet come into his own. The Macoy Company carries the writings of H. P. Blavatsky and Mr. Judge as part of the necessary and important literature of universal Masonry, and through its efforts Masons everywhere of the best class and most thoughtful degree—the true 33° Masons—are becoming more and more interested in Theosophical teachings as the key to the assimilation of the secret significance of their own symbols and ritual. Theosophical students as such, no less than Masons and other reverent men of all persuasions, need to become catholic in a real sense; that is to say, to inform themselves of the *Sutratma*, the continuous and unbroken thread of identity running through all teachings of all times. This was and is the real purpose of the Second Object of the Parent Theosophical Society—that students might become directly familiar with the fundamental identity of all religions and philosophies. *Personal Christianity* is a most valuable contribution to that Object. H. P. B. often refers to Behmen in her writings. Mr. Judge frequently reprinted portions of Behmen’s writings in his magazine, *The Path*, and drew attention to them as he did to no other former efforts of the Great Lodge in the West. *The threads are being drawn together*, and if Theosophists do their part of the great work another generation may see a community and a communion of aim, purpose and teaching among the various bodies and organizations interested in the amelioration of the conditions of mankind. We would well wish to see *Personal Christianity* understood by Theosophists no less than by Christians and Masons.

And such a Holy Alliance is being forced on by the very powers of evil and of ignorance themselves. The mightiest secret of Occultism is that “of turning seeming evils into powers for good,” as was well said by Robert

Crosbie in writing of Mr. Judge as an Occultist. Mediumism, necromancy, psychic research, the selfish psychology of modern business no less than of new thought, Christian Science, and the many schools of sorcery masquerading under sacred names and terms, are all evils, dangers of the most deadly sort, albeit not so recognized by their practitioners or the ignorant and unwary attracted to them by their seeming promise of "results." Their widely spread and widely growing practice will inevitably produce reactions of the most powerful kind—reactions that no one will be able to prevent, but that may be turned into a lesson for good if true students, regardless of the particular society or organization with which they are affiliated, do but work for the spread of a knowledge of the universal principles of all true life and growth. Take, for example, a large advertisement in Los Angeles papers, announcing the "Theo-Psycho-Ideo-Graph," which is heralded as "the only complete talking board on the market." It professes to be the "invention of a master of Occultism." It is "claimed to be a direct medium of communication between the known and the Unknown." It is to be had at the "Department Stores," and has the "recommendation of many leading psychics throughout the United States." It is, in our opinion, an excellent road to superstition, insanity, or what is worse, the unconscious "mediumship" of the more persistent minds which may be induced to try that path to "the kingdom of heaven and its mysteries."

Another example is contained in a London dispatch of the International News Bureau, published in the Hearst syndicate of newspapers on Sunday, July 20. The article recites the enormous growth of spiritualistic societies in Great Britain in the last few years; the "initiation ceremonies" into the numerous "occult" societies and secret "temples." It calls attention to the immoralities, the disgusting rites, of these "societies," the addictions to dangerous drugs of their devotees, and continues:

"Opium, cocaine and veronal are common in more than one of these gatherings, which are frequented, not by the poor and unlettered, but by men and women, young and middle-aged, who have positions in life and are well educated, the men often being university graduates, and, not infrequently, are people of independent means. . . .

"Many of the seemingly inexplicable cases of insanity occurring among highly bred and wealthy people can be traced to the whole-hearted but secret manner in which devotees . . . have obeyed the injunctions and behests of their leaders. People read romances of 'black magic' as they are supposed to have occurred in the dark ages . . . but no novelist has yet succeeded in portraying the horrors of black magic as practiced today in the heart of the great metropolis (London).

Who is responsible for this outburst of superstition, sorcery, black magic, demonology and sexual perversion, only moderately hinted at in the above dispatch? We answer, primarily modern science with its materialism, modern Christianity with its soul-deadening dogmas, and the example set by leading and well-known names in giving a false and ruinous direction to the awakening psychic faculties of the race in this "transition age." Insanity, physical and mental as well as moral ruin, line the path followed and recommended by them with all the prestige that goes with their great reputations and acquisitions in other fields. A still heavier weight of dire responsibility rests on various prominent pseudo-theosophists and those associated with them, for they have not only followed the same path, but they have done so under the false pretence that this is the path taught by Theosophy and H. P. Blavatsky.

How, then, can this dreadful present, and still more dreadfully portentous evil and danger be "turned to powers for good?" Only by the zeal, the knowledge and the devotion of students who know the facts, who have assim-

ilated the true teachings of Theosophy. Good, no more than evil, propagates itself. Truth survives as evil survives, only through the labor and activities of those who believe in it. If truth seekers and truth lovers do not work, in season and out of season, to spread the fundamental principles of the evolution of the soul, the reaction from the present tendencies and activities on the Left-Hand Path will produce an era of relentless persecution and blind superstition. If, on the other hand, the students who work for good bestir themselves to promulgate true ideas without regard to differences of race, creed or condition, then, when the inevitable reaction comes, the questing and thirsty mind of the race will be open to an influx of true teachings and an efflux of true examples of the "small old path that leadeth to emancipation." In no other way can this civilization be saved. "The muddy torrents of Kama Loka" have burst their barriers; upon the true theosophists rest the responsibility of the present century. "Arise, O Atlanteans, and repair the errors of the past."

Writers on religious subjects in both England and America have been warning Christians of the dangers of Spiritualism and spiritualistic practices, alarmed at the growing interest in these subjects among Christian believers. Thus Cyril E. Hudson, in the *Nineteenth Century*, declares that "a man who becomes a Spiritualist ceases, almost invariably, to be a Christian, in any traditional sense of the word," and notes that Spiritualism "seems to demand a self-surrender of the whole personality," an observation that is truer perhaps than Mr. Hudson himself has realized. On the dangers of mediumship, to the medium, he writes:

"When one reflects that at a seance the medium is nearly always in a state of trance, a state, that is to say, analogous to that induced by hypnotism; when one thinks of the immense force of suggestion, with regard to his conduct after he has emerged from the hypnotic state, exercised upon the mind of the subject; and when one considers, finally, the possibilities just referred to (Mr. Hudson had spoken of the possible presence of "evil spirits"): it seems incurring a truly terrible responsibility to use any man or woman as a means of getting into contact with the other world."

A terrible responsibility indeed! "Scientific" investigators of spiritualistic phenomena employing willing or unwilling mediums are setting up a chain of karmic causation that will strike much more heavily and deeply than the transgressions of "scientific" vivisectioners, since theirs is the abuse of metaphysical instruments, not merely physical, and the responsibility is proportionately greater. Of Spiritualism in general, Mr. Hudson says, "Once begin, so to speak, and you cannot tell where you may end. . . . You are running an awful risk"—statements with which students of Theosophy will agree, however much their basic points of view may differ from that of the writer quoted.

In this connection, Rev. J. Edgar Park, writing in *The Record of Christian Work*, says at least one good thing, however much his article may otherwise follow the usual Christian theological lines of mere "sweetness" and indefiniteness. To quote: "The way to find our dead is not through a strange woman who never knew him but has some queer gifts we cannot understand, and who at times seems to have flashes of insight about his clothes, attitudes and gestures."

Students of H. P. B., who can read the signs of the times, will to some extent realize that the period has already arrived of which She wrote that "psychologists will have their work cut out for them!" Never was there greater need for persistent, simple and undeviating promulgation of the fundamental propositions of Theosophy—the healing specific for the many psychological diseases from which mankind, our brothers, are so widely suffering.

Dr. Charles Gray Shaw, Professor of Philosophy at New York University, has come to the conclusion that the man of today knows too much for his brains. Writing in the *New York American*, Dr. Shaw directs attention to the immense masses of information about things that we pile up in our brain, suggesting that these burdens are so great and choking that they actually interfere with creative work; and that in all our mental getting we have been obsessed by the idea that it is quantity and not quality of knowledge, or information, which is the desideratum. Says Dr. Shaw:

"Socrates laid the basis for all western speculation, but his knowledge of the human mind would never enable him to pass an examination in psychology such as is given in a normal school . . . if Copernicus had had before his mind the facts of contemporary astronomy he would never been able to discover that the earth moves about the sun. It was lack of rich, detailed knowledge which helped both philosopher and astronomer . . . Leonardo da Vinci and Rembrandt knew less about the science of lighting than the commonest sketcher knows as if by rote" . . . "The ill effects of too much knowledge, as it is now being thrust upon us from day school night school, college and correspondence school, appear none the less markedly in its tendency to choke the sources of creative work . . . The spontaneity of mind, the creative impulse, which is the best of all human possessions, suffers more from excess of ideas in the brain than from any other disastrous cause."

Coming from a school-man, the free expression of such a reversed point of view from the habitual is significant. The tendency of modern education is always to "cram in," and not to "lead out," though by derivation the latter is what the words "to educate" literally mean. We are so full of information—other men's ideas and statements about things—that our own *knowledge* cannot find opening or scope for its manifestation. Yet the real man in each, our very selves, possesses vast ranges of experience and knowledge, acquired by observation and experience through many, many lives. Our brains might be rendered "porous" to, and made transmitters of our own knowledge; but their capacity of response is limited, and we load them to capacity—and overload them—with masses of educational information, thus choking off the stream of pure knowledge which might be ours. Consider the knowledge, the clear, sheer, intuitive perceptions of children, before we have set busily to work at loading their brains with the vast range of assorted misinformation upon which we feed our youth under the name of education. There is an old saying that the truth comes "out of the mouths of babes and sucklings," and in it we can perhaps find a hint, a suggestion, and some verification that Dr. Shaw is on the right track. But what is he going to *do* about it? In his own University, now following the accepted methods of feeding ever hungry young birds with more and more "facts," will he himself be the leaven by whose efforts a newer and truer educational method shall arise? Dr. Shaw expresses himself freely and unequivocally as a strong man should; is he strong enough to sacrifice himself, if need be, for the benefit of the coming generations?

Investigators are beginning to suspect that there is no such thing as electricity "of itself," nor heat, nor light *per se*. An essay by Mr. H. M. Halliday, entitled, "An Essay on the Common Origin of Electricity, Heat and Light" (National Publishing Co., Washington, D. C.), will prove of interest to many students of Madame Blavatsky's *Secret Doctrine*, and especially to those who find much to puzzle over in her various statements and hints about "gravitation," "cohesion," "attraction and repulsion," "precipitation," "psychic and noetic action," etc. Says Mr. Halliday:

" . . . suction is the very oldest of known processes . . . and is the 'the removal of air or gas or liquid from any space, thereby

reducing its pressure and causing a differential with the pressure without and thus inducing an inflow of gas or liquid to restore equilibrium.' We dwell at the bottom of a fluid ocean which—the barometer testifies—presses with the weight of a ton to every square foot of surface. It is in a state of unstable equilibrium, moving easily upon itself, and when disturbed must, under gravity's power, return to equilibrium, for, tho invisible, it is matter as truly as the liquid ocean . . . A dynamo is defined as 'an apparatus arranged to supply a continuous flow of electric current.' Close observation of its structure and action shows it to be an apparatus peculiarly fitted to disturb the equilibrium of the fluid ocean, thereby causing vacuum—empty space . . . What heretofore has been ascribed to an unknown mysterious force, termed electricity, is really the result of two forces in an alternate action, viz., suction (of dynamo and battery), causing in a space under an iron armature an ebb in the fluid ocean—when the pressure from above drives it down—then reflex action of the disturbed fluid ocean (its inflow) drives the armature upward, and this process repeated (controlled by the switch of the operator) supplies an ebb and flow, moving pivoted armatures, and supplying motive power as ebb and flow of the liquid ocean does . . . Suction clearing space and inrush of fluid ocean supply motive power and the varying degrees of time of such movement cause the varying results, termed Electricity, Heat and Light."

In case these lines should ever come to the notice of Mr. Halliday, we venture to add a hint drawn from analogy and correspondence, of which he makes free use. The hint is this: Solid, liquid, and gaseous are terms which apply to the three *states* of the "matter" known to us. "Matter" itself is but one of *seven* primordial *states* of true *substance*. Electricity, light and heat are, correspondingly, the three *states* of another kind of "matter" than the one our scientists are studying—one of the higher primordial states of true substance. Mr. Halliday and others interested will find abundant experimental and suggestive "leads" on the subject in the *Secret Doctrine*.

The official organ of the Supreme Council 33 degree, A. & A. Scottish Rite Freemasonry, is called *The New Age*, and is published monthly at Washington, D. C. Evidently there are student-masons among its editors and contributors, for each of the several issues that have come to LOOKOUT's attention includes articles that could not have been written save by those who are acquainted with and respect Theosophy. Judging by correspondence published in recent numbers, some differences of opinion seem to have developed between the responsible editors of the publication and certain of the brethren, who are Christian preachers or churchmen, and who object to the distinctly Theosophical tone of many of the articles published—the *immanent* God and the perfectibility of man through his own efforts are obviously not acceptable to those theologians whose God is the God of Jacob; nor the Master within to those who would seek Him without. In the July issue is an excellent short article, "Direct Apprehension of Spiritual Truth," in which the writer says, among other good things:

"Ability to grasp eternal truth is largely a matter of *awareness*. The first great step is recognition of the existence of a great body of truth above and beyond that which we are able at present to grasp. When the soul acknowledges no barrier to the direct apprehension of spiritual truth it has opened that door 'which no man may close' . . . That one who in unselfish love and humility would seek direct truth must first divest himself of every particle of preconceived opinion; he must not be bound by tradition or convention; he must throw off the shackles of creed and be ready to receive without doubt or question. The soul that would soar must first be free . . ."

There is something in the foregoing that is very reminiscent of *Light on the Path*, a tone at once lofty and sincere. A series of articles, "Cagliostro and His Egyptian Rite of Freemasonry" have been appearing from month to month in *The New Age* that are also full of interest for Theosophical students, as the writer holds in high respect that mysterious personage whom the world calls a charlatan, but whom H. P. Blavatsky recognized as "a famous Adept."

"I recognize your editorial prerogative to draw your own conclusions, but I regret to be charged with drawing my material from the works of 'H. P. B.' without 'acknowledging the source.'

"It is therefore a pleasure for me to assure you that my work in this field is altogether independent.

"I have the greatest reverence and respect for Madame Blavatsky and wish that all who call themselves 'Theosophists' thought as much of her work and example as I do, but I profess to corroborate not plagiarize from her.

"In the discussion of Freemasonry in a public print much of interest must be left unsaid. I am certainly not trying to present the fraternity of 1919 as any example of the Ancient Craft, though.

"It is too early yet for me to expect the peculiar features of my work to be widely known or understood, but I think that some day I will obtain credit for being completely original, in that I am adding to the daily growing structure of Universal Theosophy, facts and figures of importance which have never been presented before and that most of my data has been quarried from hitherto unknown and unconsidered sources of supply, the archaeological and antiquarian."

The foregoing interesting extracts are from a letter received from Mr. Frank C. Higgins in reference to some comments in August *Lookout*, pp. 318-19, on an article by Mr. Higgins in the *New York Herald*. So far as we can discern from a careful re-reading of our comments as mentioned, there is nothing in them that should justify the conclusion either that we have charged Mr. Higgins with drawing his materials from H. P. B. or with plagiarizing from her. The sentence that seems to include the matter objected to by Mr. Higgins is as follows:

"The immense chain of proofs of the *fundamental source* of all religions, sciences and philosophies has been gathered together by H. P. Blavatsky in *Isis Unveiled* and the Secret Doctrine, and it is evident to any student of those works that Mr. Higgins has read them, though he does not acknowledge *the source*."

The preceding sentence reads in its last clause, "all that Mr. Higgins says is undoubtedly true—but this is *not* Masonry, but the Lodge of Adepts of the Wisdom-Religion." We think that Mr. Higgins was misled by the phrase "does not acknowledge the source" and thought it to refer to H. P. B., whereas, by observing the italics in the above, it will be seen that it refers to the Wisdom-Religion—Theosophy. Had Mr. Higgins used in his article the words "Universal Theosophy" instead of "Masonry" as the "parent of all religions" we would have had not the slightest criticism, but only entire commendation of his article. He has used the true expression in his letter from which the quotations are made, and thus "acknowledged the source." It seems to us we are in entire accord throughout and it only remains for us to disclaim any intention to do Mr. Higgins an injustice, and to express our regrets for any obscurity of language that should seem to him or anyone to bear the interpretation to which he objects.

Index to Theosophy

VOLUME 7

NOVEMBER, 1918—OCTOBER, 1919

A

A Friend of Old Time and of the Future.....	292
African Magic	370
After Death States.....	65, 102, 146, 173
"After Death States" IV, Erratum in.....	243
Animals Souls? Have.....	1, 33, 81
Answers on "The Ocean of Theosophy." Questions and.....	15, 41, 73, 109, 142, 169, 200, 239, 270, 294, 338, 358
Answers, Queries and.....	20, 244
Answers to Correspondents.....	155, 208, 278
Apostles and Pseudo-Messiahs. Modern.....	97
Around the Table.....	25, 55, 88, 119, 152, 183, 211
Asceticism, Theosophy and.....	323

B

Body, The Spirit in the.....	321, 353
Book of Images, From the.....	265, 303, 333, 363

C

Child, Socrates Teaches a.....	204, 234
Christmas Tree, The Origin of the.....	45
Conversations on Occultism.....	9
Correspondence. What is God?.....	366
Correspondents, Answers to.....	155, 208, 278
Creation, Evolution and.....	215
Crime? Is Suicide a.....	135
Crosbie, Robert	289

D

Death States, After.....	65, 102, 146, 173
Death States" IV, Erratum in "After.....	243
Death, Suicide Is Not.....	139
Disciples and Discipline.....	307
Dream of Life, The.....	19

E	
Erratum in "After Death States" IV.....	243
Essentials, Non-	78
Exact Science? Occult or.....	193, 229, 260, 298, 328
Extracts from Isis Unveiled.....	54, 345
Extracts from the Secret Doctrine.....	134, 357
Extracts, Secret Doctrine.....	10, 101, 185, 210, 279, 293
"Even as You and I".....	107
Evolution and Creation.....	215

F	
Friend of Old Time and of the Future, A.....	292
From Isis Unveiled.....	80, 214, 228, 345
From the Book of Images.....	265, 303, 333, 363
From the Secret Doctrine.....	24, 57, 90, 115, 141, 199, 264, 306, 327, 378

G	
God? What is, Correspondence.....	366

H	
Have Animals Souls?.....	1, 33, 81

I	
Images, From the Book of.....	265, 303, 333, 363
Individuality and Personality.....	374
Intelligence, The Manifestations of.....	274
Isis Unveiled, Extracts from.....	54
Isis Unveiled, From.....	80, 214, 228, 345
Issa or Iesus, The Mahomedan Tradition of.....	11, 47
Is Suicide a Crime?.....	135
Is Theosophy a Progressive System of Religion?.....	257

K	
Karma, Thoughts on.....	178
"King Solomon's Temple".....	177

L	
Law, The Recognition of.....	354
Levitation," "Spirit	161
Life, The Dream of.....	19
Lookout, On the.....	27, 58, 91, 124, 156, 186, 219, 251, 283, 314, 346, 379

M	
Magic, African.....	370
Mahomedan Tradition of Issa or Iesus, The.....	11, 47
Manifestations of Intelligence, The.....	274
Metempsychosis	248
Mind, Self—Soul—.....	40
Modern Apostles and Pseudo-Messiahs.....	97

N	
Non-Essentials	78

O

Occultism, Conversations on.....	9
Occult or Exact Science?.....	193, 229, 260, 298, 328
Occult Practices, Of.....	225
Ocean of Theosophy", Questions and Answers on "The.....	
.....15, 41, 73, 109, 142, 169, 200, 239, 270, 294, 338, 358	
Of Occult Practices.....	225
On Occult Study.....	122
On the Lookout.....	27, 58, 91, 124, 156, 186, 219, 251, 283, 314, 346, 379
Origin of the Christmas Tree, The.....	45

P

Path, Reprints from the.....	369
Personality, Individuality and.....	374
Potencies, Vestures—Self,	311, 343
Practices, Of Occult.....	225
Progressive System of Religion? Is Theosophy a.....	257
Pseudo-Messiahs, Modern Apostles and	97

Q

Queries and Answers.....	20, 244
Questions and Answers on "The Ocean of Theosophy".....	
.....15, 41, 73, 109, 142, 169, 200, 239, 270, 294, 338, 358	

R

"Recent Theosophical Teachings".....	129
Recognition	116
Recognition of Law, The.....	354
Reprints from the Path.....	369
Robert Crosbie	289

S

Science? Occult or Exact.....	193, 229, 260, 298, 328
Secret Doctrine Extracts.....	10, 101, 185, 210, 279, 293
Secret Doctrine, Extracts from the.....	134, 357
Secret Doctrine, From the.....	24, 57, 90, 115, 141, 199, 264, 306, 327, 378
Secret Doctrine Teachings.....	14, 77, 168, 207, 247, 269, 342
Self, Potencies, Vestures.....	311, 343
Self—Soul—Mind	40
Self, The	8
Socrates Teaches a Child.....	204, 234
Socrates Teaches a Young Man.....	280
Soul—Mind, Self—.....	40
Souls? Have Animals.....	1, 33, 81
Spirit in the Body, The.....	321, 353
"Spirit Levitation"	161
States, After Death.....	65, 102, 146, 173
States" IV, Erratum in "After Death.....	243
Study, On Occult.....	122
Suicide a Crime? Is.....	135
Suicide Is Not Death.....	139

T

Table, Around the.....	25, 55, 88, 119, 152, 183, 211
Teaches a Child, Socrates.....	204, 234
Teaches a Young Man, Socrates.....	280
Teachings", "Recent Theosophical.....	129
Teachings, Secret Doctrine.....	14, 77, 168, 207, 247, 269, 342
Temple", "King Solomon's.....	177
The Dream of Life.....	19
The Mahomedan Tradition of Issa or Iesus.....	11, 47
The Manifestations of Intelligence.....	274
The Origin of the Christmas Tree.....	45
The Recognition of Law.....	354
The Self.....	8
The Spirit in the Body.....	321, 353
The Two Wisdoms.....	70, 113
The Witness.....	133, 180, 198
Theosophical Teachings", "Recent.....	129
Theosophy and Asceticism.....	323
Theosophy a Progressive System of Religion? Is.....	257
Thoughts on Karma.....	178
Tradition of Issa or Iesus, The Mahomedan.....	11, 47
Two Wisdoms, The.....	70, 113

V

Vestures—Self, Potencies,	311, 343
---------------------------------	----------

W

What is God? Correspondence.....	366
Wisdoms, The Two.....	70, 113
Witness, The.....	133, 180, 198

Y

You and I", "Even as.....	107
Young Man, Socrates Teaches a.....	280

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists*,
Los Angeles, California.

504 Metropolitan Building, Broadway at Fifth St.

Students interested in obtaining a clear and correct understanding of the actual Teachings known under the name THEOSOPHY should have the following books. They can be ordered of any local bookseller, or orders may be sent direct to the Business Agent of "THEOSOPHY."

All prices subject to change without notice.

Ocean of Theosophy.....\$.75

A succinct presentation of the Teachings, by W. Q. Judge.

Key to Theosophy..... 2.00

A complete outline of the philosophy in the form of questions and answers, by H. P. Blavatsky.

Conversations on Theosophy.. .10

A brief but clear statement of principles, in question and answer; pp. 16. In quantities for propaganda, 50 copies for \$2.00.

Isis Unveiled (2 Volumes).... 6.75

A Master Key to Science and Theology, the work that "broke the moulds of men's minds." By H. P. Blavatsky.

The Secret Doctrine
(2 Volumes and Index)..15.00

The Synthesis of Science, Religion and Philosophy containing "all that can be given out in this century." By H. P. Blavatsky.

"THEOSOPHY"
per volume 4.50

Volumes I, II, III, IV, V, VI and VII, bound in half leather.

BECAUSE—For the Children
Who Ask Why..... 1.00

Presents basic theosophic ideas, with applications, in an interesting and comprehensible way, for children.

Echoes From the Orient
Paper25
Cloth50

A broad outline of Theosophical Doctrines, by Wm. Q. Judge.

The Theosophical Glossary.. 5.00

By H. P. Blavatsky. A reprint of the original edition of 1892; 360 pages. Copies of the "Glossary" have been practically unobtainable for many years.

Those who find the Teachings of Theosophy expressive of their highest ideals and conformable to reason and experience, and who are desirous of entering the *PATH*, are urged to read, ponder and assimilate to the utmost possible extent:

The Voice of the Silence.....\$.75

Chosen Fragments from the Book of Golden Precepts. By H. P. Blavatsky.

The Bhagavad-Gita..... .75

The Book of Devotion, rendered by W. Q. Judge.

Notes on the Bhagavad-Gita.. 1.00

The first seven chapters by W. Q. J., the remainder by a Student taught by Him. 237 pages, leather bound, uniform with W. Q. J.'s "Gita."

Light on the Path..... .75

Rules for Disciples, with Comments, and the Treatise on Karma, written down by M. C.

Letters That Have Helped Me
Volume 1..... .50
Volume 2..... .75

Letters written by "Z. L. Z.," "Greatest of the Exiles," to Jasper Niemand and others. By W. Q. Judge.

Yoga Aphorisms of Patanjali .75

Rendered into English, with an Introduction and Notes. By W. Q. Judge.

Correspondence invited from those who desire to obtain any book, or books, on Theosophy.

Orders should be addressed and all remittances made payable to

THEOSOPHY
504 Metropolitan Building,
Los Angeles, California.

Students interested in obtaining a clear and correct understanding of the actual Teachings known under the name THEOSOPHY should have the following books. They can be ordered of any local bookseller, or orders may be sent direct to the Business Agent of "THEOSOPHY."

All prices subject to change without notice.

Ocean of Theosophy.....\$.75

A succinct presentation of the Teachings, by W. Q. Judge.

Key to Theosophy.....2.00

A complete outline of the philosophy in the form of questions and answers, by H. P. Blavatsky.

Conversations on Theosophy... .10

A brief but clear statement of principles, in question and answer; pp. 16. In quantities for propaganda, 50 copies for \$2.00.

Isis Unveiled (2 Volumes).... 6.75

A Master Key to Science and Theology, the work that "broke the moulds of men's minds." By H. P. Blavatsky.

The Secret Doctrine
(2 Volumes and Index)..15.00

The Synthesis of Science, Religion and Philosophy containing "all that can be given out in this century." By H. P. Blavatsky.

"THEOSOPHY"
per volume4.50

Volumes I, II, III, IV, V, VI and VII, bound in half leather.

BECAUSE—For the Children
Who Ask Why.....1.00

Presents basic theosophic ideas, with applications, in an interesting and comprehensible way, for children.

Echoes From the Orient

Paper25

Cloth50

A broad outline of Theosophical Doctrines, by Wm. Q. Judge.

The Theosophical Glossary.. 5.00

By H. P. Blavatsky. A reprint of the original edition of 1892; 360 pages. Copies of the "Glossary" have been practically unobtainable for many years.

Those who find the Teachings of Theosophy expressive of their highest ideals and conformable to reason and experience, and who are desirous of entering the *PATH*, are urged to read, ponder and assimilate to the utmost possible extent:

The Voice of the Silence.....\$.75

Chosen Fragments from the Book of Golden Precepts. By H. P. Blavatsky.

The Bhagavad-Gita......75

The Book of Devotion, rendered by W. Q. Judge.

Notes on the Bhagavad-Gita.. 1.00

The first seven chapters by W. Q. J., the remainder by a Student taught by Him. 237 pages, leather bound, uniform with W. Q. J.'s "Gita."

Light on the Path......75

Rules for Disciples, with Comments, and the Treatise on Karma, written down by M. C.

Letters That Have Helped Me

Volume 1......50

Volume 2......75

Letters written by "Z. L. Z.," "Greatest of the Exiles," to Jasper Niemand and others. By W. Q. Judge.

Yoga Aphorisms of Patanjali .75

Rendered into English, with an Introduction and Notes. By W. Q. Judge.

Correspondence invited from those who desire to obtain any book, or books, on Theosophy.

Orders should be addressed and all remittances made payable to

THEOSOPHY
504 Metropolitan Building,
Los Angeles, California.

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists*,
Los Angeles, California.

504 Metropolitan Building, Broadway at Fifth St.

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

