

AND



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

—
Vol. VIII, 1919-1920
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THE UNITED LODGE OF THEOSOPHISTS
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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.

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504 Metropolitan Building, Los Angeles, California.



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- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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

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The 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.

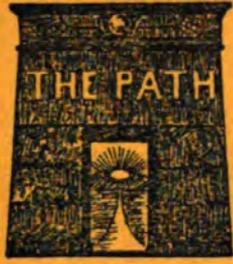
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NOVEMBER, 1919

No. 1

"A knowledge of the law when added to faith gives power over matter, mind, space, and time."
—WM. Q. JUDGE.

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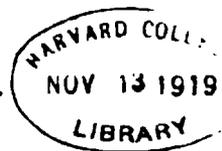


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THE

There is no happiness except in righteousness.—*Attanagaluvansa*, c 2, 14.
 Full of love for all things in the world, practising virtue in order to benefit others—
 this man only is happy.—*Fa kku-pi-u*, 39.
 On first awakening from my sleep, I should pray that every breathing thing may
 wake to saving wisdom, vast as the wide and boundless universe.—*Shaman's Daily Manual*.

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Vol. VIII

NOVEMBER, 1919

No. 1

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

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

THE 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 statement made to you by an "Old Theosophist" that "*The* Theosophical Society (meaning Mrs. Besant's society, in the opinion of this "old Theosophist") and Masonry are the two channels in which the Masters are working in this century—hence 'Co-Masonry,'" calls for some comments.

The natural question is, "Who says so, and why does he say it?" This brings the one making the statement, and anyone who may consider it, right back to a consideration of what it is upon which he is relying.

Is there anything in the records left by the Messengers of the Masters that would give a clear indication that the fact is as stated by "old Theosophist"? If not, then reliance is placed upon the say-so of some person—in this case, Mrs. Besant—and is based upon belief only—not knowledge, and can only be classed as an opinion. There are many opinions and they differ from each other widely. Mrs. Besant's declarations of "knowledge" and opinion are often self-contradictory, as shown by her published writings. In any case they either do or do not agree with the principles of

* From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

Theosophy, and the recorded statements of the Messengers. If there were no well defined principles and applications left by the Messengers to guide those who would follow the Path They showed, then we are all certainly in the dark without a landmark visible, and have to flounder about in the sea of opinions, clutching at whatever promises support.

But if it is true that H. P. B. was the Direct Agent of the Lodge—and this is explicitly stated to be the fact by the Master K. H., however Col. Olcott, Mrs. Besant or others, may twist and interpret H. P. B. and Her teachings—then we must go to the records left by Her and Her Colleague, W. Q. Judge, for direction in all matters pertaining to the Theosophical Movement, regardless of the “opinions” of “old Theosophist” or any other student. For to do otherwise would be equivalent to saying that those Great Beings, the real Founders of the Movement, had left no guidance for the generations to come, and that humanity was left the prey to any and all claimants that might arise.

But it is not true that humanity has been left a prey to mistaken or designing persons; the records left by the Messengers are a sure, consistent guide, and if they are well studied and applied, will show a straight, even and self-evident Path. It is lack of study that leaves so many in ignorance, and ready to pursue every will-o-the-wisp they see. And you will also find that those who rely upon such statements and opinions are the most dogmatic and certain in their assurance. Those who point to facts and records, with basic principles to rely on, are not troubled by all these “opinions,” by whomsoever expressed.

There is another thing that sincere students of H. P. B. have to bear in mind, even if they do not speak much about it. It has been stated by both H. P. B. and W. Q. J., and also by the Master K. H. in his letters to Mr. Sinnett, that every effort by the White Lodge opens a door to the Black Magicians—those whose very existence depends upon keeping humanity where it is: in a state of ignorance, bewilderment and running after false gods and those who cry, lo here, and lo there. In this statement we ought to see why the White Lodge dare not give out more than humanity can put to use.

Every effort has been and is being made by the Dark side to impair and deflect the efforts of the White Lodge. And where else can the Dark Forces work so effectively as on and through the personal weakness of Theosophists, especially on all those who become in any way prominent—individuals who in their turn affect many. All the many crises in the old Theosophical Society, all the attacks on H. P. B. and W. Q. J., showed a virulence that could not have arisen from mere personal opinion or interest.

Time and again have warnings been given, but few have heeded them; or, if heeded at all, the facts stated have been used against any opposed, without making sure that those who so used them were themselves right.

The defection of Mrs. Besant from loyalty to the Path shown and to H. P. B. and W. Q. J. was due to such Dark side efforts. In her last message to students H. P. B. said, "Never is the danger greater than when ambition, and a desire to lead, dresses itself up in the peacock feathers of altruism." She knew; and in that last Message are many prophecies, some of which have already been fulfilled. She said that the Brahmins are the Jesuits of India. Mrs. Besant fell under the influence of Brahmins and the Brahminical lines, and their influence can be clearly seen in her evolution and in all the developments in her society. The Dark Ones could not destroy or pervert all the efforts of the White Lodge, but they could, did, and do minimize and corrupt them. In a consideration of all this may be found the explanation of many things that might otherwise be a puzzle. *All those who do not follow the lines laid down by the Messengers are certain to be misled.* Yet the way is clear; the pity of it is that otherwise sincere and devoted persons will not heed the warnings given; will not study, think, and apply what was recorded for them and their guidance.

There has never been anything said that I know of by either of the two Messengers about Co-masonry. W. Q. J. is the only one who has spoken specifically in regard to *Masonry* as "a great and important part of the Theosophical Movement." And the context of his article, "The Theosophical Movement,"* as well as the circumstances of its publication, will give a true idea as to the part *Masonry* has played in the past in the work of the Theosophical Movement.

The Theosophical Movement includes all efforts that lead to human freedom and enlightenment. *Masonry* has played and is still playing an important part in the world. For—first, its main idea is the Brotherhood of Man, even though it be in a limited and restricted sense; second, it debars from its lodges all considerations of politics or religions, recognizing those to be the greatest provocatives of dissensions; third, it is the implacable enemy of religious intolerance, and is at the present day engaged in a death struggle with the Catholic church of Mexico and South America. It was through *Masonry* and Masons that the United States of America were made possible.

So *Masonry* was and is a great and important part of the Theosophical Movement. Yet there are more important things than *Masonry*. *If it had been sufficient for the needs of humanity, there would have been no need for Theosophy.*

But what has either *Masonry* or *Theosophy* to do with "Co"-masonry? Each must answer that question for himself, so I will conclude with the formula sometimes used: "all of which is respectfully submitted;" and say "*buena tarde*" with love and best wishes.

* Mr. Judge's article on "The Theosophical Movement," here referred to by Mr. Crosbie, was originally printed in *The Path* for August, 1895. It was republished in *THEOSOPHY* for September, 1915.—EDITORS THEOSOPHY.

THE CREATIVE WILL*

THERE is no possible way of understanding or explaining the nature of any being whatever except through Evolution. That evolution is always an unfolding from within outwards, the expression of spirit or consciousness through the intelligence acquired. The will of spirit in action has produced everything that exists.

If we understand that intelligent will lies behind everything that exists, is the cause of everything that is, is the Creator in the universe, we may gain perhaps some idea of what it is necessary for us to know in order properly to use our powers.

We all stand as creators in the midst of our creations. There are creators below us in the scale of intelligence. We stand in another place, with a wider range of vision, a greater fund of experience; so we can see that below us, infinitely below us, are beings so small that many of them could be gathered on the point of a needle. Yet the scientists who have examined them under many conditions cannot deny to these infinitesimal organisms a certain intelligence, an ability to seek what they like and to avoid what they dislike. From the smallest conceivable point of perception and action there is a constantly widening range of expression, of evolution, a development more and more in the direction of a greater range of being. This evolution of intelligence or soul proceeds very slowly in the lower kingdoms, more rapidly in the animal kingdom, and in man has reached that stage where the being himself knows that he is, that he is conscious, that he can understand to some extent his own nature and the natures of the beings below him, and see their relation to each other.

Man has now reached a point where he begins to inquire what more there is for him to know. He has ceased to think exclusively of the material; he is sensing his own nature, and he says to those about him, What am I, whence came I, whither do I go?

If we have these ideas we can perceive that there must have been in the past some amongst men who asked these very questions that we are now asking, and who took the steps that carried them to a higher point of experience and knowledge than we now occupy. It is these very beings, now above us, who form a stratum of consciousness, of knowledge and power, that we have not—men who have passed through the stages we are now in. They are the very ones who come to this earth as Saviors from time to time.

As Christians, we look back to the advent of One such, and think of Him as unique. Yet He came in His time to but one small nation; He said Himself that He came but to the Jews. Do we not know that every civilization and every tribe that ever has existed has held a similar record—that of some great Personage who came amongst them?

* From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

Back of all the religions that ever have been, there is the record, the tradition, of some great Personage. And there is an astonishing fact we find in studying the scriptures and teachings of other days—each of these great Teachers taught the same doctrines. There is no difference between the teachings of Jesus and the teachings of Buddha, although those teachings are recorded in different languages and an interval of six hundred years separated the two great Teachers. And what is true of these two is likewise true of all the other many Saviors of different times and peoples—they all taught the same fundamental ideas.

This suggests that there is a body of Men, of perfected men, product of past civilizations and evolution, our Elder Brothers in fact, who have acquired and who are the Custodians of the knowledge and experience gained through æons of time. Their knowledge is actually the very Science of Life, for it enters into every department of existence, of nature. They know the natures and processes of the beings below man, and above man, as we know the processes of ordinary every-day experience.

This knowledge they have preserved and recorded, and they have the memory of it, just as we have the memory of yesterday's experiences and events.

They have not extended their power to know. We have each of us the same power to know that is theirs. But they have extended the facilities of the instruments which they possess. They have improved what they have. They have better brains. They have better bodies. How did they acquire them?

By fulfilling every duty which came to them, regardless of what came to themselves. They thought nothing of acquiring power and knowledge for themselves; they only thought of gaining power that they might expend it for the benefit of every living creature. In so doing they opened the doors to the full play of the power of the Spirit within.

We do the very opposite. We contract the divine power of the Spirit within us to the pin-holes of personal desires and selfishness. Do we not see that? Do we not see that we ourselves stand in the way of the use of the power within us because our ideas are selfish, small, mean?

The great work of evolution proceeds from within outwards. The Soul is the Perceiver; it looks directly on ideas. The action of the will is through ideas. The ideas give the direction. Small ideas, small force; large ideas, large force. The Force itself is illimitable, for it is the force of Spirit, infinite and exhaustless. What we lack are universal ideas. We need to arouse in ourselves that power of perception which will lay the whole field of being open to us. A stream cannot rise higher than its source.

The nature of man can never be understood in the least degree by the ideas and methods which modern psychologists and scientists, and popular religions are following. They all proceed

from the basis of physical life; many of them from the basis of one life only. They tabulate experiences of many kinds, without any firm basis upon which to fix their thought, their reason, and so never arrive at any definite conclusion or real knowledge of what man is, or of the powers that he may exhibit. This is their use of the creative power, but it is a limited use, a misuse. Those who follow that way usually have some selfish purpose at the base of their desire, something they wish to achieve for themselves, some benefit they desire for themselves. This is not the way.

Theosophy says that if the desire or aspiration is unselfish, noble, universal, then the force which flows through the individual is grand, noble, universal in its character. Further, that every human being has in him the same elements, the same possibilities, as any other, even the noblest and highest beings in this or any solar system. That puts man in quite a different position from where our religions, our science, or our philosophy of the West places him. They all treat of man as if he were his body or his mind, as if he were the creature and not the creator.

The body changes; we change our minds, but there is a Something in us which does not change, which does not depend on change, whether of body, mind or circumstances, but which is the creator, the ruler, the experiencer of all changes of every kind. It is this portion of our nature—the real Man within us—that we need to know more of the nature of. If we can reach such a point of perception that we can grasp the fact of the Spirit within us, we will have reached a point where a knowledge of ourselves is possible; and if a knowledge of ourselves, then a knowledge through that of all other beings whatever.

The great Teachers point to the fact that the real basis of man's nature is Divinity, Spirit, God, if you will. The Deity is not some other being, however great. It is not something outside. It is the very highest in ourselves and in all others. That is the God, and all that any man may know of this Spirit is what he knows in himself, of himself, through himself. That is the idea that all the Ancients put forward in saying there is but one Self, and that we are to see the Self in all things and all things in the Self. That is what we all do to some extent; we see the self, more or less. Nothing is seen outside ourselves; everything that we see or know is within ourselves. But we think of the Self in us as mortal, perishable, having no existence apart from this body and this mind, and as separate from the Self in all other forms.

If we had within us and behind us all the power that there is in the universe, and we had no channel through which that power could flow, or only a narrow, twisted, distorted channel,—that great Power would be of no use to us; would be non-existent to us. To open up the channel it is necessary for us to understand the real basis: the God within, immortal and eternal, the Source of all being, our very selves; second, that all action proceeds from that Source and Center of our being and of all being.

Then who is the constructor of all? How was all this brought about? All the beings involved in it make up both the world and its inhabitants; all that exists is Self-produced, Self-evolved; the creation of Spiritual beings acting in, on, and through each other. The whole force of evolution, and the whole power behind it, is the human will, so far as humanity is concerned. We do not realize that the very act providing a form of any kind is an act of the will, and that every form occupied by any being is composed of Lives, each undergoing evolution on its own account, aided, impelled or hindered by the force of the higher form of consciousness that evolved it. For this universe is *embodied* Consciousness, or Spirit. And just as a single drop of water contains within it every element and characteristic of the whole ocean, so each being, however low in the degree of its intelligence, contains within itself the potentiality and possibilities of the highest. The will of the Spirit in action has produced all.

The great Message of Theosophy has provided for every interested enquirer the means by which he may know the truth about himself and nature. Just as the Elder Brothers have provided in the past, so They have again in our day. Everything that Humanity needs has been given to us. But can you give to any one what he does not want? Can you cause to enter into the mind of another what that mind will not receive?

There has to be an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, before there is any hope for us. As long as we are self-centred, as long as we are satisfied with what we know and what we have, this great Message is not for us. It is for the hungry; for the weary; for those who are desirous of knowledge; for those who see the absolute paucity of what has been put before us as knowledge by those who style themselves our teachers; for those who find no explanation anywhere of the mysteries that surround us; who do not know themselves; who do not understand themselves. For them there is a way; for them there is food in abundance; for them this whole Movement is kept in being by one single will, the Will of the Elder Brothers, who have carried these great eternal truths through good and evil, in order that mankind may be benefited; not desiring any reward, not desiring any recognition, desiring only that their fellow men, their younger brothers, may know, may realize what They know.

FROM THE UPANISHADS*

For thoughts alone cause the round of rebirths in this world: let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.—*Maitrayana-Brahmana-Upanishad, vi Prap., 34.*

*Printed by William Q. Judge in *The Path*, January, 1887. The title used is our own.
[EDITORS THEOSOPHY.]

LE PHARE DE L'INCONNU*

IT is written in an old book upon the Occult Sciences: "Gupta Vidya (Secret Science) is an attractive sea, but stormy and full of rocks. The navigator who risks himself thereon, if he be not wise and full of experience,¹ will be swallowed up, wrecked upon one of the thousand submerged reefs. Great billows, in colour like sapphires, rubies and emeralds, billows full of beauty and mystery will overtake him, ready to bear the voyager away towards other and numberless lights that burn in every direction. But these are will-o-the-wisps, lighted by the sons of Kâliya² for the destruction of those who thirst for life. Happy are they who remain blind to these false deceivers; more happy still those who never turn their eyes from the only true Beacon-light whose eternal flame burns in solitude in the depths of the water of the Sacred Science. Numberless are the pilgrims that desire to enter those waters; very few are the strong swimmers who reach the Light. He who gets there must have ceased to be a number, and have become *all numbers*. He must have forgotten the illusion of separation, and accept only the truth of collective individuality.³ He must see with the ears, hear with the eyes,⁴ understand the language of the rainbow, and have concentrated his six senses in his seventh sense."⁵

The Beacon-light of Truth is Nature without the veil of the senses. It can be reached only when the adept has become absolute master of his personal self, able to control all his physical and psychic senses by the aid of his "seventh sense," through which he is gifted also with the true wisdom of the gods—*Theo-sophia*.

Needless to say that the profane—the non-initiated, *outside the temple or pro-fanes*,—judge of the "lights" and the "Light" above mentioned in a reversed sense. For them it is the Beacon-light of Occult truth which is the *ignus fatuus*, the great will-o-the-wisp of human illusion and folly; and they regard all the others as marking beneficent sand banks, which stop in time those who are excitedly sailing on the sea of folly and superstition.

"Is it not enough," say our kind critics, "that the world by dint of isms has arrived at *Theosophism*, which is nothing but transcendental humbuggery (fumisterie,) without the latter offer-

* This translation of an article by H P. B., first printed in *La Revue Theosophique*, is reprinted from *The Theosophist* of July, 1888.

¹ Acquired under a Guru.

² The great serpent conquered by Krishna and driven from the river Yanuma into the sea, where the Serpent Kaliya took for wife a kind of Siren, by whom he had a numerous family.

³ The illusion of the personality of the Ego, placed by our egotism in the first rank. In a word, it is necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be "one", and become "all" or the *total*.

⁴ A Vedic expression. The senses, counting in the two mystic senses, are seven in Occultism; but an Initiate does not separate these senses from each other, any more than he separates his unity from Humanity. Every sense contains all the others.

⁵ Symbology of colours. The Language of the prism, of which "the seven mother colours have each seven sons," that is to say, forty-nine shades or "sons" between the seven, which graduated tints are so many letters or alphabetical characters. The language of colours has, therefore, fifty-six letters for the Initiate. Of these letters each septenary is absorbed by the mother colour, as each of the seven mother colours is absorbed finally in the white ray, Divine Unity symbolized by these colours.

ing further us a réchauffée of mediæval magic, with its grand Sabbath and chronic hysteria?"

"Stop, stop, gentlemen. Do you know, when you talk like that, what *true* magic is, or the Occult Sciences? You have allowed yourselves in your schools to be stuffed full of the 'diabolical sorcery' of Simon the magician, and his disciple *Menander*, according to the good Father Ireneus, the too zealous Theodoret and the unknown author of *Philosophumena*. You have permitted yourselves to be told on the one hand that this magic came from the devil; and on the other hand that it was the result of imposture and fraud. Very well. But what do you know of the true nature of the system followed by Apollonius of Tyana, Iamblicus and other *magi*? And what is your opinion about the identity of the theurgy of Iamblicus with the 'magic' of the Simons and the Menanders? Its true character is only half revealed by the author of the book *de Mysteriis*.* Nevertheless his explanations sufficed to convert Porphyry, Plotinus, and others, who from enemies to the *esoteric theory* became its most fervent adherents. The reason is extremely simple.

True Magic, the theurgy of Iamblicus, is in its turn identical with the gnosis of Pythagoras, the *γνώσις τῶν ὄντων*, the *science of things which are*, and with the divine ecstasy of the Philaletheans, "the lovers of Truth." But, one can judge of the tree only by its fruits. Who are those who have witnessed to divine character and the reality of that ecstasy which is called Samādhi in India?¹

A long series of men, who, had they been Christians, would have been canonized,—not by the decision of the Church, which has its partialities and predilections, but by that of whole nations, and by the *vox populi*, which is hardly ever wrong in its judgments. There is, for instance, Ammonius Saccas, called the *Theodidaktos*, "God-instructed"; the great master whose life was so chaste and so pure, that Plotinus, his pupil, had not the slightest hope of ever seeing any mortal comparable to him. Then there is this same Plotinus who was for Ammonius what Plato was for Socrates—a disciple worthy of his illustrious master. Then there is Porphyry, the pupil of Plotinus,² the author of the biography of Pythagoras. Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emmanuel Swedenborg, and so many others. Madame Guyon is the feminine counterpart of Iamblicus. The Christian Quietists, the Musulman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain—the Theosophy of the Neo-Platonists of the first centuries of the Christian Era. The gnosis preceded that

* By Iamblicus, who used the name of his master, the Egyptian priest Abammon as a pseudonym.

¹ Samadhi is a state of abstract contemplation, defined in Sanskrit terms that each require a whole sentence to explain them. It is a mental, or, rather, spiritual state, which is not dependent upon any perceptible object, and during which the *subject*, absorbed in the region of pure spirit, lives in the *Divinity*.

² He lived in Rome for 28 years, and was so virtuous a man that it was considered an honour to have him as guardian for the orphans of the highest patricians. He died without having made an enemy during those 28 years.

era, for it was the direct continuation of the *Gupta Vidya* and of the Brahmâ-Vidya ("secret knowledge" and "knowledge of Brahmâ") of ancient India, transmitted through Egypt; just as the theurgy of the Philaletheans was the continuation of the Egyptian mysteries. In any case, the point from which this "*diabolic*" magic starts, is the Supreme Divinity; its end and aim, the union of the divine spark which animates man with the parent-flame, which is the Divine ALL.

This consummation is the *ultima thule* of those Theosophists, who devote themselves entirely to the service of humanity. Apart from these, others, who are not yet ready to sacrifice everything, may occupy themselves with the transcendental sciences, such as Mesmerism, and the modern phenomena under all their forms. They have the right to do so according to the clause which specifies as one of the objects of the Theosophical Society "the investigation of unexplained laws of nature and the psychic powers latent in man."

The first named are not numerous,—complete altruism being a *rara avis* even among modern Theosophists. The other members are free to occupy themselves with whatever they like. Notwithstanding this, and in spite of the openness of our proceedings, in which there is nothing mysterious, we are constantly called upon to explain ourselves, and to satisfy the public that we do not celebrate witches' Sabbaths, and manufacture broom-sticks for the use of Theosophists. This kind of thing, indeed, sometimes borders on the grotesque. When it is not of having invented a new "ism," a religion extracted from the depths of a disordered brain, or else of humbugging that we are accused, it is of having exercised the arts of Circé upon men and beasts. Jests and satires fall upon the Theosophical Society thick as hail. Nevertheless it has stood unshaken during all the fourteen years during which that kind of thing has been going on: it is a "tough customer," truly.

II.

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little personality constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her head, that his or her judgment could not be considered quite equal to that of Solomon, and straight away he or she accuses you of *anti*-theosophy. You have been guilty of blasphemy against the spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said "I am the State."

They speak of fraternity and of altruism and only care in reality for that for which no one else cares—their selves—in other words their little “me.” Their egoism makes them fancy that it is they only who represent the temple of Theosophy, and that in proclaiming themselves to the world they are proclaiming Theosophy. Alas! the doors and windows of that “temple” are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egoistical mediocrities.

These people are the white ants of the Theosophical Society, which eat away its foundations, and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely.

It is not such as these that can ever give a correct idea of practical Theosophy, still less of the transcendental Theosophy which occupies the minds of a little group of the elect. Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. “We begin with *instinct*, we end with omniscience,” says Professor A. Wilder, our oldest colleague. Iamblicus has described this faculty, and certain Theosophists have been able to appreciate the truth of his description.

“There exists,” he says, “a faculty in the human mind which is immeasurably superior to all those which are grafted or engendered in us. By it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves liberated finally from the dominion of destiny (Karma), and we become, as it were, the arbiters of our own fates. For, when the most excellent parts in us find themselves filled with energy; and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in the bondage of every-day life; it exchanges its ordinary existence for another one, it renounces the conventioned habits which belong to the external order of things, to give itself up to and mix itself with another order of things which reigns in that most elevated state of existence.”

Plato has expressed the same idea in two lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself. . . . To become like the gods, is to become holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge."

This is true Theosophy, inner Theosophy, that of the soul. But followed with a selfish aim Theosophy changes its nature and becomes *demonosophy*. That is why Oriental wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them nothing but accomplished egoists. The one acts with the sole idea of finding a nirvanic refuge against reincarnation; the other acts with the unique idea of saving his soul,—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert from their regiment when it is going into action, in order to keep out of the way of the bullets?

In isolating themselves as they do, neither the *Yogi* nor the "Saint" helps anyone but himself; on the contrary both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos* contains, perhaps, a few sincere fanatics; nevertheless even these have without knowing it got off the only track that leads to the truth,—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams' remark on monasteries applies: "There solitary creatures there who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil tête-à-tête."

Gautama, the Buddha, only remained in solitude long enough to enable him to arrive at the truth, which he devoted himself from that time on to promulgate, begging his bread, and living for humanity. Jesus retired to the desert only for forty days, and died for this same humanity. Apollonius of Tyana, Plotinus, Iamblicus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our days are not those who retire into inaccessible places, but those who pass their lives in travelling from place to place, doing good and trying to raise mankind; although, indeed, they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself, countries divided into two camps—of Cains and Abels.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *Talents* better than do the Christians.

*A celebrated Grecian monastery.

He who hides in the earth the *talent* which has been given him by his "Lord," will lose that talent, as the ascetic loses it, who takes it into his head to "save his soul" in egoistical solitude. The "good and faithful servant" who doubles his capital, by harvesting for *him who has not sown*, because he had not the means of doing so, and who reaps for the poor who have not scattered the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without any idea of remuneration or reward. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, "Divine Wisdom." That is the last word of the esoteric doctrine; and, in antiquity, where was the country, having the right to call itself civilized, that did not possess a double system of WISDOM, of which one part was for the masses, and the other for the few,—the exoteric and the esoteric? This name, WISDOM, or, as we say sometimes, the "Wisdom Religion" or *Theosophy*, is as old as the human mind. The title of *Sages*—the priests of this worship of truth—was its first derivative. These names were afterwards transformed into *philosophy*, and *philosophers*—the "lovers of science" or of wisdom. It is to Pythagoras that we owe that name, as also that of gnosis, the system of ἡ γνώσις τῶν ὄντων, "the knowledge of things as they are," or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all the masters of antiquity designated the aggregate of our knowledge of things human and divine. The sages and *Brachmânes* of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *Nabi* of Judea and of Israel, as well as the philosophers of Greece and Rome, have always classified that science in two divisions—the *esoteric*, or the true, and the *exoteric*, disguised in symbols. To this day the Jewish Rabbis give the name of *Merca-bah* to the body or vehicle of their religious system, that which contains within it the higher knowledge, accessible only to the initiates, and of which higher knowledge it is only the husk.

We are accused of mystery, and we are reproached with making a secret of the higher Theosophy. We confess that the doctrine which we call *gupta vidya* (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned? From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to the more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word. The most ancient religions have always had their greater and lesser mysteries. The

neophytes and catechumens took an inviolable oath before they were accepted. The Essenes of Judea and Mount Carmel required the same thing. The *Nabi* and the *Nazars* (the "separated ones" of Israel), like the lay Chelas and the *Brahmâcharyas* of India, differed greatly from each other. The former could, and can, be married and remain in the world, while they are studying the sacred writings up to a certain point; the latter, the Nazars and the *Brahmâcharyas*, have always been entirely vowed to the mysteries of initiation. The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others, went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally was received, according to Iamblicus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well-known precept:

Give not the sacred things to the dogs,
Cast not your pearls before the swine,
Lest these tread them under their feet,
And lest the dogs turn and rend you.

Certain ancient writings—known, for that matter, to the bibliophiles—personify WISDOM; which they represent as emanating from *Ain-Soph*, the Parabrahm of the Jewish Kabbalists, and make it the associate and companion of the manifested Deity. Thence its sacred character with every people. Wisdom is inseparable from divinity. Thus we have the Vedas coming from the mouth of the Hindu "Brahmâ" (the *logos*); the name Buddha comes from Budha, "Wisdom," divine intelligence; the Babylonian *Nebo*, the *Thot* of Memphis, *Hermes* of the Greeks, were all gods of esoteric wisdom.

The Greek Athena, Metis and Neitha of the Egyptians, are the prototypes of Sophia-Achamoth, the feminine wisdom of the Gnostics. The Samaritan *Pentateuch* calls the book of Genesis *Akamauth*, or "Wisdom," as also two fragments of very ancient manuscripts, "the Wisdom of Solomon," and "the Wisdom of Iasous (Jesus)." The book called *Mashalim* or "Sayings and Proverbs of Solomon," personifies Wisdom by calling it "the helper of the (Logos) creator," in the following terms, (literally translated:)

I (a) H V (e) H possessed me from the beginning.
But the first emanation in the eternities,
I appeared from all antiquity, the primordial.—
From the first day of the earth;
I was born before the great abyss.
And when there were neither springs nor waters,
When he traced the circle on the face of the deep,
I was with him Amun.
I was his delight, day by day.

This is exoteric, like all that has reference to the personal gods of the nations. The INFINITE cannot be known to our reason, which can only distinguish and define;—but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason,—*intuition*, or the spiritual instinct of which I have

spoken. Only the great initiates, who have the rare power of throwing themselves into the state of Samadhi,—which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal “I,” and becomes one with the ALL,—only those can boast of having been in contact with the *infinite*: but no more than other mortals can they describe that state in words.

These few characteristics of *true* theosophy and of its practice, have been sketched for the small number of our readers who are gifted with the desired intuition.

H. P. BLAVATSKY.

[The above article is a rough translation from *La Revue Theosophique*. Better H. P. B. at second hand than not at all.—Ed. *The Theosophist*.]

FROM THE BOOK OF IMAGES

VIKHARAM, looking inward, beheld deathlessness. He took that road and found the sages who repose behind the veil of time; who rest, go forth, do their work, and return. The four castes and the four yugas are in them; but they rest in the eternal; they descend and reascend the stair of time which men call variously birth, youth, manhood, death.

From that luminous zone where the sages dwell in the singing light, Vikharam entered the stair of the seven steps, the stair each step of which becomes denser and darker. The fine-drawn filaments of light knit closer and closer; the body of fire that makes the shining house of the immortals silvered into finest ether; clothed itself in thoughts of service to the unholy castes of men; put on the desires of earth, knocked at the door of mother-love, entered the chrysalis; and at the ninth moon Vikharam once more gazed outwardly through child's eyes, calm and undisturbed. Thus was the journey downwards which men call birth.

“This is our first-born, child of our great love,” said the householders, Mother and Father; “Our cup is filled. We are now the Trimurti, Father, Mother, Son.”

Narada, they named him; “my Narada,” his mother called him; “he is grave like a man, like an elder. He is wise beyond speech, more than men.”

And the father, “he is silent, like a man in the arms of the beloved; content, filled with tenderness, no more desiring; desiring only that love may forevermore endure.”

So passed the morning away. She who had been only wife, became also mother, and grew every day richer in the doubled largess. He who had been only husband became also father, and grew every day more gentle, enriching others with the benevolence of a full heart. So was sown the seed of Satya, the golden yuga, in the midst of Kali, the black age.

“We have a child,” quoth mother and father to each other. “A son is born into our household. He will inherit after us. His children will live after us. Our names will be remembered in generations to come. Men will say in remote times, ‘these were the parents of Narada, the Blessed One.’ We shall live again in him and in them when these our bodies shall have returned to the grey parchment. It is good to be a Father. It is good to be a Mother. It is good to have a Son.”

For this is the immortality of those who live on the dark globe, shining with borrowed light; knowing no other abode; knowing no other life; looking outward for the immortal; seeking enduring love in the midst of unending things.

So these parents of Narada gave thanks to their God; they made offerings in the temple and revered the priests speaking in the name of their God. Their hearts being filled, their love being content, they saw not the miseries of earth, they heard not the lamentations of those who mourn. Or if perchance the drawn notes of another’s agonies made discord in the sweet silence of their love, they gave thanks to their God, who spared them from the common lot, and made offerings in the temple that all men might be drawn to the true faith. Or again if the shadow of another’s woe fell across the sunshine path they trod, they besought him to seek the priests and make his peace with the true and loving God whom they worshipped, that His bounty might bring healing and fulness of joy.

Thus they erected the four pillars of all faith as is written in the commentary on the incarnations of Vikharam; the pillars of sincerity, of devotion, of steadfastness, of integrity. The four pillars being thus erected, they entered upon the fifth year of the days of Narada, Son of Man. As is well known to those who ponder the path of probation, the fifth is the pillar of Light, which reveals all as the balance of Karma even unto the number nine; the portal columns in the perfected house for the redemptorist home of great Rishis, descended from the luminous zone of the arupa lokas. If the faith of the householders proceeds from the satva of understanding, the nidanas of perfection are builded into the columns and the temple is complete; the habitation is ready, the stair is achieved and the nirmanakaya vesture shines forth with a steady light, like a lamp well sheltered from all winds. If the faith of the householders is of the quality which proceeds from the satva of misunderstanding of the true nature of the soul, the fifth column falls, and great is the fall thereof, causing to fall the four pillars erected. Thus is the number nine the number of justice and the number of mercy, even the number of perfection or the number of death, according to the faith of the householder; whether it be pure satva or satva mixed with the identification of the immortal soul with mortal things.

The persisting soul carrying forward the persisting nidanas of former lives, the karmic stamina of the parents made a light which pierced through the darkness of earth, through the reflections of the waters, through the transparencies of the ether, to the zone of the

fire which burns without a wick or fuel. On the ray of the faith generated by human love Vikharam journeyed downward, through the ether, through the waters, through the dark magnet of earth, and entered the house provided; thus was the divine ray joined to the human ray; not two rays, but one ray intensified. The parents, knowing naught of the mysteries of the Incarnation, but content in love, knowing the bliss of love, sought no other knowledge, the enduring knowledge of the soul which loves. Deceived by forms and appearances, they worshipped the lamp and not the flame of the unfed fire of the soul. They knew only their God, knowing not Him who is the origin of all the gods and of the adepts. They knew only Narada, their son, knowing not Vikharam, ancient of lives, companion of the sages who repose behind the veil of time.

Vikharam, beyond time and beyond space and therefore beyond all forms and appearances, waited the fateful balance of the manvantara of householders.

Upon the face of Bhumi the earth fell the chill dark clouds of Kali, the black age. Men shivered and groaned under the weight of the iron harvest of past sins heaped to the balancing point. They forsook their gods and spread tales that soon there would be no more light; that Nyima the sun would disappear and all men perish miserably. Fierce struggles began and men fought in whirlwinds for a place in the sun while yet some light lasted. Other masses made sacrifices to their gods that the earth might be cleansed of her offenses and the sun be restored.

Those who had wives and children crying to them for food and for shelter began slaying each other that their own might be saved. Dreadful diseases ravined over the lands, clutching like insane mothers at insane babes, so that three parts perished between the breast and the cradle.

The parents of Narada saw not, heard not, heeded not. Illumined by the virtues of former living, filled with the light of their love, how could they know hunger who hungered not at all? Came a day when the priests of the sects, seeing ruin for them and their gods in the ruin of the people without whom there are neither gods nor priests, gave up their external exclusions and besought all men to make sacrifice; but their gods had left the earth, mutilated by the mutilation of men's hopes, dead with the death of men's faith.

The leaders of tribes assured all that peace could not come again upon earth until each his own people should rule over all others. So caste fought with caste until the supremacy of misery was imposed upon all alike. The shrines of old, the marketing places and the fields and roadways were heaped with the bodies of heretics, since each esteemed that his miseries were caused by the sins of his neighbor, yea, even by the accursed of his own household. The darkness grew ever more intense and of all who lived more part affirmed that there had never been other than darkness and the sun a myth of madmen, of priests and of fools. Other part choked with maniacal prophesyings that the sun would nevermore

shine again. Thus came the balance point of all when both the pillars of sincerity and devotion, the pillars of steadfastness and integrity, trembled and shook as waver the lines of all familiar things in the engulfing darkness of night.

By the sacrifice and the loss of that which they hold most dear are men purified of their sins. The mission of Vikharam being accomplished, the divine ray once more separated itself from the human, returning to the central flame.

"Our child is sick," cried the mother. "Our son falls ill of some malady," cried the father. Their love and their faith cried out conjointly, "let us take him to the sacred pool of healing and implore our God for succors."

The priests enjoined sacrifice, and the remaining elders chanted mantrams and intoned orisons; Narada looked at them with patient eyes, suffering all, but receiving naught from the ministrations.

"Look how his sight grows distant. Son, canst thou not see thy mother? Son, canst thou not gaze upon thy father? Son, have pity on us who love thee, and return again to us."

A mist came up from the heart and covered their eyes. A silence came up from the heart and covered their ears. There was no going that eyes could witness, no sound of departure that ears might hear, but when they looked and when they listened Narada was no more there. The light had failed, so that the eye could not see; the air had sunken, so that the ear could not hear.

The mother crooked her arms in vain; they ached only with the void. Memory tugged at her heart, but the breast felt no pull of dear hunger. Her love seemed a thing that had broken in twain, one part but a memory still moaning, the other part stolen and hidden by black-hearted robbers who came and who went in dark silence.

The father carried but clay in his arms; carried but lead in his heart; he who had nestled sunlight in his arms and singing gold in his heart. Kali, the black age, entered the secret recesses of their inmost being through the door of love, when Narada went away into the darkness and the silence, where human eye could not follow, where human ear could not attend, where human love could not enter.

"The grief of all mankind has entered our heart," cried the parents; "the fountain of our life has dried up. We are drowned in the sea of all sorrows. Better not to have loved than to have loved and lost."

In this manner they entered into the brotherhood of all men through the door of death. Loving the form and appearance, they had not learned to discern the soul as apart from forms and appearances. Their concentration was upon the immortal dwelling in the midst of mortal things. They did not forsake their religion, but their religion forsook them. Relying upon mortal religion, how could they learn the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material

things, and dissociated from their understanding? They knew and loved Narada. They neither knew, therefore how could they love, Vikharam, the deathless, the immortal, the three-tongued flame of the four wicks?

Yet in the brotherhood of death is the door to understanding of the mystery of life; of the understanding that the universe exists for the sake of the soul alone; for the emancipation of the soul from bondage to mortal things.

Purified by their sorrows from all sins, these parents partook of what was left of the offering and entered upon the religion of works. In memory of Narada they entered into the sorrows of all who had loved and lost. This is the way of all knowing. In sympathy for another's speechless grief something stirred in the tomb of their hearts. In assuaging another's tears, the fountain within them unsealed. In the depths of their compassion for the living dead they found while living the ford between the living and the dead.

Narada was gone, but Vikharam never left them at all; never went from the heart of the mother; never departed from the heart of the father. In the spaceless depths of their souls he moved to and fro, stirring the waters of compassion for all that lives. Clothed in the undying vesture of the Nirmanakayas, Vikharam lightened their hearts, spoke in the thrilled silence which becomes audible only to those who hear no more the sweet-tongued voices of illusion. Like the eternal music of the golden spheres his presence translated the voice of the silence.

"Only forms are of this world, dear Mother. Only appearances are of this world, dear Father. Only here are there tears and the black doom of parting, dear Parents. As sunlight from far illumines the darkness of this world, so love shines afar from its source, giving light and life and warmth in the midst of mortal things. On the other side of night is the day still shining. On the other shore of death is the soul that illumines the clay."

Compassion gave them sight. Compassion gave them hearing. Compassion gave them knowledge. In the midst of forms and appearances they found while living the ford between the living and the dead. They found the Watcher at the Ford. Vikharam, watcher at the ford, met them deathless and shining. The Soul, which takes what form it will, took on the form of Narada, transfigured, transformed, translucent.

"Thou hast found us and we have found thee, O Narada, O our Son."

Thus Father, Mother, Son, were once more one. That union of souls was accomplished and emancipation from the bondage of the soul to mortal things was accomplished, through human love translated into compassion for all that lives.

Thus was the mission of Vikharam achieved. Thus was achieved the germination of Satya, the yuga of the divine upon this earth, in the midst of the forms and appearances of Kali, the black age of bondage to mortal things.

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.

(*Concluded*)

Q. Is it the tendency of Karma to always restore equilibrium, so that at the end of a Mahamanvantara the whole of the Karma between beings would be adjusted, or equilibrium absolutely restored?

A. There is not so much a complete readjustment, in the sense that all beings are individually readjusted, as there is a stoppage of interaction of the whole mass. Just so, when our physical action ceases by reason of the death of the body, Karma is not yet re-adjusted, but awaits our return into a body again where we may go on with it. There must always be for any evolution effects not yet adjusted. The rate of progress of any being is in accordance with the progress of the whole mass during the manvantara; so his progress is shared or controlled by the universal Karma of which he is a part. At the end of a manvantara then, there may be said to be a period of assimilation, rather than one of entire adjustment, which, however, enables another basis to be taken by the whole mass of beings involved.

Q. Then Karma is just suspended for the time?

A. Yes; for time is not a factor in the adjustment of Karma. It is a question of conditions.

Q. But is it not possible to find the time of reaction from a cause previously set up?

A. Purely physical reactions can, of course, be so checked up, but when we come to mental reactions, the time involved is affected by the conditions in which we put ourselves or find ourselves. *We* make the favorable condition for reaction. Karma may be existent, in the sense that the causation has gone forth and the effect felt by others, but we may not yet be in that condition where we can make the adjustment, because other Karma is operating so strongly, as to hold this particular reaction back.

It is said that he who understands Karma understands the limits of time, and he who understands the limits of time under-

stands Karma, but that understanding will not be ours until we understand the operation of causes, nor is it necessary. If we could now know exactly when the rebound of an action would come, we should probably spend all our time figuring just what we could do to dodge it, to improve it, or to arrange just the right condition in which to receive it. The thing to do is to meet anything and everything exactly as it comes. We should not take the position of providing money for a rainy day, which is just a figuring for *ourselves*. Sufficient unto the day is the evil thereof. Take care of today. Never mind the next hour. Take care of this one. Take care of every moment, every hour, as it comes along, fearing nothing, doubting nothing, in full confidence, relying on the Law of our own natures. If we feel our responsibility and acquit ourselves as best we can for the good of all without taking any thought as to what the effect will be to ourselves, then we shall be adjusting and working out Karma in the best possible way.

Q. Can not very good Karma quickly overcome the effects of evil?

A. No, it cannot; the effects of each must run its course, although two classes of Karma, equally strong, if of opposite nature, would neutralize for the time being and permit the operation of a weaker class of Karma. But if we are talking of the effects felt through a body, we may know that they are only a small portion of Karma. No matter what the Karma, however bad or detrimental, however good, if the attitude of the one going through it is right, it comes as an opportunity. The only way we can lessen the effects of bad Karma, is to take the right attitude toward it. When good times come we can sow good causes; when bad times come, we still can try to sow good causes, using the opportunity to gain strength, courage, and understanding of life. We seem to be always trying to avoid evil Karma, and get good Karma for ourselves, whereas what we should do is to make use of everything as it comes. In this way, we pay our debts, to a debtor we cannot avoid—ourselves. We don't put effort into trying to avoid anything, but go right to work on what is before us. Then the soul begins to act, the will begins to act, and the power of the will is increased. There is no will operating with a shifting, veering personality, afraid of this, and of that, fearful that it won't be able to stand this or that. Only the feeling of responsibility will lift us out of those personal considerations.

Q. The very best Karma would be working off bad Karma, then?

A. Well, let us say nothing is good and nothing is bad, but all is *opportunity*,—the very best opportunity, because the soul knows what it needs, for increasing its powers and keeping its energy. We sometimes do not recognize our opportunities, for they are occurring every moment of the time. Every single event is an opportunity—even the passing of people on the street and the thoughts and feelings they stir up in us; whatever we feel toward

others, our relations with them, our touch with them, our family relations, our social, our business, and our national relations,—all these are opportunities to be taken advantage of in every way; every one of them constitutes Karma. Our touch with Theosophy is a Karmic opportunity.

Q. It seems to be possible to distribute Karma over a long period of time?

A. Again, that is dependent upon the attitude we hold. We may distribute Karma over a long period of time, or we may hurry it, because we are self-conscious beings, and that fact always means we have the power of choice. Our very different attitude towards life because of our study of Theosophy has the tendency to hasten Karma; or, we may say, as *we* hasten, we meet Karma.

Q. Can Karma be precipitated too heavily?

A. No one of us, perhaps, would have either the disposition or the courage to push so far ahead that we should be unable to bear the burden of Karma. We shall never have a burden we can not carry, although it may seem too heavy. We must clear up that in us that is not righteous, which is not just, and which does not permit us to act as we ought to act. The faster we do that, the better, but we hasten only just as much as we can take care of. We hasten beneficial as well as bad Karma, of course, but the man who won't trust his past Karma for either good or evil can not make very fast progress.

Q. Does unexpended Karma remain inherent in the being in the form of mental deposits?

A. It is impressed or burned into his own imperishable nature. That is why we say a man brings his own conditions with him, whatever they may be. How could he come forth from his rest in Devachan, or after a manvantara, and go on with evolution again, if there were nothing to go forth with? Karma, it must be remembered, is, *cause*, as well as effect.

Q. When returning to earth-life, does the ego thoroughly understand the justice of reincarnation and undertake the task willingly?

A. Certainly. After leaving Devachan, and before rebirth, the ego has an opportunity by his own nature to perceive exactly what the results of the coming birth must of necessity be. Then he plunges in to work it out through the conditions in which Karma has placed him; he can not work it out from the egoic condition. It is bad Karma to be thrown into the care of people whose ideas are absolutely erroneous, but if our intent has been to do the right thing, and we hold to that course, then always something within us will prevent our receiving anything as truth which is not self-evident.

Q. Is not, then, fate closely connected with Karma?

A. It depends on how you look at it; that is, if you put your finger in the fire, the "fate" is to have a burn. The time to have decided the fate was before you put your finger in the fire. The only "fate" is that which comes from our own decisions.

Q. Does not all Karma start on the mental plane, no matter where the effects are felt?

A. Karma begins and is felt on the Manasic plane, as is easily seen by considering that no matter what happens to one, physically or in any other way, *unless he thinks about it*, it makes no difference to him by way of happiness or unhappiness. If felt at all, then, Karma starts and ends on the Manasic plane, and therein lies the reason for maintaining the right attitude; for seeing that Karma brings us what we need to remedy defects in our nature and strengthen our efforts. And it is the efforts that count. Success or failure is of no consequence, but the effort stays with us, a part of ourselves; the energy put into the effort never leaves us.

Q. Do we not shift the Karma from lower to higher planes?

A. We do not shift Karma, but we shift our personal thought, that is, we get Karma in the place where we stand. It cannot hit us in the place where we are not. We ourselves are the variants; not the things that occur.

Q. Is it not a man's duty to comply with the laws of his country, whether he approves them or not? Is not that duty Karma?

A. Born under those laws and compelled by them, since they are made according to the ideas of our fellow-men, we should have nothing to worry about but doing our duty to our fellow-men. Why should we claim a superiority over our fellow-men which we have not, since we are dependent upon them for our very existence? Even though they have determined to move in a certain direction not in accord with our thinking, and we cannot come out of the crowd, yet all the time each one can be the spiritual being. A soldier may do whatever his superiors tell him to do, but that cannot prevent his thought, will, and feeling from working in the right direction, and so he has his opportunity—a greater one, perhaps, in war than he would have had in peace, because of the very difficulties presented him to conquer. It matters not whether we work in war or in peace, for all things, if we look at them aright, work for good and for righteousness to those who fulfill the law.

The present war has thrown us out of the hard ruts of thinking. If by the destruction of millions of men, other millions are brought to think as they never thought before, if they are made to sacrifice, to see the use and benefit of sacrifice, then much will be gained for the world. If, too, a new basis is established, then those who have died as a vicarious atonement for us, will come again at a time infinitely more favorable than it has ever been before for mankind. There is nothing lost; no labor is in vain.

Q. What is the significance of the "Guardian Wall" spoken of in the "Voice of the Silence"?

A. The Masters are the great Guardian Wall. While those great Beings have no control over the choice of human beings, they have control over the minor beings and the minor forces of nature, and can hold back catastrophes, which would crush us, coming on us unchecked from the kingdoms below us, visible and invisible,

where in our ignorance we have aroused many inimical forces. While the Masters as a matter of reason and fact take no active part in the war now going on, in so far as They can control climatic conditions and other material interferences, which might affect badly the right side, that They do.

Karma is the key-note to all conditions, for it governs the smallest atom as well as the highest spiritual being; it governs men, animals, worlds, and periods of evolution, in their individual actions and in their collective interactions. In its broadest sense, Karma is action; every effect flows from some action, from some cause precedent, and the reaction is but the continuance of that action. Karma is the basis of evolution; the ocean of life separating into its constituent drops, after pralaya, is action, in continuance of past actions which entered into that assimilative period, and go forth from it as cause. Karma is the means by which evolution proceeds. The benefit of understanding Karma, however, is not to be experienced so much from following the lines of world, race, or national Karma, as in the study of our own personal lines and lives, and the application and relation to them of universal laws. We are Karma; we represent Karma; as we think, we are the creators of Karma. There is no Karma unless there is a being to make it or feel its effects, and as each being in its degree has the power to act, to perceive and receive the effects of action, it must be realized that Karma is not a law imposed on man by gods, devils, men or beings of any kind, but is *inherent* in all beings; hence, it is the law of absolute justice, and each man is *responsible* for his own external affairs, conditions, and circumstances, for his character, qualities and tendencies, for his mental, moral, psychic and spiritual nature, upon every plane of consciousness. He is likewise responsible for the effects of his thought and action on his fellow-men, and on the kingdoms below man; he cannot save himself at the expense of any other being, nor can he have true happiness so long as any of his fellow-men suffer. As he is a self-conscious being with the power of acquiring qualities, and of manipulating the lower natures, it devolves upon him to *understand* the nature of all things that he may use them beneficently. Only when the feeling of responsibility which is the beginning of selflessness moves men to a clarification of their minds, and to conformity of feeling, thought, and act with the true rationale of life, can this understanding be had.

The laws and principles of existence—the true rationale of life—is presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure*, that

which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end. They in their good time must come to be the leaders and pioneers of humanity, which must learn, even though the learning takes centuries of suffering. If the light of pure Theosophy is kept burning clear, it will be the saving light of the whole world. That must be. But the question is, who will be the light-bearers?

THOUGHTS ON KARMA

ALTHOUGH theosophical students believe strongly in the doctrine of Karma they are for the most part imbued with partial and therefore erroneous ideas on the subject. It is our share of the race karma, and we should hasten to disabuse our minds of its limitations.

The ideas of fate, of destiny, of the "will of God," of good and bad luck, and the scientific conception of a blind, immutable, un-intelligent force ruling all things and beings, are all partial perceptions of Karma. We have to remember what H. P. B. said, that the fundamental ideas of the Wisdom-Religion are, in fact, contained—*though too often under a misleading guise*—in every system of thought or philosophy worthy of the name. Each one of us has his own system of thought and philosophy which he considers worthy of the name, and this is made up from many sources, colored by many considerations that often escape our notice. Our philosophy is not changed by our calling ourselves theosophists. If it is to be cleared of its misleading elements we have ourselves to become the active agents of our own clarification.

Karma is one of the three aspects of one and the same Supreme which each one is, and which all are. Spirit and Matter are the other two. Each one of us is Spirit, is Matter, is Karma, for these three are the knowable aspects of that infinite, beginningless, endless Reality which, as Bhagavad-Gita declares, is "wisdom itself, the object of wisdom, and that which is to be obtained by wisdom." This Self in each is further declared to be "neither being nor non-being," because it is both.

Essentially, Karma is identical with what is called the "Ahan-kara" principle in each being—the principle of "I-am-ness," the sense of identity, as distinguished from identity itself, the power of identifying one's self with the All or with a part. Innumerable orders of beings are identified with their sensations. This identification with sensations of one kind and another is the Karma principle. Sensation is not lost by divorcement from the sense of identity with it. On the contrary, not till the ensnared Self frees itself from identification with the Karma principle, is any being able

to survey accurately the range and possibilities of Karma under the guise of Kama. All beings below man in the degrees of spiritual education are entirely submerged in sensation and have no other sense than that.

In man, the Ahankara principle is attached to Kama, but not submerged in it. He is therefore either master of sensational action, or its willing servant, but in either case distinguishes between his desires and himself. The Ahankara principle in man is usually found identified with the form principle, the astral body or its gross physical counterpart, the body; or, as is beginning to be the case with many, the "I-notion" is identified with the mind, the sum-total of the ideas held. From these two applications of the Ahankara principle proceed the sense of identity of the average spiritual being called man: "I am this body," or "I am this mind." As no two bodies are alike, and no two minds are the same, the "sense of separateness" is co-existent with this use of the Ahankara principle. It is that step or degree in spiritual evolution that we call "self-consciousness."

The Ahankara principle, thus identified, has the whole world for its "object." Every other man is something separate. Every other thing is something separate. This use of the Ahankara principle is the exact polar antithesis of true *Self*-consciousness. When ideas of God are imparted to us by higher beings than ourselves we at once think of God as something separate from ourselves. When Law or Karma is spoken of we at once think of it as extraneous potency. When Nature in all its infinite variety is mentioned, we think of it as unconnected with ourselves, and ourselves as separated from Nature.

This use of the Ahankara principle constitutes the unified collectivity that we call the "personality." This sense of identification with body, mind and circumstances is what has to be destroyed by the spiritual being so involved. It is our *Karma*, *i. e.*, it is that de-finition of our Self that we have built up by the use of the Ahankara principle. It is at once our friend and our foe. It is our friend in that it represents the bridge, and the only bridge, by which to cross and arrive at a full realization of Self. It is our foe in that we think that if this sense of identity with body and mind is destroyed our identity will itself cease to be.

This is very subtle to the average man, even the average theosophical student. He does not perceive that by this false sense of identification he makes of self an effect and of circumstances, body or mind the cause of his being. Self as Spirit is the cause. Body, mind and circumstances are the effect, the self of Matter. Self as Karma is the bridge between the Self of Spirit and the self of Matter.

The Ahankara is identified with a determined part of the whole, and all outside the part chosen is looked upon as non-self. Thought, will and feeling are restricted and confined, yet forever searching

outward for sustenance from the denied Self to feed the restricted self. This false sense of separateness can only be destroyed by a deliberate and intentioned use of what we call the "self" for the benefit of what we look upon as the "not-self."

This is not the destruction of the personality—the "false self." It is its reduction to its proper relation—that of the part to the whole. To do this requires an action of the Will—the force of the Self as Spirit in action. This is the highest aspect of "Karma." It cannot be brought about by accident or favor. It cannot be induced by desire. It must be deliberate and intentioned—the determination to attach the Ahankara principle to the Supreme, and realize one's own identity with the Supreme, and with nothing less than the Supreme.

"When a firm position is assumed with the end in view of reaching union with Ishwara—the Spirit—He comes to the aid of the lower self and raises it gradually to higher planes." Karma, in this sense is therefore throughout that "self-induced and self-devised effort" of which the Secret Doctrine speaks.

It is well for the student if he constantly meditates on Karma as "self-induced and self-devised efforts."

FROM THE SECRET DOCTRINE*

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i. e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god."

*From the Original Edition Vol. 1, p.p. 106-107; see Vol. I, p. 132 Third Edition.

ON THE LOOKOUT

It is interesting and encouraging to note how widely and effectively Theosophical students who have access to the columns of the public press are taking advantage of their opportunities to spread the philosophy. True it is that on more than one occasion those who have "burst into print" have evidently done so with some idea of securing personal prominence—and it is to be noted that press articles written from or inspired by such a motive almost invariably betray a lamentable ignorance of Theosophy, misrepresenting or distorting its teachings. However, even these often "sensational" articles point the mind of the reader, directly or indirectly, to the twin doctrines of Karma and Reincarnation, an understanding of which the West most sorely needs, according to H. P. B.; and inquiring minds who are "ready" may find under the farrago of nonsense the stimulus which will urge them to look in the true direction. Now and then a really sincere and excellent article is brought to Lookout's attention, appearing perhaps in a most unexpected quarter; as for example, "Karma, or the Law of Retribution", by J. W. Hamilton-Jones, printed in *The South Pacific Mail*, and occupying almost two pages of the issue of June 12th. This periodical is published weekly at Valparaiso, Chili, and is said to be the most influential and widely circulated English publication on the West Coast of South America. Mr. Hamilton-Jones has written simply and straightforwardly of Karma, in words that any reasonably intelligent person can understand. To bring out the points of the teaching he uses illustrations drawn from the facts of our common, every-day experience—an excellent method. Reincarnation as the process under which Karma works itself out is quite naturally and logically introduced. The article shows some misconceptions of Theosophical teachings which would indicate that its writer has perhaps been more acquainted with the "Theosophy" of present-day student-writers than with the Wisdom-Religion itself as set forth by H. P. Blavatsky and Wm. Q. Judge. Mr. Hamilton-Jones' reference to Deity, for instance, as possessing "omniscience", is both unphilosophical and untheosophical; the One Absolute Principle is the *power* to perceive, not anything perceived. Omniscience implies a being who knows everything all at once: the old "personal God" idea, once removed. There can be no such being, although there doubtless are beings who are "omniscient" in the sense that perception of anything They want to know is possible to Them. But these are not Deity. The ideas of "knowing" or "not-knowing", "perfect" or "imperfect", "good" or "bad", cannot be applied to That which is the Source of all, the Power that sustains all. "Omniscience" implies knowledge; knowledge implies intelligence; intelligence implies a being of some grade; and Deity is no being, although all beings rest in That. Reference in the article to Deity as "Him" also bespeaks a lingering "personal God" idea in the writer. a misconception that many Theosophical students find difficulty in overcoming on account of Christian up-bringing. Mention of "The Lords of Karma" confirms us in the belief that Mr. Hamilton-Jones has not sufficiently studied and understood H. P. B., but like so many other sincere students has become tangled in the misconceptions and speculations of present prominent "Theosophical" writers. In all good will we refer him to the "Questions and Answers" on the *Ocean of Theosophy* appearing in the October issue of this magazine, in which he will find a light on "The Lords of Karma", as mentioned by H. P. B., that will increase his own sense of responsibility for doctrines given out as "Theosophical", and perhaps induce him to turn straight to the Source, the Teacher and Teachers who have said that the *Secret Doctrine* is Masters' work.

During the summer just past an outbreak of cannibalistic practices is reported to have taken place among the Voodoo worshippers of Cuba. One dispatch after noting the deaths of at least three "innocent children and a

half-dozen of the Voodoos" continues: "Voodooism is not practiced by the negroes alone. Many white persons also are said to secretly take part in their religious meetings and accusations have been heard in various quarters of the difficulties encountered by officers seeking to break up their temples because of the obstacles placed in their way by persons of influence." H. P. B. calls Voodooism, "A system of African sorcery; a sect of black magicians, to which the New Orleans negroes are much addicted. It flourishes alike in Cuba and South America". For Theosophical students the interesting, the terrible feature of the dispatch referred to is found in the fact that "many white persons" are said to be involved. Would it not be an appropriate working out of Karma if those men who enslaved and transported the negroes from Africa to America were to incarnate again in those places where the negro influence was strong, and under Karma *come into the direct sway of that influence?* Says Mr. Judge in "Aphorisms on Karma": "(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency. (26) The sway of Karmic tendency will influence the incarnation of an Ego, or a family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted." And we know that for the being who is of the earth earthy, only a short period will elapse after death, and before the next birth, determined by his own Karma, his own thought and action.

The passing of Andrew Carnegie provokes comment in many of the denominational religious publications, but none of the sects seems to be able to claim him as a member; indeed, it is stated that not even Mrs. Carnegie was able to say whether or not the late philanthropist had any theological preference, so far as churches or sects are concerned. In the *Christian Register* a passage from one of Mr. Carnegie's addresses is quoted, which points to some perception in his mind and heart of a universal religion—of religion itself—and in which students of Theosophy will see, perhaps, an intuitive recognition of the oneness of humanity, and the practical necessity for altruism which characterized his later years. To quote:

"I look forward to the time when a community like this will have no fundamental differences; when instead of having different denominations, you will all come to see that the theologies are many, religion in its essence is one, and agree to come together as one united body, striving one with the other for the general good; so that in regard to the things of this world, being of one mind, you may also be of one mind with regard to the fundamental elements of those things of the Spirit about which men today differ and divide into sects—all traveling the same road."

Mr. Carnegie's idea in regard to wealth, practically exemplified in his philanthropies, was that riches are "only a sacred trust to be administered for the general good." In his essay, "The Gospel of Wealth", he writes:

"This, then, is the duty of the man of wealth: To set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community".

This sound idea of "stewardship" caused Carnegie to be looked upon by the very wealthy as a "radical." To our own notion it should be considered in connection with the first quotation above, that "religion in its essence is one"; for it points to a practical recognition of brotherhood—of Unity, in fact—that Theosophical students, whatever their environment and station in life, might well emulate in their own lives.

A writer in the London *Daily Chronicle*, mentioned as "Canon X", but described as "a high authority on religious influences and teaching", states

that somewhat less than two thousand people, out of the forty-five millions in the United Kingdom, are intelligent Bible-readers. In arriving at these figures he eliminates by classes various possible readers of the Bible, and in so doing provides an answer to what the Bible actually is that should set to thinking many members of the larger and less intelligent Christian sects who consider the Bible "the word of God." Says "Canon X":

"The reply of the catechisms is 'The Word of God'. I am not going to attack the definition, but I must tell you that even the most orthodox of the old school were compelled in practise to put in reservations. Let me attempt, not a definition, but a description. The Bible is a collection of books containing poetry, poetical history, poetical and ethical politics (in the prophetic books, for example), collections of proverbs, the civil, ecclesiastical, and ceremonial laws of the children of Israel, principles of ethics and a descriptive theology. It may be said that all combined are designed to reveal the will and the ways of God to man; but manifestly all the parts are not of equal value as guides to conduct in the twentieth century, and the relations of those of primary and permanent importance to those of secondary and transitional importance have not been defined. In consequence, confusion reigns, and the Bible has become to vast multitudes a cause of stumbling, and not a way to God".

In this connection it is interesting to quote some statements of H. P. Blavatsky. In *Isis Unveiled* (Vol. II, p. 577) she writes, "We do not know of any book in the whole world less authenticated as to date, authors' names or tradition, than our Christian *Bible*." Again, she calls the mosaic *Bible* "but an allegorical screen" of the Oriental *Kabala* (Vol. II, p. 210); and remarks (Vol. II, p. 252), "That which for nearly fifteen hundred years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; of which not a syllable, nor a comma could be changed without sacrilege, is now being retranslated, revised, corrected, and clipped of whole verses, in some cases of entire chapters". She further shows (Chapter VI, Vol. II) how the canonical Gospels were chosen by lot, or divination (*sortes Sanctorum*), the very "magic" for which the Church later condemned and burned its victims. The question arises: If these things be true, how can the Bible "reveal the will and ways of God to men", as "Canon X" puts it? We respectfully suggest to him a careful perusal of both volumes of *Isis Unveiled*.

Discussions in the public prints by financiers and men high in the world of business of the "high cost of living", and similar pressing economic problems, seldom rise above the material in their thought and tone. Business men of smaller interests and less wide influence ordinarily follow the lines thus marked out for them by the "leaders", doing little thinking of an independent nature for themselves. It is all the more surprising and gratifying therefore to find here and there some individual who sees deeper into the causes of our national stress and unrest, and has the courage to tell unequivocally, in words that his fellow business-men can understand, what his power of discrimination reveals to him. For example, one Mr. E. B. Rivers, "president of the Rivers Brothers Company", dealers in eggs and produce, is quoted as follows in a recent issue of the *Los Angeles Times*:

"The high cost of living is a necessary reaction to the grasping attitude which 95 per cent. of us take toward life. We are taught to get all we can and give as little as we can. The country will stand a certain amount of burglary and still prosper, but when all turn burglars, production falls off and prices shoot up! This is what we are up against now. Hence, I say, the cost of living can be reduced only by a nation-wide revival, which will change men's hearts."

The *Times* prints the foregoing, the closing paragraph in an article of some length devoted to Mr. Rivers' discussion of the cost of living problem, in bold "black-face" type, as if to emphasize something which it considers the very crux of the article. It is that; but what kind of a "revival" will

"change men's hearts"? Only a revival of that soul-perception mankind has lost, or overlaid with his desires, that we are ONE in essence, differing only in degree, and that the "older brothers" must help the younger, instead of merely making use of them, and their ignorance, for self-interest. Disasters often reduce all those concerned in them to a common basis, whereupon understanding, sympathy, altruism and service begin to show themselves on every hand. These noble qualities might just as well be expressed under more normal conditions of life, but disasters always seem to bring them out. Will disaster be the prelude to the "revival, which will change men's hearts"?

Despatches credited to the Associated Press, appearing in many newspapers late in September, declare that Professor David Todd, of Amherst College, "will attempt to communicate with planet Mars this fall." A large specially constructed balloon is to be utilized, which will ascend 50,000 feet. "Professor Todd has perfected a signalling apparatus for the experiments". While students of the *Secret Doctrine* will respect the courage and desire to extend the field of scientific accomplishment that undoubtedly animates Professor Todd, they cannot look forward with any degree of confidence to a successful outcome of his efforts. Undoubtedly Mars and other planets are "inhabited", but is it reasonable to suppose that these beings are of the same nature as Earth's inhabitants, occupy similar bodies, or vestures, with similar organs of sense, responsive to the same kind of "signalling" to which we earth-people are responsive? It would scarcely seem probable. The stuff of which worlds are made in any solar system is undoubtedly the same in nature, speaking in terms of "homogeneous substance", but is it not highly probable that the combinations of that ultimate matter differ with every planet of the system, more especially since no two planets are in the same relation to the Sun, the heart and life-giver of the system? So the dwellers on Mars might well have bodies of quite a different state of matter—much more ethereal just now, for instance—than those we wear; might even be invisible to us, physical beings; in which case how could any form of "signalling" which we know reach them, or how in turn could they "signal" us?

In this connection some excerpts from the *Secret Doctrine* may be interesting: ". . . It is quite correct that Mars is in a state of obscurity at present. . . ." (Vol. I, p. 165, orig. ed.; p. 188, third ed.) "Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i. e.*, everything visible and *invisible* on a resting planet—remains in *statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The 'night' of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the Day of Brahma". (Vol. II, p. 660, orig. ed.; p. 697, third ed.) ". . . the fact remains that most of the planets, as the stars beyond our system, are inhabited . . ." (Vol. II, p. 701, orig. ed.; p. 741, third ed.) ". . . But no really initiated seer of a civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life. . . ." (Vol. II, p. 703, orig. ed.; p. 743, third ed.) ". . . examining the astronomical conditions of other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. . . ." (Vol. II, p. 706, orig. ed.; p. 746, third ed.) ". . . that some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. . . ." (Vol. II, p. 707, orig. ed.; p. 747, third ed.) And in connection with this last statement H. P. B., evidently with approval, prints Flammarion's conclusion that, "The humanities of other worlds differ from us, as much in their inner organization as in their external physical type."

In the LOOKOUT of February, 1917, appreciative mention was made of a story, "The Spreading Dawn", written by Basil King, and published in the *Saturday Evening Post* of December 30th, 1916. It was a story of after-death states, as correct from a theosophical point of view as the most orthodox student could wish. As the LOOKOUT reviewer wrote, "There is not a false note struck anywhere"; and again, "It is, perhaps, one of the most wonderful occult stories ever written. . . .". And so it was, and is—and nobody could have written it who had not been a sympathetic and understanding student of Theosophy. Does it seem credible, in view of the foregoing, that the same writer who produced that wonderful picture of a *Kamaloka*, with a hint of its coming *Devachan*, could ever turn to the planchette, the ouija-board, and to automatic writing—and suggest this muddy path as the road to knowledge? Impossible and pitiful as it may seem, this is exactly what Mr. King has done—witness "The Abolishing of Death" in the October *Cosmopolitan*. His "chief correspondent", writing "through the young girl I have called Jennifer", is one "Henry Talbot", who in the extracts quoted by Mr. King resorts to the same old platitudinous lines of expression anent *God* and *Heaven* and *love* and *good* and *spirituality* that have been played with by the "controls" of spiritualistic mediums for the past fifty years. "Talbot" recommends ordinary spiritualism as better than making no efforts whatever to have intercourse with invisible realms. He says it is, "Very much better. It is a feeling after God". But he advises against going to mediums, saying, "Spiritualism has not a sufficiently definite aim to meet with a satisfactory and definite response from our side; but spirituality cannot fail to establish contact with us here, as it is rhythmical". In fact, "Henry Talbot" bases his "teaching" on the *rythm* and *rythmical* ideas, without presenting them in any definite or intelligent manner. He admits, however, that "For the use of this rhythm of the universe, *intelligence*, as we understand the word, is *not an essential*" (Italics ours). Again, he admonishes, "*Let yourselves drift* in harmony toward us. Don't try, but *become passive—sensitive to rythm*" (Italics ours). He also advises, "*It is only when man resigns the direction of his mind that he becomes rythmical*. . . ." (Italics Mr. King's).

Now, if there is any one state of consciousness against which Theosophy most strongly warns, that state is *passivity*. The essential factor in mediumship is this very quality—and mediumship is the *opposite* of adeptship. Spirituality, so easily named but so hazily defined by "Henry Talbot", in fact implies the acquirement of exact and definite knowledge, by self-devised and self-induced exertions. It does not result from letting ourselves drift, but from active, conscious effort and perception—from steady, persistent direction and control of the mind. The truly spiritual being is never passive, but always in full command of his nature and powers. One who cultivates passivity ultimately loses his self-control, opens his nature to whatever "influences" can enter therein—and the most selfish find easiest access. He is no longer the possessor, but is truly "possessed", by the dwellers of *Kamaloka*, the very slag-pit of the passions and desires of physical life. "Henry Talbot's" path is the path to a veritable living Hell—to disease, physical and mental. He would have us make of our sacred natures a play-ground for the lowest and most dangerous "influences" man can contact. The sentiments expressed and the words used may be quite lovely, but the influence itself is the festering rottenness of the metaphysical grave. These are the facts, and Basil King ought to know them. It is a far cry from "The Spreading Dawn" to "The Abolishing of Death", and curious it is to note what vapidities can be considered and advanced as seriously worth while by a mind that was once apparently well-versed in sound philosophy and truth. Here is a warning as to how far, by reaction, even a student of Theosophy can sink if he opens his door to the "muddy torrents of *Kamaloka*". We are sadly aware of the great pity of it—that one who could do so much for his fellow-men with his great literary gifts should, however unconsciously pervert them. *Facilis descensus Averno!*

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

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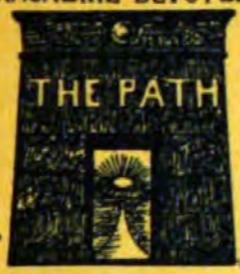
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Vol. VIII DECEMBER, 1919 No. 2

"Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism."
—WM. Q. JUDGE.

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

The defined Objects of the Society were as follows:

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

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

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

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There is in all created beings an inconceivable light by which all good acts are performed, and in it, as in an immortal essence, is comprised whatever has been past, is present, or will be hereafter.—*Hindu Wisdom*.

Give to him that asketh.—*Udanavarga, 20-15*.

He delights in giving so far as he is able.—*Questions of King Milinda, B. 4, c. 1, s. 9*.

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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 only one Perceiver; the sights are modified by the channels through which the Perceiver looks. It is—as you say—“the same Soul in any and all modifications.” The power of seeing is the Soul; the power of the Soul goes into the seeing, hence what It “sees” are to It real because seen; as sights each is a reality; but the nature of Soul is different from any and all “sights.”

The nature of Soul as unmodifiable must be grasped, then each sight is perceived as a relativity and there is no more identification than we assume when we see the many thousands of things that are about us every day, unaffected unless we concentrate upon them. We concentrate upon some things automatically, through habitude; this automatic habit has to be gradually changed, and *control* substituted. It is to be effected by trying to do it; keeping at it. The mind as at present constituted is *attracted* or repelled by externalities, and the power of the Soul flows in the direction of concentration, be that long or short. Through the Mind, the Soul determines bad, good, better, best on this or any plane; it has to be adjusted by knowledge of essential nature, of causes, and by analogies and

*From the Letters of Robert Crosbie, here published for the first time.—*Editor*.

correspondences. The views held in regard to existence constitute the Mind and direct the Soul's energy in that relation.

There is just "Consciousness" and its "states" which are conditioned consciousness. We speculate on conditions; we cannot on consciousness itself, for we are that. Sight, which sees all things cannot see itself. Sight sees, it cannot be seen. We cannot find ourselves in any kind or number of conditions; these are pictures in the mind. "It is of this stairway that thou art the mirror and faithful climber" might mean climbing beyond conditions; isn't that the "awakening of the Self" that the Upanishads speak of? A man in a dark room is conditioned by the darkness; in the open he is conditioned in other ways; but he is the same man. We must have knowledge in order to use power rightly, but we must know that we are neither knowledge nor power; they are ours; to imagine that we are any given knowledge or power is illusion. It might be said that there are two kinds of knowledge; knowledge of any and all conditions, and knowledge of the Self. Knowledge of the Self is beyond relativity; relativity cannot be known by relativity, but only by that which is beyond all relativity. "To blend thy Mind and Soul" is to make the Mind subservient to the purposes of Soul, an instrument for use, not a cage of relativities in which to imprison ourselves.

Isn't calmness "seeing" without being moved or involved? Self-identification is like the direct current of electricity which attracts the two poles; the other is an induced current in the secondary appliance.

"No action from a true basis could proceed far in an erroneous direction" is right; right basis is the compass; should wind or tide deflect the course, the compass is there to tell the story. We have many correct ideas in particulars, but forget the universal application of them. The fact that the Perceiver is One and Impartite, and that the "seeing" is looking directly on Ideas, is the basis of consideration. No idea is real, for on "looking" at it, motion is caused which spells "change;" the change is not so much in the object of vision, as in the mode of seeing; we are so liable to imagine that the change is external, and endeavor to adjust externalities to external change—an eternal and ineffectual struggle. We seek one of the pairs of opposites, instead of finding the basis of their unity, because of our desires.

Kama-loca means the plane or place of Desire. Doubt and Desire seem to go together, for wanting a thing implies the doubt of getting it, and intensity of doubt is expressed in fear; so we would have Desire, Doubt and Fear as the characteristics of the Kama-locic state. I think we have these about anything in life, and in accordance with our intensity attract similar energies from the Kama-locic state, whether emanating from living or dead personalities. Lengthy periods of Doubt and Fear are more intensive than shorter ones in their drawing power and subsequent effects.

We enter that current and receive from that plane so long as we hold on to it. But there is the other side; we can desire nothing for ourselves and determine to accept what comes; events and conditions come and go, and no amount of desiring will prevent their coming or hinder their going; taking this attitude we live in the Eternal and watch the wheel of Progress called change with neither desire, fear or doubt to assail us.

When we desire anything, it is not the thing itself that we want, but the feeling that the thing gives us; if the thing gave us no "feeling" we would not desire it. To do service is also "feeling," but how different in its effects; beneficial reactions instead of harmful.

What will we do when we hear and see what is in Kama-loca? I think that if we arrive at that we will know that we are looking at a condition, and will not be identified with it, unless we should choose to plunge into it in order to "feel" the state. Those in it know nothing but the desires and passions which animate them, think of nothing else; to them there is no other state.

I have read the articles you sent. They are all right in themselves, but they lack "point" in the direction we are concerned about. The writer brings out the fact that the existence of Masters was not first made known in the nineteenth century; of course not; the "Ocean" and H. P. B. speak of Them and evidence of such a belief in many ways. But the evidence of past beliefs would have but little effect upon the present unless it were not only pointed out, but shown, that they are living Men. The main thing that was shown and needs constant pointing to, is the fact that these past beliefs referred to past efforts of the Lodge, and that the close of the nineteenth century marked Their latest effort through Their chosen messenger. To say that the accumulated knowledge of the ages is not new, is to say nothing; from this point of view the articles would mislead the ordinary reader, and we are not in that business.

We keep hammering away on Theosophy; people hear us say the same thing time and again. They think they get the meaning all the time, but as a matter of fact, they get more and more of the inner meanings as they listen and think, as well as try to apply. Some take the attitude of knowing what is meant by the words used; they get accustomed to them and on hearing them feel that they know them; they would like something new and strange, and oftentimes are simply bored by the repetition. It is clear to us, however, that one can hardly exhaust the shades of meaning and applications that can be made in regard to these apparent commonplaces. Well, some do get their spiritual eyes opened little by little; they are not the ones who are either bored or complain.

"To abstain from condemning others" is a course to be continually striven for; it is vital. As you say, no two really act from the same basis of perception, so how can anyone judge? It should

be granted that each one is trying to do his best; the best that he knows. His knowledge may be small, but if he strives to do the best he knows, his knowledge increases. For myself, I have an end in view in what I do; not my end, but something which includes many others—all if possible. Whether a temple is intended or a building for a saloon, similar work has to be performed; so actions—as you say—are no safe basis to judge from. As students get to understand this in regard to each other, each in his degree, better results may be confidently expected. We credit each other with the best of motives and let it go at that; any other way leads to confusion and misunderstanding—hence separative thought and action.

“What do people get ‘mad’ about?” I think, generally, something another has done, or failed to do; or some fancied slight. We feel annoyed at the circumstances really, not the person, although we foolishly confuse the two. Now a thing done, is done; no amount of irritation can change it. What is needed is a consideration of what led up to the doing; this should be taken up as calmly as any other proposition. If some one annoys you or irritates you by manner or action, it is to be assumed that he is not doing it on purpose to annoy. Try to understand his viewpoint; examine the man’s machinery, just as you would a machine. Some people have been known to get mad at a machine, and feel destruction in regard to it; but where is the fault? The machine can’t learn anything; the man can, and needs to. The main trouble, I think, is that most people consider it perfectly proper to make their likes and dislikes a basis for action; everything is judged from that basis. This, of course, is altogether wrong, although very common. *We are not called upon for judgment, but for right action; to act rightly ourselves, and by precept and example induce it in others.* If we essay this task, it will at once appear that we cannot act rightly unless calmly. So we have to cultivate Calmness under all circumstances; it is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavor which is constant. It comes from “resting in the Real,” which is never moved, but moves all things, sees all.

So if we take all these things as just our “tryouts,” we will be able to get the right view of them and the right attitude. These things in themselves do not matter, it does matter that we are unshaken.

Of course, I am saying these things to myself, for you know them right well, only sometimes we forget and revert to habitude. But there is always that place which is never moved, to rest on and in. So with confidence in Them we go forward, and may Peace be ever ours.

THE LANGUAGE OF THE SOUL*

THE Soul is pictured in the ancient teachings as the real Self of man. There are many different conceptions of what man is and what the soul. From Christian teachings we are led to believe that man *has* a soul, and may save it or lose it, and that, I think, is the idea generally held in the West.

But the conception of the ancients,—and that of Theosophy is a re-presentation of that eternal idea—is different. This teaching is that Man *is* a Soul; that Soul is in fact the one who perceives; that it is vision itself, pure and simple, unmodified—that is, not subject to change—and that it looks directly on ideas.

This idea presents the fact that the real Man in whatever condition he may be existing, whether asleep or awake, whether in a physical body during his lifetime, or whether in another form of body after death or before birth, or before the existence of this planet or this solar system—that this real Man was the same Perceiver then as now—the same Soul all the time; the Creator of all the conditions that have arisen; the *intelligent* Creator of this universe, in connection with all the beings below him and all the beings above him. Man thus forms part of one great Brotherhood, and this bond of brotherhood extends throughout, from the lowest being to the very highest.

They are all Souls; even the very lowest forms of matter are none the less Souls, for in the lowest form of matter is the power to perceive, the power to act, the power to gain experience.

The potentiality is the same in all, and that potentiality becomes a potency ever expanding as the Soul increases its range of experience. All the forms, the bodies, that compose the universe are the results of the experience and action of the souls inhabiting them. They are all the instruments of the soul, and we always act with others in any grade or class of beings.

There is that unity of action which produces a similarity of instrument; in these similarities of instruments we play upon and are played upon by beings of the same class in the fullest degree, and by lower and higher classes in a greater or less degree.

So, taking this conception that the Self is the same in each being, no matter how great that being may be, or how low, we get another idea in regard to soul: that soul also represents the acquired experience gained through evolution by each and every class of being. Each individual being is not only Self, but in addition the acquired experience gained through contact with all other beings. Realizing that there are individual souls, we can see that the only differences between souls are in their degrees of acquired experience. Taking the soul from this point of view, then, as the acquired experience of individuals, when we speak of God, or the

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—*Editors.*

Over-Soul, the Universal Over-Soul, we simply mean the acquired experiences, or wisdom, of every soul and all souls. That would be the meaning of the sentence in the Gita that the Self is "Wisdom" itself, the object of Wisdom and that which is to be acquired by Wisdom"—full consciousness of the union of all-souls, or Spiritual Identity.

If we are to try to relate these conceptions to the idea of language we would, perhaps, have to clear up many ideas which we now hold. Supposing there is a real language of the soul, what would it be capable of expressing? *Undoubtedly every experience through which it had ever been.*

Theosophy teaches the doctrine of reincarnation; that is, of successive lives, both on this earth and in other states of substance and consciousness. Continuity of Consciousness (or Spirit) is preserved through all these, and the record of all that occurred in all these lives is present at all times in any one life in manifestation, because the Self, the Spirit, is present. The language of the Soul would be capable of expressing *all* that we ever experienced.

In those past lives we have undoubtedly spoken different languages from those we now speak; in those personal existences we used languages now altogether deserted and forgotten by us as persons. But the memory of those languages must be there, if we are a continuing Self and preserve the continuity of experiences gained as well as the continuity of consciousness. Those old languages which we once used in themselves amount to nothing, because any language and all languages, are only the expression of the feeling and thought of the individual soul; his emotions, hopes, fears, ideas and aspirations. So there must be at all times behind any language whatever, the basis for it—the Soul and its experience. Where is that recorded?

It is impacted in the imperishable part of man's nature. It cannot be any spoken tongue whatever. What, then, is its nature?

To understand these two propositions we have again to consider the philosophy of Theosophy. Theosophy points out that matter is in seven states or degrees of substances, and each of these with seven sub-states; the whole ranging from the very finest, most plastic and enduring state down to the very coarsest—what we may call the material plane, or matter as it is known and suspected by us, with its many differing gradations and combinations. Man, as the highest and most evolved being concerned in the evolution of this solar system, is clothed in all these seven states of substance derived from the original primordial substance—the homogeneous matter from which every form is evolved. These are indicated in the seven colors of the spectrum; they are also pointed to in the seven notes of the scale of music.

These notes and colors are not exactly what we think they are: they represent the seven great distinct states of matter; and sound itself, or light itself, represent the homogeneous state from which the seven notes and the seven prismatic colors are derived.

Our colors and our musical notes are only replicas of these—their reflections or correspondences in this one state of matter and sound with which we are acquainted.

We know there are seven colors; and we know that there are **other** octaves of color beyond those which our eyes are unable to transmit to us; some so high, some so low, that our eyes will not transmit their vibrations. The same is true with sound. We are able to detect several, **but** there are degrees of sound beyond the highest we are able to detect, **and** also sounds too low for us to hear.

Let us call the Soul the Ego; perhaps that, for us, is the most compact expression for what is meant by Soul, for it includes both the one who perceives and his perceptions; both the one who knows and his experiences. Well, then, the Ego has a language of his own, and that language is one of color, sound and symbol. It is a language that may be seen; that may be heard; that may be felt. It is by means of this language of the soul that the experiences of others may become *directly* known to us, comprehensible to us, no matter what vocal tongues we may use. This is why it was said in old times, and is mentioned in the Bible, that the Wise understood every man speaking in his own tongue, although many different languages were used, then as now. It was because these Wise men could read back of the spoken language, that they knew the very thoughts, feelings and natures of the speakers. And that is why by any person's motion, even so simple an action as in moving from one chair to another, the quality of the thought, the very nature of the person, is clearly shown by the assemblage of colors and shades of colors produced by the action. And the same with any uttered sounds or speech, no matter what: the centers in the body are set in motion, and each has its own particular tell-tale colors and rates of vibration.

Strange as it may seem to us, colors may be heard, sounds may be seen, and forms may be experienced, because all are merely different rates of vibration—the motion of Intelligent Consciousness, or Spirit. They are all correlated, and one does not exist without the others. They are merely aspects of that which is the real propulsion of the soul itself, or the conscious being.

So, in our thoughts we have a great combination of colors and sounds, and these are constantly changing their form, or appearance. Our brain is the finest material instrument we use. It, like everything else we use, is an evolution. It is the organ of thought on this plane of substance where we are now acting. If we think high and noble thoughts, then our brains become very susceptible to that kind of use. Every kind of thought has its own particular rate and range of vibration, its own particular colors. If we were acquainted with ourselves in reality, we could read thought as we now read a book. We could read thoughts as we now hear sounds.

If our brains are trained to high thoughts while we are awake ; if we try to understand what we really are while occupying this physical instrument, and what this body of ours represents, what it is capable of—then gradually the brain will begin to respond to something of our higher knowledge. It will carry forward and transmit more and more of the Language of the Soul, of all the garnered experience of the past.

The ideas that we have, even in regard to Spirit and Soul, to Life hitherto, here and hereafter, are those we have been taught. They are nearly all personal and keep us entirely on the personal plane—the plane of merely physical existence. They give us no true ideas whatever of the real inner self. We have not yet *begun to think*—in any true sense, in any true direction, and it is only those that will give us knowledge of the inner nature of man. Our habits are merely memory impacted in our nature—whether they be habits of body or habits of thought. We do not store knowledge anywhere but within ourselves ; but sometimes we forget where we have hidden it, or we cover it up with a lot of the useless rubbish of mere mental activity. Most of our mental activity is applied solely to the things of this life, to things of the body ; and so mankind is continually moving along a false path. No being, however high, can prevent this, because each man is Soul, is Spirit, is Consciousness—is of the Highest, however he use and apply his powers.

Theosophy endeavors to present to man what his real nature is ; that he is first, last, and all the time SPIRIT. And remember that Spirit means Life and Consciousness—the *power* to see, to know, to experience. We all have that. That is common to all of us. It is not separate in itself—it is the One Life in all beings of every grade. But we, as individuals, have evolved into individuals from the great Ocean of Life. We are Individualized Spirit, and so we each have a separate individual existence, and that is continuous. In that sense we are an evolution, but an evolution of Spirit, not Matter—an evolution of Knowledge, and not of form only. This has been obtained through observation and experience ; and whatever differences exist are only because of more or less experience, or a better adaptation and application of it—there is no difference in the Source or Potentialities of any being.

All this we will find out, if we move along the Path shown. For it is not an uncharted path. Remember, others have been along that path before us. They are our Elder Brothers. Jesus, for example ; Buddha for another ; and all those who came at different times as Saviours to the many different peoples. They had all acquired the Language of the Soul. They all had a common body of knowledge. They come amongst men from time to time, as the intelligence of humanity progresses, and give out as much of that knowledge as the then existing state of humanity permits.

They came again in our own time ; and greater than Those who so came there has not been. Why should anyone say that ? Because other Saviours came to separate and distinct peoples, but

the Message of Theosophy is not to any one nation, any one class of beings, but to the whole world.

That knowledge is obtainable by any self-conscious being for himself, for it is not a question of our ideas, or our present perceptions of morality or success, or of external power, but of *Spiritual perception*—of the *Language of the Soul*. We may make all the mistakes in the world—according to the world—in the body and through the body; and yet have a power of Spiritual perception that would do away with all these. We would not have to have any vicarious atonement, but would be able to act in a proper relation with every being. Our thoughts and actions would be in accord. But we would have to go through the crucifixion of the false ideas in ourselves, and arise as the Saviour did, to the right hand of the Father—the Ego free from all these delusions which have caused him to maintain himself in sin, sorrow and suffering.

All men desire Spiritual knowledge, yet the great bulk will not abate one jot or tittle of their mental and physical absorption in present and worldly things, though they say they ardently long for Spiritual knowledge. They will have to move on through suffering and pain till they really desire to know the truth about themselves.

If any man thinks he can get that knowledge by merely desiring to possess it, or by desiring to possess it for himself alone, he is not in the position that would permit of his knowing it. The Language of the Soul can only be acquired when the being realizes that his duty is not to himself, but to the highest interests of his fellowmen; not to "save his own soul" but to lead as many of his neighbors as he possibly can in the direction of the Truth, desiring nothing for himself. That very attitude opens the flood-gates of spiritual knowledge within himself. Then he becomes the true enjoyer, using every power he has, all the knowledge he has, to benefit others. The man who has come to that knowledge and is on the road to its realization finds "spiritual knowledge springing up spontaneously in himself in the progress of time." He requires no books to tell him; he cares not what religions have been, or that now are, or that ever will be. He knows the truth about himself, and consequently the truth about all others.

Why do not all men take the path to this realization? Is it because they have no organs of perception, are incapable of seeing? No; it is because they will not listen; they will not take what is given and try it out. They will rather follow anything that promises some success in this life. Yet they know just as well as anyone that they cannot take one single one of these "successes" away with them from the earth. When they go, they leave on earth every earthly thing they have accumulated. And they have to go, because they do not belong here; they are of Spirit, not earth; they are only working in this matter for awhile. They all know that, and yet dream of "possessions."

No one damned any of us to this condition in which we find so many. No conditions compel us to stay in a state of mental

unrest, inactivity or ignorance. All these things are imposed on us by our own hard and fast conclusions as to men, things and methods. These keep us fast bound in our present conditions and will continue to keep us as long as we maintain that attitude of mind, and cling to false ideas of God, of Nature, and of Man. We keep the doors closed of our own wills. In ignorance? Yes; but who remains ignorant? Those only who will not hear, those only who doubt, the Language of the Soul.

THE DOUBTFUL MIND

IT IS one thing," says the Upanishad, "to have that knowledge which the disciple possesses. It is quite another thing to be a disciple."

All spiritual teachings are full of "dark sayings." This, perhaps, is one of them, and seems to indicate that truth is best conveyed by paradox—the English equivalent of the "pairs of opposites" of Bhagavad-Gita.

Men and women everywhere accept life, cling to life, long for "life, more life," while still questioning nearly everything that happens to them. Tossed about between good and evil circumstances they strive to cling to the one and avoid the other, never seeking the Truth in this pair of opposites. The votaries of the different religions believe in their respective gods; they believe in special providence; they believe in eternal justice. Yet they fear; they doubt this, they question that. Their faith is a plea in avoidance.

We all know, probably, persons who have heard all about swimming, who know that swimming is possible, that it can be learned, and who can tell you all about the laws and principles of swimming, its benefits and advantages—but who can't swim. All that they do is to talk and wear a bathing suit now and then—on dry land; and perhaps now and then disport themselves in shallow water. Thrown into the deep they could neither save another nor themselves.

This kind of knowledge and this sort of faith are called in the Voice of the Silence the "eye doctrine." Those who have it are very complacent and content when all things succeed and come to pass according to their desires. But when the great ocean of life takes from them their pleasant possessions, or brings to their feet things hard to bear, they at once become of doubtful mind and question and complain of the inequalities of life.

And when at last they are torn loose from their moorings in the safe harbor of agreeable circumstances and swept away in the currents of events they lose their faith in God, in Law and in themselves, and become mere flotsam and jetsam—"the victims of circumstances," as they tell themselves.

No one of us is free from this reliance upon circumstances when they are conformable to our desires. No one of us is free from the doubtful mind when circumstances present a forbidding front.

We have to face two things: our circumstances, of which we think ourselves the creatures or the beneficiaries; and ourselves, the creators of those circumstances, whether they be good or evil. We cannot summon the courage to do this through any applications of the "eye doctrine."

Only the "heart doctrine" can give true humility in pleasant surroundings, true courage in unfavorable circumstances. And in the heart doctrine there is no room for the "doubtful mind." It proceeds—the doubtful mind—from the lack of a recognition of the reign of Law in every thing and in every circumstance; from a non-perception of the One Spirit in all things whether they be good or evil; from a non-recognition of our own immortal nature in the midst of all perishable things.

Merely to believe in the eternal bases of all action, all knowledge and all life is not enough, as many have found to their sorrow when their "hour of trial" came. Their "faith" dissolved like mist in sunlight; doubts sucked away their courage like a quicksand, engulfing them in the blackness of despair.

All of us "know" the mysterious Secret Doctrine in its principles, and something of its processes and applications—but who of us *realizes it* in daily life? Who amongst us is in the conscious enjoyment of his immortality here and now, in the midst of this body and these circumstances? All of us long to be "delivered from evil," all of us long for happiness that is inalienable. We are of doubtful mind whether this be possible here in the world. We all of us question, not merely the foundations of our happiness, but the foundation of all happiness.

Yet, if Theosophy be the true Gospel, he who comes into the realization of it should soon learn to stand beyond all pain, all misery, as beyond all the wear and tear of change, which is the chief originator of pain; should experience everlasting life even while in temporary bodies of short duration; should have a conscious existence in Spirit, not matter, even while incarnated upon this earth.

We think Buddha, Jesus, Krishna, H. P. Blavatsky, and many others, have had this realization, whatever their lives may appear to us, and however we might suffer in the same circumstances. What is their secret; that most mysterious knowledge which enabled them to enter this world of spiritual darkness, to become in all things like unto us, to share our evil case, and yet to remain masters alike of fate and of fortune?

"Realization," said Mr. Judge, "comes from dwelling on the thing to be realized." Applying this, each to himself, we may see

that we dwell more or less constantly on good and particularly upon evil. Good and evil occupy all our thoughts and inspire all our actions. How, then, should we not realize the pairs of opposites, and doubt all else?

But suppose, instead of dwelling upon the body and circumstances, our constant undercurrent of meditation were upon the Spirit in the midst of all forms, Law in the midst of all actions, ourselves as Creators in the midst of created Nature—would not the realization of the immortal begin to dawn for us?

The Master becomes; He is not made; He is a self-creation.

The moment that we begin to act and to think from the triune basis of the Eternal Pilgrim, each man becomes to himself absolutely the Way, the Truth, and the Life. "But he is only so when he recognizes this personality as not himself, but as 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 personality."

All this may be achieved by the development of unselfish, universal love for Humanity, and the suppression of personality, or *selfishness*—the cause of all sin, as of all human sorrow.

The lair of the doubtful mind is in our selfishness and personal nature. We only can "cut all doubts" with the sword of the Spiritual nature.

FROM THE PATH*

All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought pain follows him as the wheel follows the foot of him who draws the carriage.

All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—*Dhammapada*.

Receive this law, young men; keep, read, fathom, teach, promulgate and preach it to all beings. I am not avaricious nor narrow minded; I am confident and willing to impart Buddha knowledge, or knowledge of the self-born. I am a bountiful giver, young men, and ye should follow my example; imitate me in liberality, showing this knowledge, and preaching this code of laws and conduct to those who shall successively gather round you, and rouse unbelieving persons to accept this law. By so doing ye will acquit your debt to the Tathagatas.—*Saddharma Pundarika*.

*These Extracts were printed by William Q. Judge in *The Path*, May, 1886. The title used is our own. [EDITORS THEOSOPHY.]

LE PHARE DE L'INCONNU*

(Continued from November)

III.

DO our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile? The progress already due to our literature is evident, and, thanks to the untiring labours of a certain number of Theosophists, it is becoming recognized even by the blindest. There are not a few who are persuaded that Theosophy will be the philosophy and the law, if not the religion of the future. The party of reaction, captivated by the *dolce far niente* of conservatism, feel all this, hence come the hatred and persecution which call in criticism to their aid. But criticism, inaugurated by Aristototele, has fallen far away from its primitive standard. The ancient philosophers, those sublime ignor-amuses as regards modern civilization, when they criticised a system or a work, did so with impartiality, and with the sole object of amending and improving that with which they found fault. First they studied the subject, and then they analysed it. It was a service rendered, and was recognized and accepted as such by both parties. Does modern criticism always conform to that golden rule? It is very evident that it does not.

Our judges of today are far below the level even of the philosophical criticism of Kant. Criticism, which takes unpopularity and prejudice for its canons, has replaced that of "pure reason;" and the critic ends by tearing to pieces with his teeth everything he does not comprehend, and especially whatever he does not care in the least to understand. In the last century—the golden age of the goose-quill—criticism was biting enough sometimes; but still it did justice. Caesar's wife might be suspected, but she was never condemned without being heard in her defense. In our century Montyon prizes¹, and public statues are for him who invents the most murderous engine of war; today, when the steel pen has replaced its more humble predecessor, the fangs of the Bengal tiger or the teeth of the terrible saurian of the Nile would make wounds less cruel and less deep than does the steel nib (*bec*) of the modern critic, who is almost always absolutely ignorant of that which he tears so thoroughly to pieces.

It is some consolation, perhaps, to know that the majority of our literary critics, transatlantic and continental, are ex-scribblers who have made a fiasco in literature, and are revenging themselves

*This translation of an article by H. P. B., first printed in *La Revue Theosophique*, is reprinted from *The Theosophist* for August, 1889.

1. (Prizes instituted in France during the last century by the Baron de Montyon for those who, in various ways, benefited their fellowmen.—Ed. *The Theosophist*.)

now for their mediocrity upon everything they come across. The small blue wine, insipid and doctored, almost always turns into very strong vinegar. Unfortunately, the reporters of the press in general—hungry poor devils whom we would be sorry to grudge the little they make, even at our own expense—are not our only or our most dangerous critics. The bigots and the materialists—the sheep and goats of religions—having placed us in turn in their *index expurgatorius*, our books are banished from their libraries, our journals are boycotted, and ourselves subjected to the most complete ostracism. One pious soul, who accepts literally the miracles of the Bible, following with emotion the ichthyographical investigations of Jonas in the whale's belly, or the trans-ethereal journey of Elias, when like a salamander he flew off in his chariot of fire, nevertheless regards the Theosophists as wonder-mongers and cheats. Another—*âme damnée* of Hæckel—while he displays a credulity as blind as that of the bigot in his belief in the evolution of man and the gorilla from a common ancestor (considering the total absence of every trace in nature of any connecting link whatever), nearly dies with laughing when he finds that his neighbour believes in occult phenomena and psychic manifestations. Nevertheless, neither the bigot nor the man of science, nor even the academician, counted among the number of the "Immortals," can explain to us the smallest of the problems of existence. The metaphysician who for centuries has studied the phenomena of being in their first principles, and who smiles pityingly when he listens to the wanderings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations,—except reasoning, which faculty alone finds itself suspended and paralysed—go on while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send any one to the biologist who squarely asked him that question. But he, for whom digestion is the *alpha* and *omega* of every dream—like hysteria, that great Proteus with a thousand forms, which is present in every psychic phenomena—can by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses, to whom the modern psychologist has raised an altar at which he has constituted himself the officiating priest. But this is his business so long as he does not meddle with the gods of his neighbours.

From all this it follows that, since the Christian characterizes Theosophy as the "accursed science" and the forbidden fruit; since the man of science sees nothing in metaphysics but "the domain of the crazy poet" (Tyndall); since the "reporter" touches it only with poisoned forceps; and since the missionaries associate it with idolatry and "the benighted Hindu"—it follows, we say, that poor *Theosophia* is as shamefully treated as she was when the ancients called her the TRUTH—while they relegated her to the bottom of a well. Even the "Christian" Kabalists, who love so much to mirror themselves in the dark waters of this deep well, although they see noth-

ing there but the reflection of their own faces, which they mistake for that of the Truth—even the Kabalists make war upon us. Nevertheless, all that is no reason why Theosophy should have nothing to say in its own defense, and in its favour; or that it should cease to assert its right to be listened to, or why its loyal and faithful servants should neglect their duty by acknowledging themselves beaten.

“The accursed science,” you say, good Ultramontanes? You should remember, nevertheless, that the tree of science is grafted on the tree of life. That the fruit which you declare “forbidden,” and which you have proclaimed for sixteen centuries to be the cause of the original sin that brought death into the world,—that this fruit, whose flower blossoms on an immortal stem, was nourished by that same trunk, and that therefore it is the only fruit which can insure us immortality. You also, good Kabalists, ignore—or wish to ignore—that the allegory of the earthly paradise is as old as the world, and that the tree, the fruit and the sin had once a far profounder and more philosophic signification than they have today—when the secrets of initiation are lost.

Protestantism and Ultramontanism are opposed to Theosophy, just as they are opposed to everything not emanating from themselves; as Calvinism opposed the replacing of its two fetishes, the Jewish Bible and Sabbath, by the Gospel and the Christian Sunday; as Rome opposed secular education and Free-masonry. Dead-letter and theocracy have, however, had their day. The world must move and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH,—which is the heart of the system of Humanity, as evolution is the blood. Let the circulation stop for one moment, and the heart stops at the same time, and it is all up with the human machine! And it is the servants of Christ who wish to kill, or at least paralyze, the Truth by the blows of a club which is called “the letter that kills!” But the end is nigh. That which Coleridge said of political despotism applies also to religious. The Church, unless she withdraws her heavy hand, which weighs like a nightmare on the oppressed bosoms of millions of believers whether they resent it or not, and whose reason remains paralyzed in the clutch of superstition, the ritualistic church is sentenced *to give up its place to Religion* and—to die. Soon it will have but a choice. For once the people become enlightened about the truth which it hides with so much care, one of two things will happen, the Church will either perish *by* the people, or else, if the masses are left in ignorance and in slavery to the dead letter, it will perish *with* the people. Will the servants of eternal Truth—out of which Truth they have made a squirrel that runs round an ecclesiastical wheel—will they show themselves sufficiently *altruistic* to choose the first of these alternative necessities? Who knows?

I say it again; it is only theosophy, well understood, that can save the world from despair, by reproducing social and religious re-

form—a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all; that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

IV.

Laugh, then, at the science of sciences without knowing the first word of it! We will be told, perhaps, that such is the literary right of our critics. With all my heart. If people always talked about what they understood, they would only say things that are true, and—that would not always be so amusing. When I read the criticisms now written on Theosophy, the platitudes and the stupid ridicule employed against the most grandiose and sublime philosophy in the world—one of whose aspects only is found in the noble ethics of Philalethes—I ask myself whether the Academies of any country have ever understood the Theosophy of the Philosophers of Alexandria better than they understood us now? What does any one know, what can he know, of Universal Theosophy, unless he has studied under the masters of wisdom? And understanding so little of Iamblicus, Plotinus and even Proclus, that is to say, of the Theosophy of the third and fourth centuries, people yet pride themselves upon delivering judgment on the Neo-Theosophy of the nineteenth!

Theosophy, we say, comes to us from the extreme East, as did the Theosophy of Plotinus and Iamblicus and even the mysteries of ancient Egypt. Do not Homer and Herodotus tell us, in fact, that the ancient Egyptians were "Ethiopians of the East," *who came from Lanka or Ceylon*, according to their descriptions? For it is generally acknowledged that the people whom those two authors call *Ethiopians of the East* were no other than a colony of very dark skinned Aryans, the Dravidians of Southern India, who took an already existing civilization with them to Egypt. This migration occurred during the prehistoric ages which Baron Bunsen calls *pre-Menite* (before Menes) but which ages have a history of their own, to be found in the ancient annals of Kalouka Batta. Besides, and apart from the esoteric teachings, which are not divulged to a mocking public, the historical researches of Colonel Vans Kennedy, the great rival in India of Dr. Wilson as a Sanskritist, show us that pre-Assyrian Babylonia was the home of Brahmanism, and of the Sanskrit as a sacerdotal language. We know also, if Exodus is to be believed, that Egypt had, long before the time of Moses,

its diviners, its hierophants and its magicians, that is to say, before the XIX dynasty. Finally Brughsh Bey sees in many of the gods of Egypt, immigrants from beyond the Red Sea—and the great waters of the Indian Ocean.

Whether that be so or not, Theosophy is a descendant in direct line of the great tree of universal GNOSIS, a tree the luxuriant branches of which, spreading over the whole earth like a great canopy, gave shelter at one epoch—which biblical chronology is pleased to call “antediluvian”—to all the temples and to all the nations of the earth. That gnosis represents the aggregate of all the sciences, the accumulated wisdom (*savior*) of all the gods and demigods incarnated in former times upon the earth. There are some who would like to see in these, the fallen angels and the enemy of mankind; these sons of God who, seeing that the daughters of men were beautiful, took them for wives and imparted to them the secrets of heaven and earth. Let them think so. We believe in Avatars and in divine dynasties, in the epoch when there were, in fact, “giants upon the earth,” but we altogether repudiate the idea of “fallen angels,” and of Satan and his army.

“What then is your religion or your belief?” we are asked. “What is your favourite study?”

“The TRUTH,” we reply. The truth wherever we can find it; for, like Ammonius Saccas, our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What does the name signify if the thing itself is essentially the same? Plotinus, Iamblicus and Apollonius of Tyana, had all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although belonging to three different schools. Prophecy was an art that was cultivated by the Essenes and the *B'ni Nebim* among the Jews, as well as by the priests of the pagan oracles. Plotinus's disciples attributed miraculous powers to their master; Philostratus has claimed the same for Apollonius, while Iamblicus had the reputation of surpassing all the other Eclectics in Theosophic theurgy. Ammonius declared that all moral and practical WISDOM was contained in the books of Thoth or Hermes Trismegistus. But Thoth means “a college,” school or assembly, and the works of that name, according to the *Theodidactos*, were identical with the doctrines of the sages of the extreme East. If Pythagoras acquired his knowledge in India (when even now he is mentioned in old manuscripts under the name of Yavanachârya,* the Greek Master), Plato gained his from the books of Thoth-Hermes. How it happened that the younger Hermes, the god of the shepherds, surnamed “the good shepherd,” who presided over divination and clairvoyance, became identical with Thoth (or Thot) the deified sage, and the author of the *Book of the Dead*—the esoteric doctrine only can reveal to Orientalists.

*A term which comes from the words *Yavana* or “the Ionian,” and *acharya*, “professor or master.”

Every country has had its saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus discovering to us the truth, deserves that title as a mark of our gratitude quite as much as he who saves us from death by healing our bodies. Such an one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling a divine flame hitherto absent, and he has the right to our grateful worship, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true! Whether the concrete symbol bears one title or another, whether the saviour in whom we believe has for an earthly name Krishna, Buddha, Jesus or Aesculapius,—also called “the savior god” *Σώτηρ*,— we have but to remember one thing: symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and *omega* of philosophic thought.

Theosophy being the way that leads to truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being: the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul—by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

Having neither dogma nor ritual—these two being but fetters, the material body which suffocates the soul—we do not employ the “ceremonial magic” of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T. S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*—the sorcery against which Eliphaz Levi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Any one who gave himself up to their practice by himself, would run the risk of becoming insane; and those who study them would do well to unite in little groups of from three to seven. These groups ought to be uneven in numbers in order to have more power; a group, however little cohesion it possesses, forming a single united body, wherein the senses and perceptions of those who work together complement and mutually help each other, one number supplying to another the quality in which he is wanting—such a group will always end by becoming a perfect and invincible body. “Union is strength.” The moral of the fable of the old man bequeathing to his sons a bundle of sticks which were never to be separated is a truth which will forever remain axiomatic.

H. P. BLAVATSKY.

(*To be continued*)

(The foregoing article is a rough translation of an article in the *Revue Theosophique* for June.—Ed. *The Theosophist*.)

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 XII.

Q. The chapter speaks of Kamaloka as a place; is it a place merely in a metaphysical sense?

A. It is a place "physically" in that it is a *degree of substance*—the astral substance or atmosphere which surrounds the earth to an appreciable distance—composed of the physical and psychical emanations of the earth. But it is a metaphysical "place" so far as the consciousness of the person involved in it is concerned.

Q. Then the Kamalokic plane is the astral plane?

A. It is. We don't go to any particular locality to reach it, any more than we *go* anywhere in our dreaming state. Simply, we are in that state. And *Kamaloka* is like the dreaming state, in that it is temporary; when the energy that caused the dreams, whether good or bad, is used up, the man goes into his own nature as a person.

Q. If the Kamarupa is devoid of consciousness, how can Kamaloka be likened to the dream-state, wherein the consciousness is active?

A. It is not stated that *Kamaloka* is devoid of consciousness. We are, or may be in *Kamaloka* right now as we feel, but we are not *Kamarupas*. A man plunged into a state of gloom is in *Kamaloka* just as much as though he had disposed of his body. We should not confuse the body, or vehicle, with the consciousness employing it. Let us remember all the time that we, as Consciousness, are working in and upon substance; we are not to mistake the *forms* produced by Consciousness for the Consciousness itself.

Q. How soon does the Real Man leave the Kamalokic state?

A. The Real Man is for only a short time after the death of the body connected with the *Kamarupa*; during that time, he is tied to it much as he may be to the physical body at the present time; but he almost immediately lets go of this *Kamic* body, just as he has let go of the physical. The Real Man, in ordinary cases, goes practically at once into the *Devachanic* state. The *Kamarupa*

begins to disintegrate immediately, and continues to disintegrate very quickly, if it is not reinforced by mediumistic and other practices.

Q. Could there not be some cases in which the Real Man would be detained in Kamaloka?

A. The higher principles of an absolute materialist, or of one who has taken the first steps toward black magic, are still actually connected with the *Kamarupa*, but, otherwise, only some sort of an *internal* desire for something, strongly held, could detain the Ego. This would not generally be the case, for when the body dies, the seats of the desires, that is, the organs, lose their power of excitation. The memory of every cell and every organ fades out, when they are no longer part of an organic being, and so no further desire arises. There might be a period of only five minutes, fifteen minutes, or a year, when our desires would run along the lines that we had held during life, but they cannot renew themselves very well, since there is no seat for their operation. Only some very strong unsatisfied desire holds a *Kamarupa* in being for a long time, and the desire body may be renewed only by some extraneous pressure. Even if a *Kamarupa* existed as a coherent mass of tendencies for hundreds of years, it would not mean that the Ego was connected with it. If he were connected, he would have some control.

Q. Does the Kamic body exist then as an entity separate and apart from the man who left it?

A. Let us remember first, last, and always, that the Real Man has his visible and invisible constituents. The visible constituents are in the body; the invisible constituents are in the astral body. When the body is occupied, the man is there—the controlling power. When he drops the body, the body remains what it was. When he drops his astral body in *Kamaloka*, it remains just as he left it. He is not himself detained in *Kamaloka*, but his remains are there, as are here his remains on the physical plane, for a longer or shorter time or duration. The remains are not conscious in any way; they are useless to the man and uncontrollable by him. Even though they may have some effect on him, as like a numbing weight, because they have been a part of him, yet he is not conscious of the fact. If he were so conscious he would have control over them; his will would be operative. But, in fact, he is not there at all.

Q. Is there any suffering in Kamaloka?

A. Not for the Ego. The desires and passions that make up the *Kamarupa* go back to their own natures rendered all the happier for the change. They belong to the animal or *Kamic* world, not to astral matter.

Q. But are we not still responsible for the Kamarupa, even when we have left Kamaloka?

A. Yes; that *Kamarupa* is like a machine which we have not known how to operate and control. If it does damage to others,

we are responsible for the damage. We have to take charge of that old machine and keep at the task until we know how to control it.

Q. Would you say that the Kamalokic condition is merely a continuance of the physical existence, in the sense that so many of our dreams are?

A. In the majority of cases, one who dies a natural death has a *Kamalokic* existence analogous in time to the dreaming state which precedes deep sleep, but feelings and desires, along the lines of envy, revenge, anger, lust, are left there as forces, which keep on operating after the man has no further touch with them. He meets the results of these operations when he returns.

Q. Could we call the Kamarupa a thought body?

A. No, not a thought body; it is the residuum of thought—the effect of thought upon substance, or upon those lives which compose the substance. Every thought we have coalesces with some small life and gives it direction and impulse, but while that life, of itself, is not conscious, it will repeat the impulse given it until that energy dies out. Congeries of this kind of lives will be coherent for some time after the death of the body, and even after the person has gone to *Devachan*. The *Kamarupa* exists after the personality has left it, just as the physical body does after the soul departs from it; it still exists as a body, in its lives, and has its effect on other organisms.

Q. Do the Kamarupas really affect or move us astrally?

A. They exist absolutely devoid of consciousness or guidance of any kind, blown about by every attraction or repulsion. They have no will nor consciousness, and can affect us only as we *attract* them by strong feeling, exhibiting lust, anger or envy.

Q. Are the three classes of Skandhas the lives of the various planes?

A. The *Skandhas* are the lives *plus* the impulses that have been given those lives. The lives all belong to the one who evolved them, and all they know is the direction given them. They have no power of choice; they cannot initiate impulse, but merely receive it. So the *Skandhas* are our tendencies, the quality of force which we have imparted to the various lives in the various planes or departments of nature, physical, mental and psychical. We impel the physical lives in our bodies; we impel the astral counterparts which make physical expression possible; we impel the lives that have to do with our thought processes. As they have been impelled by us, they are connected to us by magnetic or electrical attraction, and when we return to earth we draw them back to us again, or energize the *Skandhas* of the three classes, which, we may see, make possible the operation of several classes of Karma at the same time.

Q. Then the whole teaching concerning the Skandhas is merely another illustration of cause and effect?

A. Yes, we cannot think, feel, say or do anything without starting some of the infinitesimal colorless lives, with which the

whole atmosphere pulsates everywhere, in a given direction. We are responsible for those lives because we created them as that kind of life. If the force put into our thought was very little, the direction may be short-lived, but strong thoughts and feelings energize strongly. The total of these lives is always existent on the physical and astral planes, and we draw them back to us as an aggregate because we were the creators and originators of them.

Q. How is it that the person leaving the body makes the review of his past life after the heart has stopped beating and the breathing is over, when a drowning person makes that same review still alive?

A. One drowning is on the very bridge of death, and according to the length of time he is on the bridge will be the extent of the review, which necessarily comes from the letting go—or the partial letting go—of the physical life. Although the doctors may have pronounced the death, so long as there is a spark of animal heat in the body, the brain still thinks. Because one cannot go forward, he must go back, and so the scroll is rolled up from the time of death or approaching death, and one reads the record of all his thoughts, words, deeds and impressions from the last moment back to the events of childhood.

Q. Would this review take place in one killed by an explosion?

A. Such a death is not completed. The man is still alive physically, mentally and morally, just as much as he was before the body was blown to pieces. He is minus the physical body, only, as are suicides and executed criminals. All those thrust suddenly out of life in such ways are really not dead; they have their tastes, desires and passions of every kind, which they can gratify only through a being occupying a physical body. One result of capital punishment is an increase in crime, because these bodiless men stimulate with their passions the minds of men already evilly inclined.

Q. What is the difference between the permanent and the ordinary astral body?

A. The ordinary astral is constructed on the basis of the *skandhas*, while the permanent astral is constructed during life on the basis of the aspirations and self-induced efforts, out of astral substance, but not exactly of the earthly astral substance. If one building a permanent astral gives way to anger or evil feelings in any direction, he destroys his building, but the old *skandhic* astral body is left in full play. One with a permanent astral never has a *Kamaloka*, nor a *Devachan*, for he knows too much, and cannot be drawn into those conditions. Then he comes back, working not only with tendencies, but with aspirations, knowledge and effort, which are permanent.

Q. What is the process by which the lower kingdoms are affected by our thoughts and aspirations? Is it possible to raise the lives in our body from the animal to the human plane?

A. The lives from the lower kingdoms, which we use in our bodies, are coming and going all the time. While they are within

our sphere of influence, they are impressed by us, and carry those impressions back into the lower kingdoms. Thence they are attracted to a human body again which has within it similar kinds of lives. Some lives, or those impressed by good, remain on the human plane, while lives impressed by evil go back to the lower kingdoms. We borrow our bodies from the earth, and keep renewing them all the time, so that the lives we impress with a right impulse will come back to us.

LIFE AND ACTION

CREATION, evolution, metempsychosis, transmigration, pre-existence, after-death survival, re-embodiment and re-incarnation, as well as many others of the words we use, are most frequently employed in an habitual or personal way, even among theosophists. It is but rarely that we reflect upon their larger significations and ramifications.

Yet in truth these words are *mantrams*. They have a magical meaning and power, if we will but employ them in their higher potentials. They are all related terms and could and should be used magically, *i. e.*, scientifically. What was H. P. B. trying to impress on us, apart from the ideas we, not she, put into the words she used? For, unless we admit to ourselves that she had a larger knowledge than we possess, and was trying to pass some of that knowledge on to us, what is the use of studying her message?

True, she had to employ the nomenclature we use for our language, for she knew our language and we did not know hers. Hers was the language of the soul. Ours is the language of Kama-Manas, the mind. She had to descend to our plane to communicate with us, but we have to essay to rise to hers to understand her. Her knowledge includes ours, but ours does not include hers.

In all her voluminous writings she was endeavoring to impart to us three great ideas and no more. If we can grasp them, we have the means to understand her, and not otherwise. By understanding and applying these three great ideas we can rise to her plane of being, and then, instead of endlessly and futilely trying to understand her plane of being from ours, we can study our plane of being from hers, and thereby learn the language and the wisdom of the soul, which includes all actions, things and beings of every kind.

Immortality refers to the One Life. The One Life is the only Reality there is, for it is all that endures ceaselessly. All else is incidental, accidental, or intentioned in Life, and does not exist apart from Life. It is Life itself that we are, and are to study. This is the first and inclusive perception, and few indeed are those who realize it even in small degree, as the Self-existing, therefore

uncreate and undying, centre of their own being and of all being. There is nothing without life, we say, and then in our thoughts and actions deny its identity, its universal presence in all the kingdoms of nature, visible and invisible. Nothing and no one can create Life; nothing and no one can either preserve or destroy Life. Life itself is the creator, the preserver, the destroyer, of "all that was, is, or ever shall be."

Creation, preservation and destruction are the triple forms of the *action* of Life. This is the great idea of Karma, or Law. Behind all forms stands Life as their creator. Within all forms exists Life as their preserver. Within and without all forms is Life, eternally working in, on and through them, adding, subtracting, multiplying, dividing, what? *Forms*. Beginning and ending, birth, life, death, bodies, sensations, minds, what do these refer and relate to? Never to anything but the forms produced by the action of Life. Life, Action, Form, are "the beginning, the middle, and the end of all existing things." What survives when this Universe shall have passed away with all in it? Life survives. What precedes any and all universes, our own included? Life precedes them all. What is the material and instrumental cause of this or any universe? Life itself is the cause.

Out of what are they evolved? Out of Life. In what do they exist? In Life. Into what do they return at their dissolution? Into Life.

How are they evolved? By Karma, the action of Life in and on Life. How are they maintained and preserved during their existence? By Karma. How are they dissolved and destroyed? By Karma.

Who and what are we? Life and nothing else than Life, nothing less than Life. How do we evolve bodies, minds, and forms of other kinds; how preserve and destroy them? By Karma: action of the Life in this form on the Life in other forms. Where were we before we entered this form? In another form. Where do we pass when we leave this form? Into another form. Few indeed are those who realize the universal law by which all that is gained is gained and all that is lost is lost, any more than they realize who is the gainer and the loser of all. By Karma we rise to higher forms; by Karma we sink to lower forms. When we rise to the higher we include the lower; when we sink to the lower we lose the higher. This rising and falling is the *cycle* of Karma; creation and re-creation are its *process*.

Metempsychosis, transmigration, re-incarnation, then, are words that refer both to Life and to Karma, because they are included in the one and are the process of the other. Karma it is which is created by Life, sustained by Life, destroyed by Life through being transformed into a higher or a lower form. But Life is not thereby affected in the slightest.

What is the highest form of Karma? Intelligence, we answer. It is only by Intelligence that there is either creation, preservation

or destruction of form on any plane of being. What is the lowest form of Karma? Ignorance, we answer; it is only through Ignorance that anything is created, preserved or destroyed.

"Ah-ha," we hear some one say; "now we have caught you in a paradox, an inconsistency that your subtlety and sophism cannot reconcile or explain away. How can Intelligence and Ignorance be *both* of them the cause of all creation, preservation and destruction, when even a fool knows that these two are as wide apart as the Poles?"

My friend, this paradox can neither be reconciled nor explained. But that it is the *fact*, all Nature bears witness. And although it can neither be reconciled nor explained, *it can be understood* by understanding and applying to any and all the facts the three great ideas H. P. B. did her best to place before us for our consideration. She succeeded in her task, but we have not as yet succeeded in ours, because we do not consider enough, neither long enough nor deeply enough, what she placed before us.

Only Life is Absolute; all else is relative, finite, conditioned. *Only* Life is immortal; all else is mortal, perishable, transitory. Do we grasp that fact? If so, then we can see that both the mortal and the immortal, both the finite and the infinite, are the very paradox and seeming inconsistency that everywhere confront us, awaiting our solution. Intelligence is not absolute. Ignorance is not absolute. The lowest form we can contact chooses one thing rather than another; and so does the highest. What makes them choose? The Intelligence in them; what else can it be? The lowest and most minute physical forms have in them something which has intelligence and exercises the power of choice. We see it in chemical affinities and repulsions, in the compounds and mixtures of the mineral kingdom, in the growth of plants, in the actions of the animal kingdom, in ourselves; and always the higher the form the greater the range of possible choice. And higher means only the intelligence within the form, not the form itself. And all that is true of the physical forms is equally true of the forms we know only as forces and energies. There is something in them which makes them choose one channel rather than another. We cannot, for example, get electricity to choose glass as a vehicle, and it will travel more freely through copper than through iron. How could this be if there were, literally, no sense in the electricity, or the glass or the copper or the iron; if they, also, did not have their several affinities and repulsions, if, in other words, they did not have and exercise the power of choice? Is there any difference, except in form, in their bodies and ours, their actions and ours, their likes and dislikes and ours, their intelligence and ours?

But since the intelligence of all beings is relative, not absolute, their ignorance relative, not absolute, it follows that results flow from the actions of any being that he could not foresee, and by these unlooked-for results he is brought into entirely new relations, good, bad or indifferent, with other beings, so that he continually

finds himself where he is exercising his power of choice in **partial** intelligence and partial ignorance. He is thence continually rising and falling, continually alternating between the two poles of action, or Karma: Wisdom and Ignorance; and what is wise in one relation is foolish in another. No action, then, is absolutely wise, or absolutely unwise. So the highest being in the Universe sooner or later must find himself in the very lowest of relations, and the lowest being in the universe must sooner or later find himself in the very highest relations. This alternation of relations is the Law of Cycles, which is also a form of Karma.

Nature means all there is, visible and invisible, and as each being is a part of Nature, it follows that in the vast inclusive cycle called a Manvantara he must contact over and over again everything in nature. If he has never contacted a given part of nature before, then he will act in ignorance. If he has contacted it so many times that he understands its particular degree of intelligence, then he will act in that relation with wisdom. The degree of wisdom attainable in any manvantara by any being must necessarily be limited to the acquirement of an understanding of the ultimate essence of everything in nature: Life, Action, Form. When he understands that all forms spring from action, and all action springs from Life and exists in Life, then he performs all his actions for the sake of Life, no matter what the relations calling for his choice. He has the whole of nature for his object, not just a part of nature, however large a portion that part may be. Which is but to say that he consciously embodies the three great ideas of H. P. B., which are henceforth his, not hers only.

He becomes himself the conscious chooser of whatever form, whether of intelligence, embodiment or action, that he shall employ, and thereby governs himself his relations with all beings of every kind. Incarnation and action become for him an instrument, only, in the service of life. He acts for and as the Self in no matter what instrument or relation, and all selves are his implements.

This is Spiritual evolution, as distinct from intellectual, psychical, or physical evolution; Spiritual Karma or action, as distinguished from any other kind of Karma. All forms of embodiment and action are included in this spiritual knowledge or Intelligence, the lowest as well as the highest. Can we wonder, then, that Jesus said, "unto the pure all things are pure"? Or that Krishna voiced the same great truth in saying to his disciple, "he, O Arjuna, who by the similitude found in himself seeth but One Essence in all things, whether *they* be good or evil, is considered to be the most excellent devotee."

Long ago our spiritual Intelligence caused us to choose to embody ourselves in lower forms of Life than our own, both for the sake of helping them onward in their physical, psychical and intellectual evolution, and ourselves remedying the defects in our spiritual education. We absorbed their natures and they absorbed

something of ours. We "incarnated" in them, and they also "incarnated" in us. We look through their eyes in some things and they through ours in other things. So far from our Intelligence. But since we were by no means "perfect" ourselves, *i. e.*, *absolute* in our intelligence, it followed that we came into many hitherto unknown relations and performed many actions from ignorance and not from knowledge. And the effects of these actions, wise and unwise, we are all experiencing all the time. When we cease from the day's work and go to sleep at night, we get only a temporary release. When we waken in the morning, what confronts us? Unfulfilled duties every time. When we cease from this body at death, we get only a temporary release from the activities of human existence. When we waken again at birth, what confronts us? Unlearned lessons every time.

When we depart in sleep, it is not to extinction or unconsciousness, but only to another, let us hope for the time being, higher form of Karma or action, a form that may or may not have any direct relation with the form of action here. And so after death. But when, sleeping or waking or dreaming, in the physical body in life or in another body after death, all our Karma has one Object, and one only, the service of the Self, then we can reasonably infer that a direct relation begins to be built up by the unity of our choice and action, and this direct relation continued must eventuate soon or late in the evolution of a Spiritual Form that is independent of, because inclusive of, all lesser and lower forms, and we go on our way rejoicing in our conscious immortality.

SOME HELPFUL EXTRACTS*

"A knot of ignorance binds all men's hearts; this action looses and God's grace imparts."

—*Hindi Verse.*

"Study all Scriptures written, near or far;
Worship all images and saints of earth;
But if you do not study who you are,
All your best actions are nothing worth."

—*Sanskrit Verse.*

"There is a living creature in heaven which by day has 'Truth' upon its forehead, by which the angels know it is day; but in the evening it has 'Faith' on its forehead, whereby the angels know that night is near."

—*From the Kabalistic Book, Kitzur-Sh-lh, Fol. 42, Col. 2.*

*These Extracts were printed by William Q. Judge in *The Path*, September and December, 1886. The title used is our own. (EDITORS THEOSOPHY.)

ON THE LOOKOUT

That belief in the existence of "Black Magic," and its operators, still persists in the minds of some men even in this "enlightened and scientific" generation, is evidenced by the following news item, printed among others under the caption, "Arizona Notes," in the Los Angeles *Times* of October 22nd:

John Dietz, a Glendale rancher, in jail for attempting the life of John Bloomer, a Swiss farmhand, tries to justify himself by a story, supported by his wife's evidence, that Bloomer, an elderly man, has an evil eye, and that he had succeeded in throwing a spell over the family, whereupon Dietz, returning from Los Angeles, was impelled to commit indiscretions, for which he later suffered, physically and mentally. Dietz does not appear in the least insane and tells his story in matter of fact manner.

That "Dietz does not appear in the least insane" is sufficiently interesting to this news-writer to warrant mention, but how far the "evil eye" plea of justification will go in a present-day court of law remains to be seen. In *Isis Unveiled*, Volume 1, Page 380, H. P. Blavatsky writes: "Many persons firmly believe that certain individuals possess the power of the evil eye. The *mal'occhio*, or *jettatura* is a belief which is prevalent throughout Italy and Southern Europe. The Pope is held to be possessed—perchance unconsciously—of that disagreeable gift. There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected, as though it were a bullet from a rifle." Is it possible that Rancher Dietz and his family suffered from some modification, or application, of the power referred to—and took the only means he could think of—physical violence—to break the effects of the influence? The actual facts in this case would be interesting, but probably they will never get into the court records.

At the international conference of women physicians, held in New York in October, Miss Grace Fulmer, formerly assistant superintendent of schools of Los Angeles, urged the abolition of examinations and merit marks as a means of inducing children to study. If this means putting the soft pedal upon the idea of *competition*, at whatever expense to others, among children at school, Theosophical students can well agree with Miss Fulmer. When she continues, however, by saying that education should appeal to the child as a *form of play*, we cannot full-heartedly follow her. The nation suffers enough already from the almost resistless desire for "play" and pleasure, that afflicts the adults of the race—to say nothing of its children. Our youth needs to be taught to respect honest *work*, how to get about it and carry it through. School work can be made *interesting*: that would be a good start in carrying out a serious educational reform. Competent teachers will not need to invent games and simulate "play" to accomplish this.

At the same session of the conference the whole educational system of the United States was denounced as faulty. One of the speakers, Dr. Wilfred Lay of New York, remarked that the child is regarded as a miniature adult, and methods of instruction are adopted in accordance with that idea. "The child is just as different from the adult as the caterpillar from the moth," she said, "and it is no wonder that those who are trying to train children as if they were adults are so poorly paid." There is some truth in Dr. Lay's statement, but it is much easier to denounce and tear down than it is to build up. No truly constructive educational system can be worked out until the great facts of Karma and Reincarnation are more generally understood, and particularly in their application to "children." We will then not be quite so anxious to pour our little ones into the uniform moulds of a general educational plan, but will consider them rather

as *individuals*—not “classes” or “generations”—and try to meet their growing needs as such.

The Protestant Episcopal Church, whose triennial general convention was held in Detroit in October, rejected the recommendation of its prayer-book revision committee to include a prayer for the blessing of graves. The rejection seems to have been effected not so much for religious reasons, but because a possible division of the church itself was threatened. Does it seem possible that mature men and women will break a united effort of many years' standing on account of differences of opinion over some non-essential matter? History shows that is just what mature men and women actually do, when their “unity” is based on anything but a foundation of self-evident principles. Even Theosophical organizations have been broken over trifles, when the persons who composed them failed to take Theosophy itself, the true and unifying Wisdom-Religion itself, as their *basis for union*. The recent convention of Mrs. Besant's Theosophical Society in Chicago developed a bitter fight, the causes for which would never have existed if that organization, or any considerable number of its members, devoted themselves to the dissemination of the fundamental principles of the philosophy of Theosophy, and the exemplification in practice of those principles. The Episcopalians outlined a broad social policy for the church, Bishop Brewster suggesting a stand for right and justice everywhere—living wages, the principle of collective bargaining, freedom of the individual worker from coercion, a part for the employed in the internal management of industry, a weekly rest day, stopping of exploitation of labor of women and children, placing economics on a broader basis, etc., etc. He declared: “The social democratic trend may be traced to the gospel of Jesus Christ. We are witnessing the end of an age of individualism and the coming of an age of social co-operation. In the new era the church has a duty.” These are brave words to come from the mouth of a high functionary of one of the most reactionary of the many Christian Churches, but it is certain that they are not *Episcopalian*, and can it be possible that Bishop Brewster has failed to recognize that the church *had* a duty before this day of turmoil showed itself, and that one of the important factors in bringing about present-day stresses may be found in the failure of the church to understand and interpret human needs? “The gospel of Jesus Christ,” to which he refers, has been with us all the time, but it is certain that the church has not heeded it. In the Bishop's present position may once more be seen the spectacle of the church hurrying up to keep pace with the people, who have long since outstripped it, and to whom as a living power in their lives it is worse than meaningless.

Writing in *The New Age* for October, Horace Parker McIntosh, 33 Hon., illustrates in his article, “Immortality,” how easily an excellent and well-trained mind can hold two completely oppositional concepts, and yet not be aware of it. Mr. McIntosh recognizes the universality of Law, and at the same time refers to God in unmistakable terms of *being*, as an Omnipotent Lawgiver, an “Omnipotent Being,” a “Great Creator,” as “infinite.” None of these terms can properly be applied to *being*, in any sense in which the word is used among men. Thus, no *being* can be “infinite:” infinity implies without beginning or ending, and no *being* (form), however high, can possibly be that. Again, an “Omnipotent Lawgiver” is a logical absurdity, unless miracles are admitted as facts—and no believer in Law can at the same time credit “miracles.” Law is *inherent* in all beings; a being acts, and receives the reaction therefrom; no action, no reaction; no being, no action. It is as simple as that, when basically considered. The “Aphorisms on Karma,” by Wm. Q. Judge, would open a new world of ideas for Mr. McIntosh, and we believe he would quickly find himself in full agreement therewith; for he very evidently has accepted reincarnation as the process of growth, and reincarnation cannot be understood except in connection with the doctrine of Karma, or Law. To quote:

And so, when we are weighed down by years and by the burden and heat of this life, we shall go away somewhere for the rest and refreshment which cannot be found here; and by and by we shall come back again and yet again, until we shall have learned all the things that we *must* learn here before we can go higher. And, finally, when we shall have arrived at the goal, at the great aim and object of all life, when we shall have "overcome," we shall be "children of God, being children of the resurrection," and we shall "go no more out."

Another writer in the same issue of *The New Age*, Henry R. Evans, Litt. D., 33 Hon., makes an interesting statement. Writes Mr. Evans: "The great thinkers of India have never doubted the existence of the soul and its immortality, *with the exception, perhaps, of Buddha.*" The words italicised by us are those to which *we* take exception. THEOSOPHY would like to know how Mr. Evans arrived at the idea that Buddha doubted the existence of the soul and its immortality. We inquire with full consideration of his employment of the undogmatic word "perhaps." In her "Key to Theosophy," Madame Blavatsky shows quite clearly the difference between *exoteric* and *esoteric* Buddhism, the first denying the existence of any Deity, and any conscious *post mortem* life, the latter affirming immortality. She says Buddha's esoteric teachings were simply the Gupta-Vidya, or secret knowledge, of the ancient Brahmans, "the key to which their modern successors have, with few exceptions, completely lost." She writes: "And this Vidya has passed into what is now known as the *inner* teachings of the Mahayana School of Northern Buddhism. Those who deny it are simply ignorant pretenders to Orientalism. I advise you to read Rev. Mr. Edkin's *Chinese Buddhism*—especially the chapters on the exoteric and *esoteric* schools and teachings—and then compare the testimony of the whole ancient world upon the subject." She explains, further, that Buddha had his initiated disciples, just as Jesus had, to whom "he taught the mysteries of the Kingdom of Heaven;" that He also taught the multitudes in parables, quoting Buddha's dialogue with his initiated disciple, Ananda (translated by Oldenburg from the *Samyuttaka Nikaya*), which explains why He concealed the true doctrine from the crowd. He withheld the difficult metaphysical doctrines from the masses in order not to perplex them more; for Buddha had to give the death blow to an exuberance of unhealthy fancy and fanatical superstition, such as has rarely been known before or after—a condition into which the Brahmans, jealous of their superior knowledge, had driven millions of their fellow-countrymen. Again, Buddha was the first to embody those lofty ethics in his public teachings which were once the common property of the initiates of all nations. These ethics cannot be applied and understood except on the basis of man's immortality. Mr. Evans will find food for thought along that line alone.

The Methodist Church has succeeded in raising a centenary fund of \$160,000,000. In commenting upon the fact, Mr. E. S. Martin of the editorial department of *Life*, asks the question: Are the Methodists civilized? "They strike the contemplative mind as a fairly wild and rampageous lot of people, with contracted ideas of human life, and an urgent disposition to pare down their fellow-creatures to the dimensions of that restricted model. Most of them would regard as a joke the intimation that Methodists are laggards rather than leaders in civilization, but a lot of strong, enthusiastic support can be had for the suggestion that these centenary millions could not be better spent for civilization than to finance a great movement to civilize the Methodists." Mr. Martin thinks that to be really civilized is far more than to have learned the rudiments of living on this earth. He declares it is "a great achievement, mental and spiritual, not readily to be compassed in a high degree by the mass of any people"—with which the LOOKOUT must agree. But can the members of any church or sect, *if dogmatic*, be truly civilized? Is it "civilized" to condemn others because they do not believe, or think, as we do? Is it "civilized" to try to force others

—quite inoffensive people—to adopt our own standards of thought, of morality, of conduct, of religion? Is there any education in a true sense in dogmatism, or force? Apply the obvious answer to these questions to the church practice of “foreign missions,” and note how utterly uncivilized such methods must essentially be. Theosophy teaches that man must progress by self-devised and self-induced exertions in every department of life; that he reaps what he sows, and learns better sowing from the effects perceived from what he reaps; that no man can do another’s thinking and learning for him; that the acceptance of formulas and dogmas by belief is not, never was and never will be, knowledge; that the purpose of life is to learn, and that our wonderful and complex human life exists for the purposes and emancipation of the soul. Civilization will begin for the masses when they take home to themselves, and definitely work from, the common-sense, natural basis presented by Theosophy. But when have the masses been philosophical! It is for the few who can in any way sense what a true civilization must be, to “come out from among them and be separate,” so far as idea and motive are concerned—not assuming any “holier than thou” attitude, nor withdrawing from the world as did the monks of old, but living as “civilized” beings among and with the great uncivilized. The time must come when the little leaven will leaven the whole lump, crude and noisy as it now seems to be. To live such a life *consciously* is an heroic task, but there are those who have done it, those who are doing it, those who will do it. “The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.”

In reviewing a recent book by Dr. John Mills, “The Realities of Modern Science,” *Current Opinion* heads the article, in its October issue, “The Plight of Physics Between the Nucleus and the Electron. A door seems to have slammed in the face of Science.” Says the reviewer:

“The atoms of chemistry are no longer regarded as indivisible particles. An atom * * * always consists of a number of electrons and another part which is called the nucleus. These electrons are little bits of electricity. Further than to say that electrons are electricity we cannot go, however, affirms Dr. John Mills, the most practical of living physicists, whose book on the realities of modern science affords us these details. We can say, he observes, that matter is molecular, that molecules are composed of atoms and that atoms are formed of electrons. * * * But as to the electron itself no explanation can be given.

If any explanation is ever obtained it will be in terms of something else, which in its turn will be unexplainable and have to be accepted as the fundamental element or beginning from which all other explanations start. The electron is the fundamental entity with which modern science starts.

But what is the nucleus?

That we do not as yet know * * *.”

In considering this nucleus, Doctor Mills asks what is its character, answering that it is such as to attract toward itself electricity and in general to hold within the atomic radius the various electrons of the atom. He continues:

“We may say, then, that the nucleus is itself electricity, but of a different kind from that of the electron. * * * In fact, there is evidence that the nucleus itself contains some electrons. * * * The point to be noted is that, even the scientists are not yet able to speak definitely of the composition of the nucleus, there is sufficient evidence to warrant our bearing in mind the possibility that the nuclei of all the atoms may some day be found to be formed by the combination of electrons and a number of positive elemental charges all just like the positive nucleus of the hydrogen atom.”

It would seem to LOOKOUT that the time is arriving when Science can no longer logically speak of these "ultimates" of matter in terms of matter, but rather in terms of "force"—force implying *consciousness*, or *spirit*. And the direct implication of such words as the foregoing is *intelligence* of some degree, for forces do not move of themselves. The "nucleus" of the atom must correspond to the intelligent or conscious aspect of that atom—to speak in terms of being, its *soul*—and that portion of the atom outside the nucleus must be its container, or sphere of influence—its *body*, to use a word. That which Science terms the electron is not physical in a materialistic sense—it is *meta*-physical, just as the atom is. For the conscious intelligences that produce the objective material universe are not themselves objective, nor is the substance upon which they act physical substance. Theosophy teaches that behind and within physical matter there is a finer and more ethereal "astral" matter—undoubtedly that "new form of matter unrecognized by physics" which is referred to in the same issue of *Current Opinion*, in its review of "Realities of Psychic Phenomena," by W. J. Crawford, B. Sc., who has been investigating spiritualistic phenomena. And behind and within "astral" matter are still finer and finer states—all of them *states*, it should be understood, of matter itself, which is the undivided, homogeneous *substance*, Spirit-Matter. Writes H. P. Blavatsky in the *Secret Doctrine* (Vol. 1, p. 567 orig. ed.,; p. 620 third ed.):

Modern Physics, in borrowing from the Ancients their Atomic Theory, forgot one point, the most important point of the doctrine; hence they have got only the husks and will never be able to get the kernel. In adopting physical Atoms, they omitted the suggestive fact that, from Anaxagoras to Epicurus, to the Roman Lucretius, and finally even to Galileo, all these Philosophers believed more or less in *animated* Atoms, not in invisible specks of so-called "brute" matter. According to them, rotary motion was generated by larger (Read, more divine and pure) Atoms forcing other Atoms downwards; the lighter ones being simultaneously thrust upward. The Esoteric meaning of this is the ever cyclic curve of differentiated Elements downward and upward through inter-cyclic phases of existence, until each again reaches its starting point or birthplace. The idea was *meta*-physical as well as physical; the hidden interpretation embracing Gods or Souls, in the shape of Atoms, as the *causes* of all of the *effects* produced on Earth by the *secretions* from the divine bodies. No Ancient Philosopher, not even the Jewish Kabalists, ever dissociated Spirit from Matter, or Matter from Spirit.

A press dispatch emanating from London and accredited to Associated Press Foreign Correspondence deals interestingly with "Infant prodigies" that "are being discovered in England almost daily", and states that "Some connect this with the psychology of the war"—a phrase that is sufficiently indefinite, even if it has an intelligent sound. The dispatch enumerates some interesting cases: a thirteen-year-old girl artist who has never taken any drawing lessons, and whose work is taken quite seriously by the critics; a four-year-old boy, child of non-musical parents, who has outranked forty-three competitors, most of them in their twenties, after six months of tuition on the violin; a little seven-year-old "clairvoyant", with whom his elders have been experimenting, is also mentioned as having "wonderful powers". Theosophical students who make some practical application of the doctrines of Karma and Reincarnation will be able to explain these "infant prodigies"—as the scientists and psychologists will not, however gravely and ponderously they emit learned opinions. It was of these last, the psychologists, that H. P. B. predicted they "would have their work cut out for them" in this century. Mention was also made of the "strange" and "queer" children who would begin to come into incarnation. In this connection, however, Theosophists may take heart, for the Teacher also stated unequivocally that in century the 20th the *Secret Doctrine* would become "the text-book of science". Speed the day!

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

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LITERATURE

Vol. VIII

JANUARY, 1920

No. 3

"That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he IS a soul."
—WM. Q. JUDGE.

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Theosophy

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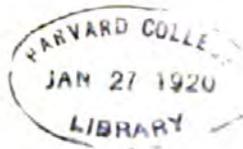


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

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

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



А И Я

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death.—*Hermes Trismegistos*.

A man winnows his neighbor's faults like chaff: his own he hides as a cheat the bad die from the gambler.—*Dhammapada, v. 252*.

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

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

THE THEOSOPHICAL MOVEMENT

(*Prefatory Note*)

IN the February, 1920, number of the Magazine THEOSOPHY there will be commenced the publication of an authoritative history of the Theosophical Movement of the Nineteenth century, and thereafter instalments will be published each month until the conclusion of the work.

There exists nowhere such a collected and authentic recital. Yet, although a scant half century has elapsed since the foundation of The Theosophical Society at New York City, the work there begun has spread into all portions of the civilized world, until the word Theosophy is a familiar term to every educated mind. The teachings known under that name have been more or less investigated and adopted by millions, while its more earnest students who have accepted it as a complete and satisfactory explanation of all the problems of life, here and hereafter, are numbered by thousands in every country and of every race.

In an indirect but none the less powerful manner the teachings of Theosophy have profoundly affected the ideas and ideals of the race on the great questions of ethics, of morality, of religion, philosophy and science, so that today it may be truly said that there is nothing worthy of the consideration of the human mind that has not been leavened by the injection of Theosophical leaven. It is not too much, therefore, to affirm that the direct and indirect influence of Theosophy upon humanity in the course of a single generation has been greater than that of any other system ever promulgated, during as many centuries as the Theosophical Movement numbers

decades. And the Movement can as yet scarcely be said to have passed the stage of its germinal impulsion.

The record of the Theosophical Movement is scattered through thousands upon thousands of pages of books, magazines, newspapers, pamphlets and other documents. Many of these are extremely controversial in character, many inaccurate, many contradictory and confusing. The attempt to study, digest, collate and compare the immense literature of the subject is a monumental undertaking. The writers have spent more than thirty years in connection with the work of the Theosophical Movement, and their opportunities and facilities have been greater than most. Yet they know only too well the impossibility of doing anything like justice to the subject, or of affording satisfactory replies to all questions of the sincere student of its complexities. The very nature of the subject forbids. For Theosophy, the Theosophical Movement, and the real and true Theosophical Society have, each of them, an esoteric as well as an exoteric side, and the latter can never be fully grasped and understood but through the former.

Some of this hidden side can be touched upon, some documents referred to, some indications submitted, some deductions offered for the consideration of the reflective mind, but for by far the most important portion of the esoteric aspect the student must rely upon his own intuition: for the hidden side of Theosophy can only be arrived at through the hidden nature of the student himself.

Still another difficulty that confronts alike the writers and the sincere student is the fact that many of those who were active in the life-time of the original Theosophical Society are still living and now prominent, both in the public eye, and as leaders and exponents of the many existing and conflicting theosophical and occult societies that have sprung up in the past twenty-five years, since the disruption of the Parent society. All these antagonistic organizations have their devoted adherents, their own particular tenets and claims of pre-eminence and successorship. The situation exactly parallels that of the early centuries of Christianity. Rival pretensions to apostolic succession, to knowledge, to authority, and to the possession of the keys to the teachings of the Founders confront the inquirer. The danger is imminent that if a better knowledge and understanding of the real teachings of Theosophy, the real mission of the Theosophical Movement, and the real facts in connection with the history of the Parent Theosophical Society, are not made available for any one who may become interested, the fate that has long since overtaken Brahmanism, Buddhism and Christianity, will inevitably befall the great Message of H. P. Blavatsky.

For all the reasons expressed and implied, an accessible record of the facts, as accurate a survey of their significance and bearing on the present and on the future as possible, is of the utmost moment to all sincere students and to all earnest inquirers. Themselves members of none of the existing organizations, but profoundly convinced of the surpassing value of the noble philosophy of Theosophy,

the writers are moved to this attempt to aid the unimpeded flow of the great stream of the Theosophical Movement, not so much by any belief in their own especial ability as by the conviction that that flow is being impeded and corrupted by the sectarian partisanship and pretensions of the leading exponents of the existing societies. It is therefore addressed, not to any society or societies, but to all true Theosophists, whether members of any of the existing organizations or of none, and to all true inquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice and their own straight in the face.

Readers of this magazine are advised that we cannot guarantee to supply back numbers of the series, and it is therefore suggested that subscribers and others interested should not depend upon our being able to fill later requests for the full series. Only the regular editions of the magazine will be printed, plus any additional requirements from month to month. The series will run during the greater part of the ensuing two years. We respectfully invite our readers to call the attention of their friends and fellow-students of their acquaintance to this Notice.

EDITORS, THEOSOPHY.

MESSAGES FROM THE MASTERS

UNDER the title of *Letters From the Masters of the Wisdom*, Mrs. Besant's Theosophical Publishing House has issued a small volume containing a number of the Messages from the Masters of H. P. B. to various persons during the period from 1881 to 1888. There is a Foreword by Mrs. Besant, and there are Notes, mostly historical, by Mr. C. Jinarajadasa, who transcribed the Messages, some from originals at Adyar, and others from copies in the possession of various persons. Aside from the possible minor errors of transcription there is no doubt in our mind as to the genuineness of these particular Messages. The important portions of the contents of most of them were printed many years ago in the various Theosophical publications of the time. Those publications have been practically inaccessible to students for years, so this magazine began reprinting in 1912 their valuable contents, and this labor of love has been continued through all the intervening years and will go on. In this way many students have been helped in their studies and applications of the noble philosophy imparted by H. P. Blavatsky and William Q. Judge. Amongst other reprints THEOSOPHY has republished these old Messages from the Masters, and in its pages will be found numerous Messages either unknown to Mrs. Besant and Mr. Jinarajadasa, or, for reasons best known to themselves, not included by them in the volume under review.

Letter I of the volume was originally published in *Lucifer* for August, 1896. Letter XL, the last in the volume, is an extract of a single sentence, as follows: "You have still to learn that so long as there are three men worthy of our Lord's blessing in the T. S., it can never be destroyed." Mr. Jinarajadasa's Note 59, referring to this Message says, "I have not been able to trace the original letter in which this occurs, but it is reprinted in *The Theosophist*, November, 1907, p. 167. It seems passing strange to us that Mrs. Besant and Mr. Jinarajadasa should not be "able to trace the original letter in which this occurs," seeing the many claims made by them and on their behalf of Theosophical knowledge and Occult powers. Every old student who is at all familiar with history, theosophically speaking, and particularly every probationer, even, of the Second Section, should have been able to recognize and identify instantly this Letter. It was embodied in a *Memorandum*, issued by H. P. B. in the early part of 1890, and the circumstances of its receipt and its text were given by her. The same *Memorandum* contained very long extracts from another Message from the Master, and other matter of extreme importance. As the entire subject matter referred to things entirely at variance with Mrs. Besant's conduct from 1894 to the present time, it may very well be that she has forgotten the Source. Such things happen under Occult law. Certainly we know, at all events, that she once knew that which Mr. Jinarajadasa says he has been unable to trace.

What that subject matter was can be fairly well inferred by the thoughtful, even if uninitiated Theosophist, familiar with the course of Theosophical history since 1881-1888, the dates of the Letters included in the volume. And it relates to the very matter contained in Letter XIX, from the Master K. H. to Col. Olcott, given in full in this volume—*the status and position of H. P. B. from the standpoint of the Masters*. Full extracts from this letter were published in *Lucifer* for October, 1888, their authenticity certified to by Col. Olcott. Still larger portions of the Letter were contained in a circular pamphlet sent out by H. P. B. at the same time "To Theosophists." Both the *Memorandum* and the Letter XIX were part of the cycle of events connected with the public *Notice* of the formation of the E. S. T. and the reincarnation under that name of the true Theosophical Society, on the one hand; and, on the other, the dark side of the cycle, with the Coulomb case, the S. P. R. Report, the desertion of H. P. B. publicly or privately by leading Theosophists, culminating in the savage accusations of Mabel Collins and Professor Eliot Coues on the good name and faith of H. P. B. and W. Q. J. The storm of 1889 within the Society presaged the cyclone of assaults in 1894-5 by Col. Olcott, Mrs. Besant, Mr. Sinnett and others on the Occult status of H. P. B. and the reputation of Mr. Judge.

We would respectfully suggest to earnest and sincere members of Mrs. Besant's Society for the sake of their Society, whose motto is, "there is no religion higher than Truth," that they should invite,

request, urge, demand if need be, of Mrs. Besant that she publish in full, *verbatim et literatim*, first, the letter from H. P. B. to Col. Olcott, dated April 11, 1885, the original of which is in her possession; second, the Report of a conversation between the Master and H. P. B. at the same period, the original of which is in her possession; third, the letter from H. P. B. to Mr. Judge, dated March 27, 1891, a copy of which is in her possession. All these are of the utmost importance to Theosophists at large, but particularly important to those sincere members of Mrs. Besant's Society who have been led to believe (a) that Col. Olcott spoke with knowledge and authority in regard to H. P. B.; (b) that Mrs. Besant's society is *the* theosophical society; (c) that Mrs. Besant is the "Successor" of H. P. B.

While we are on this subject it may, perhaps, be well to refer to another Message from the Masters not included in Mr. Jinarajadasa's compilation, but one we must assume to have been well-known to him, and which we *know* to have been well-known to Mrs. Besant. In March, 1895, Mr. Judge published in *The Path* "A Mahatma's Letter to Some Brahmins." This was a Message from the Master, writing through H. P. B., to the Prayag Branch of the T. S., at Allahabad, India, in 1881. Copies of the Message had been in circulation from hand to hand for many years and orthodox Brahmins of India were (and still are) very bitter over the Master's plain speaking in that Letter. Both Col. Olcott and Mrs. Besant had been stating privately that H. P. B. was a "medium," irresponsible, and the deliverer at times of "cooked" and bogus messages. To put a stop to these stabs in the dark at the memory and status of H. P. B., Mr. Judge published this Message, declared it genuine and invited Col. Olcott and Mrs. Besant to go on record publicly. Col. Olcott "stopped the presses" of *The Theosophist* to declare in a "Postscript" in the April number, 1895, that the message was fraudulent and H. P. B. a mere irresponsible medium. In *Lucifer* for May and July, 1895, Mrs. Besant says, "I do not regard the letter as genuine." Long afterwards, however, Mrs. Besant admitted the genuineness of the source and substance of this celebrated "Prayag Letter," in *The Theosophist* for January, 1909. And at the very time Olcott wrote his savage denunciation of H. P. B.'s good faith as the Messenger of the Masters, he not only had in his possession Letter XIX referred to above, but a direct letter from H. P. B., written in 1881, on the matter. This letter is in Mrs. Besant's possession.

But Mrs. Besant never in any way reprov'd either Col. Olcott or Mr. Sinnett for their calumnies and slanders in regard to H. P. B. and Mr. Judge. On the contrary she remained in full amity and accord with them theosophically, shared in their accusations, and has never since acknowledged her terrible mistake except in a round-about way, as above, and as in her conversation with Mr. H. W. Percival of New York. It was due to her, and Olcott, more than to any and all others, that H. P. B. and W. Q. J. remain to this day

belittled, obscured, defamed, before many Theosophists, and before the world as charlatans and forgers. Col. Olcott is dead, without ever having retracted his charges except in private to one person. Mrs. Besant is still living, but in the natural course with but a few years before her departure. She has never lacked in courage and sincerity, however great her mistakes and errors which have so many times laid her open to influences that have rendered her career so ruinous to the work of the true Theosophical Movement. She still has time and opportunity to use her powerful voice, her wide influence, her high courage and her great abilities to aid in the noble task of restoring before the world the true status of H. P. B. and W. Q. J. True, this will necessarily involve the admission of her own inconsistencies and mistakes, but what of that? She has done it many times before, and what nobler course can be taken by the brave and sincere, even if mistaken and misguided Soul? "Arise, then, O Atlantean, and repair the mischief done so long ago!"

Every true student of Theosophy owes a debt alike to Mrs. Besant and to Mr. Jinarajadasa for bringing these Messages together in accessible and handy form. Who knows what it may lead to? The time is propitious, the necessity never greater, the opportunity, therefore, never so near, for Theosophists of every ilk and persuasion, high and low, to turn once again to the Message of the Masters, both the Message embodied in these "Letters," and that larger Message embodied in every line written, every work performed, every example set, by Masters, by H. P. B., by W. Q. J. Thus may we all become the better able to help and teach others, and all draw closer to the realization of the great First Object—"the formation of a nucleus of Universal Brotherhood without distinction of race, creed, sex or condition," among those who call themselves *Theosophists*.

FROM THE SECRET DOCTRINE*

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.

* From the Original Edition, Vol. I, p. 261; see Vol. I, pp. 281-282, Third Edition.

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.

IN order to be the knower of All-Self (*tattwa-jnyanam*—a knowledge of all the tattwas or forces) thou hast first of Self to be the knower." This is exactly what we are driving at; what W. Q. J. set forth in "Act for and as the Self." "The first lesson to learn"—and the hardest, as our minds are constituted.

The mind or "thinking principle" is a general term, meaning the power of thinking; but this power exercised partially, or restricted in direction, makes what is called "mind" among men—"bundles of perceptions,"—my mind, your mind, etc. So Patanjali says "A firm position assumed, with the end in view" is necessary, and this position is that of the Spirit in Man which is untouched by troubles, works, fruits of works or desires. All that you say is in this quotation and the right direction. I could not say it any better or as well.

It is well to keep in mind what W. Q. J. said: "Realization comes from dwelling upon the thing to be realized;" and the "dwelling" has to be done by the one who desires to "realize." Consciousness, Spirit, Life, are really synonymous terms; they express co-existence,—neither idea can be conceived of as apart from the others. Consciousness sees all, experiences all, makes all changes, is all; it is the One Reality, and although that most important factor (to use a word) in the world of differentiation, it appears the least Real because indefinable. It is like the power of Sight which sees all things but cannot see Itself; being universal, unchangeable and inexhaustible. Divide the Kosmos into the permanent and invisible; and the visible and invisible impermanent; thus we may hope to guide first the lower and terrestrial, and then the higher and cosmic. The whole story is contained in "That which is neither Light nor Darkness, Spirit nor Matter, but which is verily the Root and Container of these—That Thou Art."

If one were to attempt to write pages, they would be but reiterations. Does not the whole of life's purpose point to a *realisation* of Unity in Diversity; seeing all things at once and as One, instead of separately and in detail? There are always the "pairs of opposites" in separative considerations; these are effects; the One Reality sees both as reflections; light and dark; if not seen, they do not exist.

"The nice old gentleman" who thought that Theosophy was largely a matter of belief, is like so many others who think them-

* From the letters of Robert Crosbie, here published for the first time.—EDITORS.

selves passing wise in lightly dismissing things beyond them as mere matters of belief. "Tomorrow" is a matter of belief from that point of view, but no one doubts the "morrow" because of "today" and "the days gone by," which are matters of knowledge. Theosophy can be tested out by present knowledge and proves itself with every test.

The common-sense of Theosophy must appeal to any man of the world; the great thing is to have it. W. Q. J. had it *par excellence*; his lead is a safe and a good one to follow. If one has it, he will show himself in possession of knowledge which to others seems desirable and some will try for it, while others will be "too busy" about their petty affairs. Who knows what seeds are sown in common-place conversations?

An acquaintance with the hopes, aims, and general life of those we desire to help is desirable, and these are to be found only in contact and converse. Such bring us in touch with others and also emphasize the contrast and show the value of our philosophy in brighter colors; the pairs of opposites—with and without a philosophy of life.

I have read H's letter. The gist—as I read it—is, that he and his chums as named by him know what H. P. B. desires Now. This is a large claim; it leaves the position just where and as you stated it, viz.—one of authority. H. P. B. well knew and we can say, "knows," that just such claims would be made. We know that they are made in several quarters. How is any one desirous of following in Their footsteps to know what They desire? Undoubtedly the only guide for such is to be found in Their records left for that very purpose. Different minds and dispositions will interpret these records in various ways peculiar to themselves, as is being done. The only guide is oneself—as H. very truly says,—but there must be an open mind, an eager intellect, an unveiled spiritual perception, to have true direction. This peculiar sentence in H's letter sounds like "cock-sureness": "If you are certain that we are wrong and you are right, that ends it." It is their position from the first; they practically say, "We know what H. P. B. desires to be done from day to day; we have found our Guru and are obeying Him. H. P. B.'s and W. Q. J.'s message was that They had found Their souls, and that the message was so that others could do likewise." To my mind this is not pointing to the "message," itself; nor does it take into consideration the nature of The Two who masqueraded in mortal garments; it only says, "WE KNOW." If this is not a demand for acquiescence, I don't know what is. They talk about taking Their writings as "authoritative"; well, they are, in the sense that They told us the way and laid down the lines that would be best to follow. As for myself, I bow to Their wisdom; I doubt it not. I and every other was thought of in the message and the directions They gave. It was and is not to be trimmed by interpretations, nor special mediums. It stands as Their message as it was left by Them, and no one has any right to change it. WE WILL NOT;

let others do as they please; assume authority if they think well of it, but we reject every authority except that of our expanding spiritual perceptions, and we recognize and give our devotion to the cause of Theosophy, and are loyal unto death to the great Founders of the Movement. "They who undervalue Her *gift* and Her *creation*, have not imbibed the Teaching and cannot assimilate its benefits.

Is it not strange that H. denounces "authority" as applied to *Their* writings, yet puts it forward for *himself and his confreres*? This certainly is the way of confusion and of delusion, and the one followed by every claimant we know of. Strange that they cannot see the incongruity of their position.

It is a crooked world all tangled up with false actions born of false ideas of life. The present generation has a right to a presentation of truth; a few will benefit greatly—and all to some extent, but the time will come when the truth will prevail and all the more convincingly because of having stood through seas of error and rocks of determined opposition. Knowing this, we can confidently go on; patiently, yes, even cheerfully, for even those who flaunt the truth now will sometime come to know it; for these, too, we serve and wait.

May every blessing be yours.

SLEEP AND DREAMS*

THERE is something in each of us which enters the state called dreams, the state called sleep, and the state called death. No understanding whatever can be had of the states into which we pass and from which we emerge save under the idea that there is an ego, a thinker, a perceiver, a knower, an experiencer, who enters the states and re-emerges therefrom, and that this *Ego*, the real man, retains his integrity throughout them all.

We are more than any of the states we enter into, no matter how highly we may have considered any of those states. Even if we imagine that we have reached, or can reach, the highest state of intelligence and action—that which we call the divine—it is we who enter it. So we cannot come to an understanding of the states into which we go until we recognize that there is that in us which goes through them all; then we must try to understand what that something is, and in that endeavor we have to begin right where we now are; we cannot start from any other place or position than where we are at any time.

What do we find, then? That we are a *continuing identity*. We have passed through many changes from birth up to now, but our identity has not changed, no matter through what changes it

* From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

may have passed, or may pass. When we get that point firmly fixed in our minds we will have reached the point of understanding that there is an immortal nature in each of us; that is divine in its essence, not subject to change, for It is changeless.

The dreaming state is one that we enter into just as we let go of the body, before we pass into the state of dreamless sleep; and on awakening is, again, the transitional state into which we return before resuming waking state in the body. We know that we have all the *senses* in dreams, although the body is quiescent, and the sense *organs* are not in use. We can see and feel, we hear, talk, and act, just as we do in waking state, without using the physical organs associated with those sensations and actions. This shows that we are conscious, alive, existent, although the body knows nothing. And we know further that our identity is not disturbed by entering dream-state; it is we ourselves, and none other who is experiencing that state.

Dreaming state is known to be a very short state in terms of waking state. It is known that we can dream and experience through what seems to represent a very long period of time in the dream, and the state last but a few seconds by the clock. There is a portion, by far the greater portion, of the "night's rest" which is only known to us (in waking state) as "dreamless sleep." This is only the slumber of the *body*. The body is then almost as if one had left it entirely. Yet the entity must be in contact somewhere, for he is existent all the time, and is conscious—the same identity. Were this not true we either would not awake, or on awakening there would be a new being altogether. Further than these ideas as to dream and sleep Western psychologists have not gone.

They do not know what was known ages ago, and what is known to some to-day, that the Ego, the man, the thinker, is more fully occupied, more his real self, during the dreamless slumber of the body than at any other time. So it was said that the day-time of the body is the night-time of the soul, and the night-time of the body is the day-time of the soul. Then the real man is most active, with the greatest degree of intelligence, but thinking and acting on another plane altogether, in a different state altogether, from any known to us in ordinary waking human existence.

We know nothing about sleep, although we say that we experience it. What we know is that we are getting sleepy—that is, that the body is growing exhausted—but sleeping never comes to us. We are awake in the day-time; we are conscious; we think. But our power to see and know when awake is applied almost exclusively to external things of a material kind, so that what we call knowledge—waking knowledge—is, practically, an application of all our powers to physical existence, and to that alone. When we sleep, what happens?

We know that during that interval the body is absolutely irresponsible in regard to anything that happens externally. We do not know or feel anything that happens to our friends. The most

frightful calamities may occur round about us, and we would know nothing about them until we resume control of the body. Yet, as just shown, we must have been alive, conscious, with an unchanged identity.

That brings our minds to the question as to why or how it is that we know nothing when awake of that activity on higher and altogether different planes during the deep sleep of the body.

We have within us in abeyance, but not forgotten, not inaccessible, all that knowledge. It is recorded, impacted, in our imperishable nature as truly as any record can possibly be made—everything that we have been through, every degree of experience, of knowledge, that we have ever acquired. When we sleep, that is, when the body sleeps, *we* go back to that fountain of knowledge that is within ourselves; and “wake up” in the morning none the wiser. How can it be that, possessing such knowledge, possessing the powers that belong to immortal Spirit, to divine Intelligence, we nevertheless cannot use them, are not even aware of their existence in us?

There is a law, known as Karma, the law of action and reaction, that whatsoever a man soweth, *that* shall he also reap. We have so thought and acted while in the body as to produce finally an instrument that is not in accord with our own real nature. We have put the power of our intelligence upon a consideration and use of material things—things that appertain to a lower state of being than our own,—and so have become involved in them. The brain that we use is responsive almost entirely to these lower ideas; so that when we return into it there is nothing in that brain that will take the slightest impression or record of those states of consciousness through which we have passed.

Then, if we are beings who have passed through higher states, how are we ever going to regain a knowledge of those possessions?

If we are told that we are divine in nature, not earthly; that we have an immense past; that we have planes of consciousness higher than this and powers of action on those planes—what does that do for us? What does that impart to us? What does that arouse in us? Does it not make us look at life from a different standpoint than the one we have hitherto been accustomed to take?

Everything that we do in life, every result that we experience, is governed by some attitude of mind which we hold in regard to life. If an atheist, let us say, or a materialist, who thinks that life began with this body and will end with it, then all our thoughts and acts will be on that basis. But if we change that idea, as we may, for the idea that we are immortal in essential nature, then that of itself begins to work a *transformation*.

It is not what we go through that counts; it is what we learn from it. It is knowledge, knowledge that we should desire; not comforts or station. We desire to know, for in knowing we perceive the right things to do, the right thoughts to hold. As we are thinking all the time, we are thinking either good or evil or in-

different thoughts; our actions are good, evil or indifferent according to our thoughts. Now, if we begin to think aright, we give direction to that Spiritual Force which is the very essence of our nature. Let a man think aright, let him think and act unselfishly, and just so surely as he does that he opens up the channels of his brain to a greater and greater perception and realization of his own nature. When he reaches a certain point he is able to perceive that whether the body is awake or asleep or dreaming, or whether the body has passed through the state called death—*there is no cessation for him.*

Suppose we were able to pass from waking to dreaming, from dreaming to sleeping, from sleeping to death, from death to re-birth in another body—and able to go through all these states and changes without a single break in memory; so that we could not only carry the memory intact from lower to higher states, but bring it through with us from higher to lower states, through every plane, and bring back the knowledge into this or another body—what would we be?

Then we would know just what we are. We would know the relation of this plane to every other. We could read the hearts of men. We could help them to take a greater and higher stand. We would no longer be deluded by the ideas which impel the majority of men. We would no longer struggle for place or position. We would struggle only for knowledge, for possessions of every kind in order that we might be the better able to help and teach others. We would sojourn with *Deity* all the time, whether in a body or out of it.

It is to arouse man to an understanding of his own nature and to the right use of his powers that Theosophy has been brought to him again, as it has been brought in period after period by Those who are greater than we are; Those who have passed through the same stages we are now passing through—our Elder Brothers, the Christs of all times, the Divine Incarnations. It is They who come to remind us of our own natures; to remind us and to arouse us to action, so that what we really are may be known to us and expressed by us here on this lowest physical plane, on which we are working out our destiny—a destiny made by ourselves; a destiny which can only be changed by ourselves; by the very power of that Spirit which we are.

No one can know anything for another. Each one has to know for himself. Each one has to do his own learning. The object of Theosophy is to teach man what he is, to show man what he is, and to present to him the necessity of his knowing for himself. No vicarious atonement, no vicarious transmission of knowledge, is possible. But the direction in which knowledge lies may be pointed out, the steps which will lead us in that direction may be shown. That only can be done by those who have passed that way before. That is exactly what is being done. It is the course of all Saviors of humanity. It is the doctrine of Krishna, of Buddha, of Jesus, no less than the doctrine of H. P. Blavatsky. The two doctrines

that the West is most urgently in need of are those of Karma and Reincarnation, the doctrines of hope and responsibility—the doctrine of responsibility, that whatever a man sows, that shall he also reap—the doctrine of hope, that whatever he is reaping, there never comes a time when he may not mend his ways.

The very fact of suffering is a blessing; Karma and Reincarnation show us that suffering is brought about by wrong thought and action; through our suffering we may be brought to a realization that it is not the way to do; so we learn through our suffering.

Life is one grand school of Being, and we have come to that stage where it is time for us to learn to understand the purpose of existence; to grasp our whole nature firmly; to use every means in our power in every direction, waking, dreaming, sleeping, or in any other state, to bring the whole of our nature into accord, so that our lower instrument may be in line and more and more fully reflect our divine inner nature.

PAX VOBISCUM

ALL greetings are sacramental phrases and have power when not uttered perfunctorily or hypocritically. Speech that is not from the heart is like a wax figure—a form without life—that is, a cheat and a deception, if taken for other than what it is, or offered as other than what it is.

“Pax vobiscum” was the sacramental phrase or greeting of the old monks to whomsoever they might encounter, comrade or stranger, friend or foe. “Peace be with you,” they said, whether met with kindness or spurned with contumely.

“Om,” says the Bhikkshu of the Orient, the true mendicant; not to men only, but to earth, air, the fire, the water and all things in nature, whether they be good or evil. “He who is in the sun, and he who is in the heart, He who is thou, I, he,—is one and the same.” Thus might one render the auspicious benediction of the Sanskrit Word. “Let the Swara be OM, for Om is the swara,” says the Commentary. *Swara* means breath, and in the minds of the old sages every thing in the changing universe, every motion of our consciousness, is a breathing, creative, preservative, or destructive, according to the feeling in the heart of the being who thus participates in the Great Breath.

“Be it done unto thee according to thy desire,” was the sacramental phrase of Jesus of Nazareth. “Satisfy him,” is the sacramental command or injunction of the Master to his disciples when they go forth to wrestle for the souls of men. “Be all things to all men,” the Word of Saint Paul.

All these auspicious benedictions have one and the same motive, one and the same meaning behind them. For those who go forth

into the world to satisfy the souls of men and to receive in return for benediction, curses and crucifixion, both know what they do and what to expect, for they know that men know not what they do; therefore, "Father, forgive them."

We also would become in all things like unto Them. We also would have our presence or our action a benediction to all men and to ourselves. How is that to be achieved? Where is "the place of peace?" For unless we find it and dwell in it, how is it possible for our breathing to perfume with a benediction the desert of this life?

The place of peace is not in some other body, at some other time, in some other circumstances. To think thus is to believe that *peace* depends on conditions of one kind or another. Not so is the fact, whether we be Sir Launfal or the beggar. The place of peace is the place of the soul. And since we are all souls the place of peace is ever within, ever with us in all our wanderings to and fro. The mind turned inward upon the Soul, we are at once unaffected by any conditions of body, circumstance, sensation, or action. The place of peace is a state of being; a state possible to every man who walks this earth. "When the swara is seen to be Om, one becomes the Om and dwells therein, not as in an inn, but as one at rest in the home of all souls." And again, "Let the wanderer cease his wandering with the reflection, This also is verily That. Om, Tat, Sat. For when the transitory is no longer thought of as the eternal, when the changing is no longer desired to be changeless, when dreaming is no longer taken to be waking, then verily is the Awakening to the Self. That thou art."

Peace cannot be found in ignorance. Peace cannot be found in much learning. Peace cannot be found in the reflection, "this wealth I already have, and that object of my desire I shall obtain." Know that all is life, and all sense of possession makes of the soul a slave holder. In slavery there is no peace either for the slave-owner nor the Lives which he holds in bondage.

He who seeks the place of peace may find it in the reflection, I choose the Self of all that lives, for by him who chooses the Self under all forms and conditions, by him verily is that Self gained, for the Self chooses his form as its own. From life in the swara of destruction he passes to life in the swara of creation, and enmity ceases. From life in the swara of creation he passes to life in the swara of preservation, and there verily he finds great wealth, for he becomes participant in the Commonwealth of all souls of all men. From the swara of preservation, bestowing this great wealth in alms upon all souls in the sacramental breathing, he passes from the swara to the life in Om and finds rest. He becomes the Great Preath, and from the place of peace which verily is that OM which is uttered by all the sages—from the place of peace his breath goes forth, does its work, and returns to the Om.

Pax vobiscum.

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 XIII.

Q. Do beings in devachan contact one another?

A. There is no contact whatever among beings in the *devachanic* state; otherwise it would be an objective rather than a subjective existence. There would also be no possibility of the soul's experiencing the heavenly condition, were there contact with other beings, since such contact is the source of most of the troubles we have.

Q. Is not, then, devachan a selfish state?

A. It is not any more selfish than the earth-life, but it is the best kind of selfishness that we know. It is heaven considered from a point of view as persons, in accord with personal existence, but the energies worked out there are those concerned with such high ideals and aspirations as have been held in life, and perhaps hindered in expression. In *devachan*, when those principles which occasioned the hindrance to high aspirations are removed, then, as persons, we begin to work upon them. There is no obstruction; we go on functioning according to our ideas and feelings; we make our own place according to our desires.

Q. Then the personal view-point is not lost until rebirth?

A. The personality is not dropped until the Ego comes out of *devachan*; it is only then that the Ego resumes its own nature. The end of the *devachanic* period is the finish and completion of the personality.

In the case of a child dying before the Ego has been completely united with the physical body—before the age of six or seven years—there could not, of course, be any *devachan*, as it would in reality have been worked out after the previous life. Such an Ego retires into its own state, awaiting conditions for rebirth.

Q. What determines the length of one's stay in devachan?

A. Entities are kept in *devachan* by the very force of their blissful state; they have no incentive to come out of it; only when the force of their life's aspirations is exhausted, do they emerge from it. Such is the case with the generality of beings, but if an entity of strong and clean nature enters the state with the desire

to be of help on earth in a body, he may be aroused from his sleep to assume a body by those Adepts whose function it is to perform such services. These Adepts are beings free from all delusion and themselves not in the *devachanic* state, but able to act consciously on any and all planes of being. Hence they, and they alone, can come in actual contact with beings in *devachan*.

Q. Would you say that there is no contact with the real Ego in the devachanic state, so far as this physical plane is concerned?

A. The physical plane has no bearing whatever on the *devachanic* state, although, just as *kamaloka* is anywhere, *devachan* is anywhere. While we speak of coming and going to *devachan* as if it were a matter of space and distance, there might be *devachanic* beings right where we are now. But, not belonging to this plane, they do not disturb us and we do not disturb them. The constituents of the astral plane vary as do the constituents of our earth, and as do the other finer elements. The finer nature and element of *devachanic* bodies could be here without receiving any detriment, or receiving any of the coarser elements of the *kamalokic* plane.

Q. Surely, then, if we could raise ourselves to the devachanic state, we could be with those loved ones who have gone?

A. We should then be in the same state of vibration with them, and, undoubtedly, experience something of their bliss, as their happy dreams would include us. The strength of the bond of love cannot be limited. In our nightly passage into deep sleep, on the plane corresponding to their *devachan*, something of this occurs—the memory of which is brought back in dreams.

Q. Suppose two who loved each other beyond all else in life died within a short time of each other; could not they be in actual contact?

A. Two sympathetic souls will each work out their own *devachanic* sensations. Each would make the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse. What companionship could there be between purely subjective entities?

The matter of dying within a short time of each other has no relation to *devachan*, where the element of time plays no part; all sense of time is lost there. The death of one, of course, might weaken "the will to live" of the other yet on earth, and hasten his departure.

Q. But if devachanees do not return to earth, as Mr. Judge states in the chapter, what is it, seen at séances, that is identified as the departed person?

A. It is not the Ego; no materialized form is the form of the spirit claiming it. All such forms are merely electro-magnetic shapes—merely reflecting surfaces—modeled on images seen in the astral light, and built from material, drawn sometimes from *kamarupic* remains, and largely from the very vital forces of the medium and sitters present. *Séances*, it may be inferred, are full of danger to sitters, both physically and mentally.

Q. There seems to be a great revival of interest the past few

years along this line of "spirit" communication — some indirect, through mediums, and others direct, via the ouija-board. Is there likelihood of obtaining any knowledge in this direction?

A. Absolutely not. The psychology to be found in this chapter on *devachan* alone should show the folly of placing any reliance on "spirit" communications, direct or indirect. Present-day communications through mediums exhibit the same ignorance, the same lack of consistency and value as were common to the communications of the last quarter of the nineteenth century. We look in vain among them for any knowledge of principle and laws applicable to daily life; we look in vain for any *rationale* of continuous existence, apart from the physical body.

As for the so-called direct communications of the ouija-board, where, of course, the sitter *makes himself a passive medium* (the black and dangerous aspect of the practice), we have but to suggest to ourselves an analogy to bring home their absurdities. Supposing it were possible in exceptional cases for a waking person to communicate with a person who is dreaming, the report received would be nothing but the visions of the dreamer, and would convey no knowledge of the condition or experience of other dreamers. Those who have passed into the individual spiritual stage are beyond the reach of any mediums whatsoever, and those still in the personal astral stage had better be left undisturbed by nefarious meddlers. It is absolutely futile to endeavor to open up communication with "dreamers" in the hope of gaining knowledge of after death states.

Q. *What provision would there be for those people who have no particular belief in regard to "heaven," no particular attachments to people or pursuits, but are naturally benevolent in a large way?*

A. They would pass quickly through the *kamalokic* state into their heaven, where the formulation of abstract ideas and the consideration of general principles would fill their thought.

Q. *Does the soul require this particular period for rest, or for assimilation?*

A. The soul of the one who has been constantly experiencing in life, with no opportunity to assimilate, needs rest from his vicissitudes and freedom from opposition, such as *devachan* affords for the purpose of assimilation. But it is not necessary for everyone to have a *devachan*. Some can assimilate their experiences right here, and that is the better way. In fact, one who does not desire rest, but rather to work in the world for his fellow-men, could not have a *devachan*. He finds his rest in his work, and the more modes of work he undertakes, the more rest he gets.

Q. *The place of power, then, is the physical body?*

A. The place of power is absolutely within our reach now. After we have stopped the physical body, the old personal machine still goes on. First the bad is strained off, as it were, and then we have the good. When that good is exhausted, we come back to physical life again. In *devachan* we are limited to the one state; in physical life we can be in any of the heavens or hells.

Q. *When we go to sleep at night, we go into deeper states—*

the states of our real being. Why, then, should we need to go into the devachanic state on the death of the body?

A. Every night we go, as well as into our real being, through the intermediate states of *kamaloka* and *devachan*, in an intensified degree. It is an intermission for the Ego from earthly perceptions, but nevertheless the Ego is still connected with earth-life and the physical body. The effort during physical life is that of the Ego. The progress gained is the harvest of the Ego. It is in earth-life he establishes his chain of causes. The personality is merely the field in which the Ego works. During life, there is an intermittent coming and going through the states of sleep for the Ego, but on the death of the body, there is a long period which represents a general cleaning up, so to say, of all the personal states of the life last lived, and a limitation to effect states. The personal thoughts have to be worked out, and not until *devachan* is exhausted does the Ego again enter into its own state and know what is to come from what has been. In life, every night he enters that spiritual state, his own true nature. Connection between Lower and Higher Manas must be made during life in a body; it can not be made at any other time. After death, it is only the effects naturally ensuing from the life last lived that must be worked out to their residuum, and in these the Ego is detained from his own true nature, which, however, before returning to earth-life, he resumes for a time.

Q. What is meant by resuming "his own true nature" during deep sleep?

A. "His own true nature" is the spiritual, divine nature, which includes all the experience and faculties and knowledge of all the past. This is the nature of the "perfected" man, for whom there is no breakage of consciousness from plane to plane, to whom his true nature is the ever-present reality. For us, while consciousness is operative all the time and in different ways, we identify ourselves with the vehicle or instrument of each state, and do not *consciously* pass from one to another.

Q. In coming out of devachan, is it the previous existence which provides conditions for a new birth?

A. Not necessarily. The predominating effect of the Karma of any given life into which we may enter may be drawn from half a dozen previous lives, whereof the Karma had not been expended.

Q. Do the skandhas last over more than one incarnation?

A. They are whatever they may have been made from one incarnation to another, and belong always to the plane of incarnation. They are the consummation and the essence of all the tendencies. Some of the tendencies which we have acquired in past existences may not have had an opportunity to expend themselves, but we have them. Wherever there is evil, or tendency to evil of any kind in the race, every human being in the race possesses the germs of those evils, and needs only the conditions to make them sprout. If we are clear-eyed enough to see the nature of these things, we can prevent the conditions for sprouting.

LE PHARE DE L'INCONNU*

(Concluded)

V.

“THE disciples (Lanous) of the law of the Heart of Diamant (magic) will help each other in their lessons. The grammarian will be at the service of him who looks for the soul of the metals (chemist)” etc.—(Catechism of the *Gupta-Vidya*).

The ignorant would laugh if they were told that in the Occult sciences, the alchemist can be useful to the philologist and *vice versa*. They would understand the matter better, perhaps, if they were told that by this substantive (grammarian or philologist), we mean to designate one who makes a study of the universal language of corresponding symbols, although only the members of the Esoteric Section of the Theosophical Society can understand clearly what the term “philologist” means in that sense. All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray, from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary bundle of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group, should be left to an expert,—to an initiate in the science of occult rays.

But we are here upon dangerous ground, where the Sphinx of esotericism runs the risk of being accused of mystification. Still, orthodox science furnishes a proof of the truth of what we say, and we find a corroboration in physical and materialistic astronomy. The sun is one, and its light shines for every one; it warms the ignorant as well as the astronomers. As to the hypotheses about our luminary, its constitution and nature,—their name is *legion*. Not one of these hypotheses contains the whole truth, or even an approximation to it. Frequently they are only fictions soon to be replaced by others. For it is to scientific theories more than to anything else in this world below that the lines of Malherbe are applicable:

. . . Et rose, elle a vécu ce que vivent les roses,
L'espace d'un matin.

Nevertheless, whether they adorn or not the altar of Science, each of these theories may contain a fragment of truth. Selected, compared, analysed, pieced together, all these hypotheses may one day supply an astronomical axiom, a fact in nature, instead of a chimera in the scientific brain.

This is far from meaning that we accept as an increment of truth every axiom accepted as true by the Academies. For instance, in the evolution and phantasmagorical transformations of the sun spots,—Nasmyth's theory at the present moment,—Sir John Her-

* This translation of an article by H. P. Blavatsky, first published in *La Revue Theosophique*, is reprinted from *The Theosophist* for September, 1889.

schell began by seeing in them the inhabitants of the sun, beautiful and gigantic angels. William Herschell, maintaining a prudent silence about these celestial salamanders, shared the opinion of the elder Herschell, that the solar globe was nothing but a beautiful metaphor, a *maya*—thus announcing an occult axiom. The sun spots have found a Darwin in the person of every astronomer of any eminence. They were taken successively for planetary spirits, solar mortals, columns of volcanic smoke (engendered, one must think, in brains academical), opaque clouds, and finally for shadows in the shape of the leaves of the willow tree, ("willow leaf theory"). At the present day the sun is degraded. According to men of science it is nothing but a gigantic coal, still aglow, but prepared to go out in the grate of our solar system.

Even so with the speculations published by Fellows of the Theosophical Society, when the authors of these, although they belong to the Theosophical fraternity, have never studied the true esoteric doctrines. These speculations can never be other than hypotheses, no more than coloured with a ray of truth, enveloped in a chaos of fancy and sometimes of unreason. By selecting them from the heap and placing them side by side, one succeeds, nevertheless, in extracting a philosophic truth from these ideas. For, let it be well understood, Theosophy has this in common with ordinary science, that it examines the reverse side of every apparent truth. It tests and analyses every fact put forward by physical science, looking only for the essence and the ultimate and occult constitution in every cosmical or physical manifestation, whether in the domain of ethics, intellect, or matter. In a word, Theosophy begins its researches where materialists finish theirs.

"It is then metaphysics that you offer us!" it may be objected, "Why not say so at once?"

No, it is not metaphysics, as that term is generally understood, although it plays that part sometimes. The speculations of Kant, of Leibnitz, and of Schopenhauer belong to the domain of metaphysics, as also those of Herbert Spencer. Still, when one studies the latter, one cannot help dreaming of Dame Metaphysics figuring at a *bal masqué* of the Academical Sciences, adorned with a false nose. The metaphysics of Kant and Leibnitz—as proved by his monads—is above the metaphysics of our days, as a balloon in the clouds is above a pumpkin in the field below. Nevertheless this balloon, however much better it may be than the pumpkin, is too artificial to serve as a vehicle for the truth of the occult sciences. The latter is, perhaps, a goddess too freely uncovered to suit the taste of our savants, so modest. The metaphysics of Kant taught its author, without the help of the present methods or perfected instruments, the identity of the constitution and essence of the sun and the planets; and Kant *affirmed*, when the best astronomers, even during the first half of this century, still *denied*. But this same metaphysics did not succeed in proving to him the true nature of that essence, any more than it has helped modern physics, notwithstanding its noisy hypotheses to discover that true nature.

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double terms, *meta*-metaphysics, *meta*-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected, unless by those terms is signified the *φωτός* of Iamblicus, or the ecstatic illumination, the *ἀγωγή μαντεία* of Plotinus and of Porphyry. The same holds good for the physical sciences; the evidence of the reason upon the terrestrial plane, like that of our five senses, should receive the imprimatur of the sixth and seventh senses of the divine ego, before a fact can be accepted by the true occultist.

Official science hears what we say and—laughs. We read its “reports,” we behold the apotheoses of its self-styled progress, of its great discoveries,—more than one of which, while enriching the more a small number of those already wealthy, have plunged millions of the poor into still more terrible misery—and we leave it to its own devices. But, finding that physical science has not made a step towards the knowledge of the real nature and constitution of matter since the days of Anaximenes and the Ionian school, we laugh in our turn.

In that direction, the best work has been done and the most valuable scientific discoveries of this century have, without contradiction, been made by the great chemist, Mr. William Crookes.* In his particular case, a remarkable intuition of occult truth has been of more service to him than all his great knowledge of physical science. It is certain that neither scientific methods, nor official routine, have helped him much in his discovery of radiant matter, or in his researches into *protyle*, or primordial matter.¹

VI.

That which the Theosophists who hold to orthodox and official science try to accomplish in their own domain, the Occultists or the Theosophists of the “inner group” study according to the method of the esoteric school. If up to the present this method has demonstrated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it. Not only have the terms *magic* and *theurgy* been never even approximately understood, but even the name *Theosophy* has been disfigured. The definitions thereof which are given in dictionaries and encyclopædias are as absurd as they are grotesque. Webster, for instance, in explanation of the word *Theosophy* assures his readers that it is a “direct connection or communication with God and superior spirits;” and, further on, that it is “the attainment of *superhuman* and *supernatural* knowledge

* Member of the Executive Council of the London Lodge of the Theosophical Society, and President of the Chemical Society of Great Britain.

¹ The homogeneous, non-differentiated element which he calls *meta-element*.

and powers by *physical processes* (1?) as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers." This is nonsensical verbiage. It is precisely as if we were to say that it is possible to transform a crazy brain into one of the calibre of Newton's, and to develop in it a genius for mathematics by riding five miles every day upon a wooden horse.

Theosophy is synonymous with *Gnanâ-Vidya*, and with the *Brahmâ-Vidya** of the Hindus, and again with the *Dzyan* of the trans-Himalayan adepts, the science of the *true* Raj-Yogas, who are much more accessible than one thinks. This science has many schools in the East. But its offshoots are still more numerous, each one having ended by separating itself from the parent stem,—the true Archaic Wisdom,—and varying in its form.

But, while these forms varied, departing further with each generation from the light of truth, the basis of initiatory truths remained always the same. The symbols used to express the same idea may differ, but in their hidden sense they always do express the same idea. Ragon, the most erudite mason of all the "Widow's sons," has said the same. There exists a sacerdotal language, the "mystery language," and unless one knows it well, he cannot go far in the occult sciences. According to Ragon "to build or found a town" meant the same thing as to "found a religion:" therefore, that phrase when it occurs in Homer is equivalent to the expression in the Brahmanas, to distribute the "Soma juice." It means, "to found an esoteric school," not "a religion" as Ragon pretends. Was he mistaken? We do not think so. But as a Theosophist belonging to the esoteric section dare not tell to an ordinary member of the Theosophical Society the things about which he has promised to keep silent, so Ragon found himself obliged to divulge merely relative truths to his pupils. Still, it is certain that he had made at least an elementary study of "THE MYSTERY LANGUAGE."

"How can one learn this language?" we may be asked. We reply: study all religions and compare them with one another. To learn thoroughly requires a teacher, a *guru*; to succeed by oneself needs more than genius: it demands inspiration like that of Ammonius Saccas. Encouraged in the Church by Clement of Alexandria and by Athenagoras, protected by the learned men of the synagogue and of the academy, and adored by the Gentiles, "he learned the *language of the mysteries* by teaching the common origin of all religions, and a common religion." To do this, he had only to teach according to the ancient canons of Hermes which Plato and Pythagoras had studied so well, and from which they drew their respective philosophies. Can we be surprised if, finding in the first verses of the gospel according to St. John the same doctrines that are contained in the three systems of philosophy above mentioned, he concluded with every show of reason that the intention of the

* The meaning of word *Vidya* can only be rendered by the Greek term *Gnosis*, the knowledge of hidden and spiritual things; or again, the knowledge of Brahm, that is to say, of the God that contains all the gods.

great Nazarene was to restore the sublime science of ancient wisdom in all its primitive integrity? We think as did Ammonius. The biblical narrations and the histories of the gods have only two possible explanations: either they are great and profound allegories, illustrating universal truths, or else they are fables of no use but to put the ignorant to sleep.

Therefore the allegories,—Jewish as well as Pagan,—contain all the truths that can only be understood by him who knows the mystical language of antiquity. Let us see what is said on this subject by one of our most distinguished Theosophists, a fervent Platonist and a Hebraist, who knows his Greek and Latin like his mother tongue, Professor Alexander Wilder,* of New York:

“The root idea of the Neo-Platonists was the existence of one only and supreme Essence. This was the *Diu*, or ‘Lord of the Heavens’ of the Aryan nations, identical with the *Iao* (*Iao*) of the Chaldeans and Hebrews, the *Iabe* of the Samaritans, the *Tiu* or *Tuiseo* of the Norwegians, the *Duw* of the ancient tribes of Britain, the *Zeus* of those of Thrace, and the *Jupiter* of the Romans. It was the *Being*—(non-Being), the *Facit*, one and supreme. It is from it that all other beings proceeded by *emanation*. The moderns have, it seems, substituted for this their theory of *evolution*. Perchance some day a wiser man than they will combine these systems in a single one. The names of these different divinities seem often to have been invented with little or no regard to their etymological meaning, but chiefly on account of some particular mystical signification attached to the numerical value of the letters employed in their orthography.”

This *numerical* signification is one of the branches of the *mystery language*, or the ancient sacerdotal language. This was taught in the “Lesser Mysteries,” but the language itself was reserved for the high initiates alone. The candidate must have come victorious out of the terrible trials of the Greater Mysteries before receiving instruction in it. That is why Ammonius Saccas, like Pythagoras, obliged his disciples to take an oath never to divulge the higher doctrines to any one to whom the preliminary ones had not already been imparted, and who, therefore, was not ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke “in similes” (or parables) “because to you it is given to know the mysteries of the kingdom of Heaven, but to them it is not given. . . . because in seeing they see not, and in hearing they hear not, neither do they understand.”

Therefore the “similes” employed by Jesus were part of the “language of the mysteries,” the sacerdotal tongue of the initiates. Rome has lost the key to it: by rejecting theosophy and pronouncing her anathema against the occult sciences,—she loses it for ever.

H. P. BLAVATSKY.

[Translated from *La Revue Theosophique*.]

* The first Vice-President of the Theosophical Society when it was founded.

WHAT WAS HER OBJECT?

H. P. BLAVATSKY appeared publicly before the world from 1875 to 1891. Both during her career and subsequently to the present hour a great storm has raged around her and her mission.

Whatever anyone has thought or may think of her there can be no controversy over the statement that she was and that she loosed in the world a tremendous force—good or evil. That force does not lessen with the passing years. A score, yes, a hundred times, men thought that she was dead and buried while yet alive, covered with dishonor, obloquy and scorn. To-day, more than a quarter of a century after her physical death, she being dead yet speaketh with an ever-growing power. She has affected, and is still affecting not hundreds, not thousands, not millions, but the whole mind of the race. For the leaven she cast into the race is still in ferment. No woman in all recorded history, no man since the time of Jesus of Nazareth, has been such a potent moral and mental factor, produced such a genuine and wide-spread spiritual upheaval and unrest as can be directly and indirectly traced to the life and writings of H. P. B.

What was her object?

Suppose we turn from what her enemies have said of her, from what her partisans have said of her, from what those who assume or presume to speak in her name have said of her, and consider what she herself has said of her object.

Her first statement may be found in *Isis Unveiled* published in 1877. In the Preface to the first volume of that work she said:

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

Is it too much to believe that man should be developing new sensibilities and a closer relation with nature?

When, years ago, we first travelled over the East, two saddening and ever-recurring questions oppressed our thoughts: *Where, Who, What is GOD?* Who ever saw the *immortal SPIRIT* of *man*, so as to be able to assure himself of man's immortality?

Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

Our work, then, is a plea for the recognition of the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.

Isis Unveiled was dedicated by her to the Theosophical Society, whose foundation she inspired in 1875, two years before Isis was published. The Objects of that Society were hers, and they were definitely expressed as follows:

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

Her next great work was the *Secret Doctrine*, published in 1888. In the Preface and Introductory to that work she thus stated her object:

To show that Nature is not a "fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

In the *Voice of the Silence*, published in 1889, she sets forth the true conception of duty and the true path to the acquisition of the Secret Doctrine of the Wisdom Religion:

To live to benefit mankind is the first step; to practice the six and ten golden virtues is the second.

In her last public message, that to the American Theosophists in 1891, a month before her death, she summed up her life object in these words:

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy

last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

To these objects as set out by herself, she gave her life, body, heart and soul, offering up hope, money, reputation, life itself, in order that that Nucleus of Universal Brotherhood might be formed, for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which she had in view.

What was her object?

Now that we know it, may we not, ought we not, soberly and solemnly to ask ourselves, Is this our object?

We have received at her hands priceless treasure. Into our hands is committed a priceless trust. And great as is the treasure and the trust, so great is also the responsibility.

We have accepted her objects. We have accepted her gift. We call ourselves her disciples. We speak in her name.

Does not the parable of the Sower and the parable of the Talents apply to each and all of us who call ourselves *Theosophists*?

THE PLAY OF FORCES

THERE is more—far more—in the “seven principles” of Theosophical teachings than we are presently aware of, or even if aware, than we can presently apply. The three higher principles—Atma-Buddhi-Manas—correspond to the three fundamental propositions of the *Secret Doctrine*.

Atma-Buddhi-Manas are *one and inseparable*, just as the fundamental propositions are. As cosmic principles they underlie, pervade, produce, alter, and dissipate all forms and conditions. The production, preservation and change are the three aspects of one and the same thing—*Karma*. Atma-Buddhi-Manas are the three aspects of one and the same eternal, indestructible, unchanging SELF, whether the Self that is unmanifested or the Self that is manifested: whether the Self *of* all or the Self *in* each.

What does it mean to say that the three eternal principles in Man “correspond” with the three fundamental propositions of the *Secret Doctrine*? It means that they *are* those very propositions. As given in the *Secret Doctrine* they are universal: as existent in man they are the particular. The universal and the particular are

not discrete—disassociated—principles: they are *one and the same*.

The three “lower principles”—Kama-Prana-Astral—are also one and inseparable, but they are mortal, perishable, transitory aspects of the eternal SELF, as opposed to the immortal, imperishable, unchanging Atma-Buddhi-Manas. But whether perceived as the eternal principles or the mutable aspects, they are, one and all, but *aspects* of the ONE Self which is all, and in all, and is the person meditating.

Thus we have the forever concealed, unmanifested SELF, knowable and thinkable only in terms of Wisdom: Atma-Buddhi-Manas; and the very same Self that we think of and speculate about in terms of Kama-Prana-Astral: the flickering light of Ignorance.

For all the Wisdom there is is in the Self: all the Ignorance there is is likewise in the Self. We are the Self of ignorance and we are the Self of wisdom. And as Self is infinite there is forever a gain in Wisdom and forever a decrease in Ignorance. Put as it is one Self which both enjoys all the wisdom there is and suffers from all the ignorance there is, it follows that Wisdom and ignorance are forever conjoined and inseparable everywhere in every manifested thing. “Purusha and Prakriti”—Wisdom and Ignorance—are “co-existent and co-eternal” in each one of us. The “three qualities” of *Bhagavad-Gita* are the three “lower principles” of theosophical philosophy, and when “invested with Prakriti” (that is, acting from our ignorance instead of from our wisdom), each one of us is “experiencing the qualities which are born from Prakriti.” The “meeting place” of Purusha and Prakriti—the border line of Wisdom and Ignorance—is the “mind” in Nature and in man—Lower Manas: Ignorance which is very near to Knowledge. We must “raise the Self by the Self:” how else is it to be raised? *This* is Karma—the play of forces.

REPRINTED FROM THE PATH*

The altar on which the sacrifice is offered is Man, O Gáutama; its fuel is speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

—*Chandogya-Upanishad*.

One moment in eternity is of as great consequence as another moment, for eternity changes not, neither is one part better than another part.

—*Zoroaster*.

Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

—*Svetasvatara-Upanishad*.

*These Extracts were printed by William Q. Judge in *The Path*, April, May, June, 1887. The title used is our own. (EDITORS THEOSOPHY.)

ON THE LOOKOUT

Maximilian Harden, the well-known radical German editor, in a recent contribution to the *New York World*, discusses the ideals inculcated in German youth, the general trend and actual practice along educational lines, in an attempt to show that the German psychology which resulted in bringing on the Great War was but a natural sequence of the causes set in motion. The article, which is really a plea for leniency in behalf of the German people, details the educational procedure of one "Willie Krause," who is supposed to be a typical German boy, and undertakes to show that the mature present-day German male adult could not well be different from what he is, provided he absorbed from his youth up the spirit of the German educational machine. The article is indeed convincing. Its particular application for Americans lies in the fact that the training of "Willie Krause," while differing vastly in its outward details from that of our American youth, is in fact not so very different after all in its spirit and genius, in the essential, underlying directing causes. To many of us this may seem incredible, and to bring the facts home some quotations from Herr Harden's article may be helpful. In describing the training of "Willie Krause," he writes:

"To be strong, to have courage, to 'get ahead,' to earn money, to achieve respect . . . those are the goals which parents, relatives, teachers set up for his life. What is told him during the hour devoted to the study of religion sounds different. There humility, simplicity, honesty are praised, the nothingness of all heroism, warlike successes and earthly goods is preached. This teaching, however, has currency only for the next world; at most for Sundays and holidays. On such days one may be a Christian after the heart of Jesus. Anyone who would be a Christian on week days, gentle, peaceful, sympathetic, not bent on gain, filled with brotherly love and ready to give the poor who begs for stockings his shoes to boot . . . such a one would never get ahead and would have to fear that he would end his life in a garret. Between his lessons in religion and his other studies there isn't the slightest connection. And the whole spirit of his school is such, as if the old Teuton gods still reigned in heaven. . . ."

"Willie has from his earliest youth heard that one must be strong, self-assertive, self-confident, use one's elbows, crowd the competitor out of the way, get ahead, not let one's self be intimidated and imposed on: only actual performance, accomplishment, matters; everything else is incidental. Always and everywhere he has seen that people whose nobility of soul, whose spotlessly clean character is praised find no place, no patron; that on the other hand every one is eager to acquire people for his business or enterprise who have the reputation of unscrupulous shiftiness. Nobility of soul is, therefore, worth nothing: metaphysics are merely phraseology or furniture for the parlor, which one opens only on Sundays and holidays. . . ."

This is a vivid picture of the "German idea." Is it not likewise a presentation, not so very exaggerated, of the animating spirit and even actual practice that obtains in America today? The child of school age meets competition, and is urged to excel, from his very starting in school. The vocational idea is most often the keynote of his educational training. He finds that his parents imitate and worship the successful, without very much regard for how the successful achieve their "success"—the accumulation of possessions—and by imitation he himself takes the same mental attitude. The universal desire of the nation is to have things, enjoy things, to "get on," to harvest the abilities and industry of others, to appear prosperous—and so on. Religion is getting to be for the few, and with the

great majority of those few it is a matter of form—for Sundays only—in fact, many join the churches in order to become acquainted with other people, and thus “get their business”—just as so many men join fraternal organizations in order to extend their acquaintance, with possible customers, patients or clients. The fact is that the actual practice of everyday life is utterly and completely opposed to religious ethics and practice. The child soon sees this for himself, and is on the way to becoming as simple and frank a hypocrite as his parent, without in the least being aware of it.

If the foregoing is true, and the facts are obvious to any one who will honestly study the picture, the future of America looks very dark. It certainly will be dark indeed, unless the leaven of the few sincere Theosophists, the real Christians, the true Buddhists—the genuinely unselfish men and women of whatever creed or sect—is sufficiently active to leaven the whole lump. The responsibility of Theosophists who are fortunate enough to have children is tremendous; for it is only home training, home example—true precept actually put into practice in the family circle and family life—that can counteract the effects of the underlying spirit of the school and social life of the day. The children of presently mature Theosophists will be the nucleus of the Theosophists of the future; and it was H. P. B. herself who suggested that parents might bring into the world Buddha-like children if they would. But just now even a multitude of Christs could not save us, if they came in person among us. We have ourselves to save the civilization by putting into actual practice in daily life the teachings which the Christs of the ages have brought to and left with us. Theosophy is the name in this day for those teachings, the ancient, basic Wisdom-Religion. “Its *practical* realization alone can save the Western World from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. . . .”

It is seldom that one sees reference in our American newspapers to any other scriptural writings than those pertaining to the Christian faith. Now and then, however, some editorial writer shows that he has been catholic in his reading and study, and is bold enough to indicate that there are other sources of spiritual enlightenment than the Biblical. In the leading editorial of the issue of October 18th of the Passaic (New Jersey) *Daily News* an appreciative reference is made to the Bhagavad-Gita. The title of the editorial is “Rest for the Soul,” and in it the writer urges the necessity in these unsettled and strife-broken times for “that peace which is found only in the harmony of the individual spirit with the divine.” The editorial continues:

“One way to secure it is to turn away from the disquieting reading of the day to the great repositories of human and divine wisdom found in the Scriptures. In the Psalms, in the still more ancient Bhagavad-Gita, one finds a sense of immortal security which quiets the fears and cares of the restless today.”

How many people in the West would have known the Gita, or anything about it, but for the work of Theosophists—and especially of Wm. Q. Judge, whose published rendering is the best in English, and whose Notes on the Gita are so helpful and so understanding? A mere handful at most. Today it is familiar to thousands of students, and there is scarcely a person who could rightly be called “educated” who does not know, or know of, “the Song of the Lord”—first written down more than five thousand years ago, and as vital a human document today as when Krishna spoke to Arjuna in person in the ancient East.

Professor Edwin Grant Conklin of Princeton, writing in *Natural History*, the journal of the American Museum, seems to have arrived at the conclusion that man has reached the limits of his physical and intellectual evolution. As Professor Conklin is a biologist, and therefore presumably takes the position that form produces consciousness, and that man is an evolution from and out of the physical, the future of the race must present to him a dismal prospect indeed. He notes that mankind of our own day does not seem to have surpassed in intellectual and rational powers many men of the ancient Greek race, and considers it unlikely that greater geniuses than Socrates, Plato and Aristotle will ever appear. From his study and observation along biological lines he has quite logically come to the belief that, "The most that can be hoped for by the scientist is that the standards of the races as a whole may more nearly approach the best individual standards which now exist, and under a wise system of eugenics and education this improvement can be effected." Professor Conklin is undoubtedly right! That is the most that can be hoped for, if the basis taken by the followers of materialistic science is indeed the true basis of life! He writes:

"* * * there is no present reason for supposing that in the future man will be more highly organized physically or will be endowed with greater intellectual capacity than have been many individual men of the past or present, though in both body and mind he will probably become better adjusted to conditions of life. It is conceivable that further evolution of the brain of man may occur * * * but there is a limit to increasing specialization beyond which it is not practical to go * * * the facts that since the beginnings of human records there does not appear to have been any appreciable growth of the brain in size or complexity, and that since the ancient Greeks there has been no appreciable increase in the intellectual capacity of man, plainly indicate that the possible limits of evolution in this direction have been reached."

Perhaps it is quite true that "the possible limits of evolution in *this direction* have been reached." But Theosophy teaches—and demonstrates—that evolution proceeds along *three* lines, not merely two; that there is an evolution spiritual, as well as evolution physical and evolution intellectual. And if Professor Conklin would but examine the scientific philosophy of those very geniuses whom he instances—Plato, Socrates and Aristotle—with a desire to understand and to learn, he would discover the clear, self-evident concepts that would lead him out of the darkness of materialism and in very truth illumine all that he has, with patience and honest scientific effort, learned in his chosen field of investigation. The biologist who will pursue his study in the light that an understanding of Theosophy, the ancient Wisdom-Religion of Plato, will assuredly furnish him, will arrive at results that will fairly overwhelm his fellow-biologists, and give an entirely new trend to scientific inquiry in that direction. We commend H. P. Blavatsky's *Secret Doctrine* to Professor Conklin's attention: it will be the textbook of science before the century has passed.

In its November issue, *The New Age*, official organ of the Supreme Council 33rd A. & A. Scottish Rite of Freemasonry, prints an excellent editorial article upon Karma and Reincarnation, under the title, "A Torch Passed in the Night." In the course of the article, the writer refers to and quotes from E. D. Walker's *Reincarnation, a Study of Forgotten Truth*, one of the earliest Theosophical books published in America. It has run through edition after edition, and is still purchasable by, and recommended to, present-day students. The writer also refers to and quotes from the *Bhagavad-Gita*, though not from the Wm. Q. Judge rendering, thus losing much of the beauty, power and mantramic quality of that wonderful passage in the second chapter, "As the Lord of this mortal body experienceth therein infancy, youth and old age, so in future incarnations will it meet

the same." Compare the foregoing with the rendering quoted in the editorial: "As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood, and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part." Other passages quoted bring home even more forcibly how fully the Judge *Gita* conveys the very spirit and genius of Krishna's thought—and how mechanical and without distinction and soul-quality are some of the other *Gita* renderings. Even the most mechanical translation of the *Bhagavad-Gita*, however, has something of the power of the original—an innate authority, an undying and irrefutable ring of truth.

Another interesting editorial article in the same issue, entitled "The Cosmic Consciousness," discusses the meaning of Nirvana, to the Buddhists, pointing out that this state may not perhaps mean *annihilation*, or nothingness, as is thought by so many students of Buddhism, but "the expansion of the soul to comprehend all things." This is, in fact, a somewhat free rendering of the meaning of the term to esoteric Buddhists. It should be understood, however, that for the individual, Nirvana is a *state*; and that for each of us any state that begins in time, ends in time. As H. P. Blavatsky stated in the *Secret Doctrine*, though the Soul, or individual, may enter Nirvana, and in that state lose sense of *individual* consciousness the being re-emerges in his integrity—to continue his evolutionary course on the basis attained by his self-devised and self-induced exertions, reaping on every plane of being what he there has sown.

We wish every sincere Christian, and every sincere religionist of whatever faith, could read and ponder upon the article, "Masonry and Christianity," also appearing in *The New Age* for November. Using the word "Masonry," and Masonic terminology, it is a well-written, convincing, broadly conceived Theosophical article, pointing to the common origin of all religions and systems of initiation. Says the writer, who signs himself "de C., 32":

. . . This great fact will be forced upon every Masonic student and thinker, that all religions of the world have been derived from one primal source, the Great Wisdom Religion, the secret doctrine of the initiates of old.

"Many names have been given at different periods of the world's history to this body of occult knowledge, the key to which was kept a profound secret by its custodians. . . . Sages, philosophers, adepts and mystics in all ages have drawn upon this secret doctrine for their knowledge and inspiration, and, as plainly as they dared, have hinted at its more recondite secrets and transcendental knowledge. . . .

". . . From this source it can be fully proven that a transcendental knowledge of man's nature has always existed in the world—so far, at all events, as we have any historical records—and that all the great religions and philosophies are but the echoes and reflections of these occult doctrines, overlaid and perverted in many instances by ages of superstition and ignorance."

The Japanese Commission to the United States, sent to study the influence of Christianity on the lives of the American people, reported upon its return to Japan that, "while education, commerce and industry have developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people." Such is the statement by Bishop Tucker, of Kioto, as appearing in the *Detroit Free Press*. That newspaper remarks:

"This is a judgment by a presumably honest and thoughtful body of outside observers. And it would be a courageous man who would undertake to prove that the Japanese investigators were profoundly in error in their conclusions."

Indeed, he would be courageous, not to say *quixotic*. The Buddhists are the most numerous sect in Japan, and comparative statistics of crime, for instance, between countries where Buddhism prevails and those called Christian would prove illuminating to the uninformed. The Christian religion has for centuries upheld the idea of *force*, and for centuries the sword has followed Christianity wherever it has been introduced. The hypocrisy of this procedure, in the light of the teachings of Jesus, and the "lip-Christianity" of the churches, has resulted in making the greater number of Americans at least unreligious, if not irreligious. It has been said that a man's religion is not what he says, but what he really thinks and does. If this is true, the present chaotic condition of society in the United States can be explained. "Commerce and industry are developed to a wonderful degree," but the very fighting qualities that have developed them will in their turn destroy their own works, since the whole effort has been directed to material betterments, and not to the fiery and inward battle of the soul.

The London *Times* recently printed an interesting communication from Dr. Armstrong-Jones, a London physician, on insanity, in which he points out the importance of realizing that insanity is just as much a disease as are typhoid and influenza. One statement made will especially interest students of Theosophy. The Doctor writes:

" . . . Without affecting to give a scientific definition of insanity, we know that the human body is a mass of matter of various kinds, kept alive and moving by different internal secretions having a bio-chemical nature, yet these organs are co-ordinated and disposed in a marvelous manner by the mind, which again is a mystery of which we have not even the key, and certainly not the solution. There may be reasons for believing the mind, soul, or spirit denotes something that may or will exist independently of the body as we now know and see it, and though this belief gives life its whole dignity and interest, yet the operations of the mind are only known through bodily functions. . . . "

From the standpoint of modern science, and modern psychology as well, the foregoing is a statement at once straightforward, honest, and exceptionally frank. To scientists and present-day psychologists the mind is indeed "a mystery of which we have not even the key, and certainly not the solution." And equally true it is for them that, "the operations of the mind are only known through bodily functions." They devote themselves to the study and consideration of *effects*, rather than causes, and thus reason from effect to effect, instead of from *cause* to effect. Yet Theosophy, a study of Consciousness operating through instruments—including an exact classification and scientific understanding of these instruments and their operation as applied to man—has been available to the investigator for more than forty years; and equally true is it that an actual scientific *knowledge* of the mind, soul or spirit, as existing independently of the body, is available to any student who will pursue that path of study and application which Theosophy points out. Theosophy teaches that man is none of his instruments, nor all of them put together, but He who has developed them for his own use in contacting and gaining experience from the different planes of nature. Man, the Ego, is never "insane." He may have defective instruments, or faulty connections with one or more of his instruments—due to improper use of them in this or some other earth-life—and then we call him insane. If those sincere and conscientious physicians who are trying to relieve the insane, would but study and treat their patients with the understanding a knowledge of Theosophy would bring them, much help could be given, and needless suffering avoided. Present methods of treatment could often themselves well be called a species of "insanity."

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

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

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

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

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

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THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. VIII

FEBRUARY, 1920

No. 4

"Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can." —WM. Q. JUDGE

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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.

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- Let none be forgetful of his own duty for the sake of another's.
—*Dhammapada*, v. 166.
- Better to fling away life than transgress our convictions of duty.
—*Ta-chwang-yon-kinglum*, 44.
- Better for me to die battling with the tempter, than that I should live defeated.
—*Padhana-sutta*, v. 16.
- It is better to die in righteousness than to live in unrighteousness.
—*Loweda Sangrahaya*.

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER I.

THE Theosophical Movement of the nineteenth century was publicly inaugurated with the founding of the Theosophical Society at New York City.

The formation of the Society was inspired by the nature and teachings of H. P. Blavatsky. By birth a Russian of noble family, Madame Blavatsky had been a wanderer for more than twenty years in many lands, oriental and occidental. She had twice or thrice been in the Americas, North and South, before coming to New York in July of 1873. She lived in retirement there and in Brooklyn for more than a year. In October of 1874 she journeyed to the Eddy farmhouse near Chittenden, Vermont, and there made the acquaintance of Col. Henry S. Olcott.

Col. Olcott was by birth an American and had acquired his title in the American Civil War. He had been agricultural editor of the New York "Tribune," had written many articles for various publications on many subjects, had been admitted to the bar, and was at the time a well-known lawyer, with a very wide acquaintance among prominent men. For many years he had been a Spiritualist. Interested in an account he had seen of the manifestations taking place through the mediumship of the Eddy brothers, he had visited Chittenden in July and written an account of what he had witnessed for the New York "Sun." This article was copied and commented on

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

in many papers. In September Col. Olcott returned to the Eddy place under commission to investigate the phenomena and report on them to the New York "Graphic." It was while he was engaged in this congenial work that Madame Blavatsky arrived at Chittenden.

Although Madame Blavatsky apparently took no part in the proceedings other than as a visitor and interested witness, Col. Olcott noted that the phenomena changed greatly in character and variety immediately after her arrival. He was so impressed by what he saw and by his conversations with Madame Blavatsky that he followed up the acquaintance after her return to New York.

At the request of Madame Blavatsky he introduced to her a young lawyer of his acquaintance named William Q. Judge. Mr. Judge was of Irish parentage, and had been brought by his family to America while still a boy. From his earliest years he had been markedly religious in temperament, and, as he grew older, had delved in religions, philosophies, mystical writings, and had taken great interest in mesmerism, spiritualism and kindred subjects. He was many years younger than either Madame Blavatsky or Col. Olcott, who were born, respectively, in 1831 and 1832, while Mr. Judge's birth-date was 1851. Both Col. Olcott and Mr. Judge became pupils of Madame Blavatsky and passed all their available time in her company.

In the winter of 1874-5 Madame Blavatsky spent several months in Philadelphia, where she made the acquaintance of several noted Spiritualists. With them and Col. Olcott she attended the séances of Mr. and Mrs. Holmes and others. Certain sceptical investigators having attacked in the press the genuineness of the Eddy and Holmes phenomena, and questioned the *bona fides* of any mediumship, both Col. Olcott and Madame Blavatsky replied vigorously, defending the phenomena in question, the fact of mediumship itself, and urging the necessity for impartial investigation of the claims of spiritualism, both as to its philosophy and its alleged facts. This was Madame Blavatsky's first appearance in print in the English language. The peculiarities of her style of expression, the boldness of her statements, the apparent range of her knowledge on the subject, all conspired to attract the attention of spiritualists, investigators, and the public generally.

In January, 1875, Col. Olcott's book, "People From the Other World," was issued, describing in detail the Eddy and Holmes phenomena, and giving a curiosity-provoking account of Madame Blavatsky. Whatever opinion any reader may form of the marvels described, or of Col. Olcott's comments and conclusions, there can be no question of his good faith. Nor, as the book was written during the very period of the occurrences, can there be any question that it reflects accurately the opinions and state of mind of Col. Olcott at the time.

On Madame Blavatsky's return to New York from Philadelphia she took apartments at 46 Irving Place. The wonders recited by Col. Olcott and her own letters to the newspapers had drawn so

much attention to her that her rooms became a center of attraction. Nearly every evening was given over to visitors. One of the newspaper reporters dubbed her apartment "the lamasery," and the name quickly became current as typifying the flavor of mystery surrounding her and the subjects discussed at her *soirées*. To these evening gatherings came spiritualists, kabalists, Platonists, students of modern science and of ancient mysteries, the profane, the sceptical, as well as the curious and the seekers after the marvelous. Col. Olcott and Mr. Judge were nearly always present, and, after the departure of the casual visitors would remain far into the night immersed in study and discussion.

In their many conversations she told them more or less of her travels and their purpose. Amongst other experiences she had endeavored unsuccessfully to establish a group at Cairo, Egypt, in 1872, to investigate the rationale of mediumship and its phenomena. Moved by what he had seen and heard, no less than by his ardent desire to explore more deeply the phenomena which fascinated him, Col. Olcott had proposed, as early as May, 1875, to form a secret "miracle club" for the production and examination of phenomena. Col. Olcott's own account, written many years after the event, states that the "miracle club" plan failed because the expected medium could not be obtained for the experiments he desired to conduct. The collateral circumstances indicate that the "expected medium" was none other than Madame Blavatsky herself, and that the failure of his attempt was due to her refusal, then as thereafter throughout her career, to lend herself to the production of phenomena under his or any one's directions, or for the purposes he and others desired.

On the evening of September 7, 1875, a talk was given in Madame Blavatsky's apartment by Mr. G. H. Felt, who had been a student of Egyptian mysticism, and who professed to be able to control "elementals." While the assemblage was discussing the talk, Col. Olcott wrote on a slip of paper which he handed to Mr. Judge these words: "Would it not be a good thing to form a society for this kind of study?" Mr. Judge read the paper, passed it to Madame Blavatsky, who nodded assent, and then Mr. Judge proposed that the assemblage come to order and that Col. Olcott act as chairman to consider the proposal. Another meeting was arranged for the following evening at Madame Blavatsky's rooms and at that time sixteen persons gave in their names as being willing to join in founding a society for occult study. Other meetings were held at Col. Olcott's law-offices, and at the residence of Mrs. Emily Hardinge Britten in furtherance of the proposed society. On September 13 the name of The Theosophical Society was chosen. On October 16 a preamble and by-laws were adopted. On October 30 additional names were added to the list of "Founders," and officers and a Council were elected. The principal officers were Col. Olcott as President, Madame Blavatsky as Corresponding Secretary, and Mr. Judge as Counsel. On the evening of November 17 a formal meeting was held at Mott Memorial Hall, 64 Madison Avenue. Colonel

Olcott delivered an "Inaugural Address" and 500 copies of this address were ordered electrotyped "for immediate distribution."

Thereafter, stated meetings continued to be held from time to time; various talks and lectures were given, much discussion ensued and many plans for experimentation in phenomena were proposed. Neither Madame Blavatsky nor Mr. Judge took any active part in the meetings after the first few sessions. The former busied herself in correspondence, in communications to the press, in discussion with the steady stream of visitors to "the lamasery," and in the writing of "Isis Unveiled." Mr. Judge, occupied with the necessities of his daily living, gave his evenings to study under Madame Blavatsky's direction and instruction. Col. Olcott alone was active in the meetings of the Society. Additional Fellows were admitted from time to time, both Active and Corresponding, and great efforts made to procure phenomena. Mr. Felt's promised "revelations" failed to materialize and after a time he left the society, as did most of the other early members when it was found that the expectations aroused were not fulfilled. Very early in the history of the society Mr. Felt had exacted a pledge of secrecy regarding the disclosures he had promised to make, and this was signed, at his and Col. Olcott's request, by most of the attendant Fellows. It was this pledge which was many years later published in the New York "Herald" as the original pledge of secrecy of the Theosophical Society, and afterwards incorporated in "Hours With the Ghosts," by Henry Ridgely Evans, published by Laird & Lee, Chicago, in 1897. The material for the "Herald" attacks was supplied by Mr. Henry J. Newton, one of the original Founders, who had been elected Treasurer of the Society at its inception. He was a well-known and ardent Spiritualist who became bitterly hostile to the Society after the publication of "Isis Unveiled." Others among the Founders were Mrs. Emily Hardinge Britten and her husband, Doctor Britten. Both were Spiritualists and Mrs. Britten was herself a well-known medium, very widely known as the author or reputed author of "Ghostland," "Art Magic," "Nineteenth Century Occultism," and other writings. She had also been active in the investigations conducted by the London "Dialectical Society." Another Spiritualist Founder was Mr. C. C. Massey, an English Barrister and well known writer for British spiritualist publications. On his return to London after the formation of the society he interested a number of others, among them the famous W. Stainton Moses ("M. A. Oxon."), and Miss Emily Kislingbury, at that time Secretary of the British Spiritualist Association, and the British Theosophical Society was established in 1876, with Mr. Massey as its first President. The members of the British society were accepted as "Corresponding Fellows" of the New York Parent Society, but were not formally recognized until the summer of 1878, when John Storer Cobb, the Recording Secretary of the New York society, journeyed to London for the purpose under commission from the Parent Society. With the exception of Miss Kislingbury

nearly all the original and early London Fellows later became antagonistic. Both in London and New York nearly the entire membership consisted of Spiritualists and as phenomena were not forthcoming, as the teachings of Madame Blavatsky came to be recognized as fatal to the theory that mediumistic communications were messages from departed human beings, the great majority of Spiritualist members either silently dropped out or became the most active enemies of the new Society.

Another early Fellow was Dr. Alexander Wilder, the learned Platonist, who remained friendly to the society and its purposes throughout his life. It was he who read the manuscript of "Isis Unveiled" and recommended its publication to Mr. J. W. Bouton. He also wrote most of the prefatory article "Before the Veil," which precedes chapter I of volume I of "Isis." In other ways, also, he was helpful to Madame Blavatsky and her mission, and his services were often gratefully referred to by her. Other early members were Rev. J. H. Wiggin, a Unitarian clergyman, Dr. Seth Pancoast of Philadelphia, a life-time student of the Kabbala, and Major-General Abner W. Doubleday, U. S. Army, retired. General Doubleday remained a consistent and devoted member of the society to the day of his death. He became at one time President *pro tem.*, and spent much of his time in correspondence and other activities in behalf of the society. Some unique manuscripts and rare books given by him to the original library of the New York Society are in the possession of the writers. One of his last services was to present the society with a complete file of the first six volumes of "The Theosophist," completely indexed in manuscript prepared and written out by himself.

Through the labors of Madame Blavatsky, Corresponding Fellows were obtained in many lands. In this way the Ionian Theosophical Society was established at Corfu in 1877. Other activities by correspondence resulted in an affiliation with the Arya Samaj, a Hindu association ostensibly for the revival of interest in the ancient scriptures and philosophical systems of India. It was presided over by the *Swami*, Dhyanand Sarasvati, well-known in his native country. Joint diplomas were issued to many Fellows of the T. S. as members of "The Theosophical Society of the Arya Samaj of Aryavart" (the ancient designation of India). This alliance endured until 1881, when it was ruptured and the *Swami* and his partisans became violent opponents to the establishment of the T. S. in India. A very full account of the various difficulties is contained in the "Extra Supplement to The Theosophist" for July, 1882.

As originally constituted The Theosophical Society was entirely democratic in its by-laws and organization. All officers were elective. Changes in by-laws, whether by substitution or otherwise, had first to be submitted in writing at a stated meeting at least thirty days prior to a vote, and then ratified by the affirmative action of two-thirds of the Fellows present. All nominations for Fellowship were required to be in writing, to be endorsed by two Fellows in

good standing, and approved by the Council. Three classes of Fellows were provided for: Active, Corresponding, and Honorary, whose degrees are sufficiently indicated by their designations. The earlier societies established after the foundation of the Parent body adopted the same preamble and by-laws, and made additional rules and by-laws not in conflict, to suit themselves. Intercourse between the various societies was more or less desultory and informal, but all Fellows received their diplomas from the Parent society until branch societies began to be formed in India, when diplomas were signed by Col. Olcott and Madame Blavatsky. In America diplomas were signed after 1878 by General Doubleday as President *pro tem.* and by Mr. Judge as Recording Secretary, until 1883, after which date diplomas were signed in the first instance in India or America as exigency might require, until 1885, after which time H. P. B. being in Europe, Mr. Judge in America, and Col. Olcott in India, all regular diplomas were signed in the first instance by Col. Olcott as *de facto* President of all the Theosophical Societies. Diplomas, when issued, were recognized as valid certificates of Fellowship by all Lodges wherever situated.

No formal Convention of all the societies was ever held during the existence of the Parent body, but in India a species of gathering or convention was held as early as 1880. No Sections were organized during the first ten years of the Society's history.

The Parent Theosophical Society had three declared Objects, and these were formally adopted by all subsequently formed societies except a few of the Indian branches. Those Objects were:

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 required of all Fellows, the remaining Objects being set forth as subsidiary and optional. Originally, and until as late as 1884, a form of initiation, several times changed, was used for the induction of new members, and the proceedings of the several societies were quasi-private.

In the beginning the Parent Society and the other Theosophical bodies had no literature of their own. The Kabbala, translations of Plato, Oriental philosophies and religions, the Spiritualist publications, the numerous writings of Christian mystics, and the existent Western works on magic, hypnotism, mesmerism and related subjects, supplied the only material for study.

Madame Blavatsky had begun the composition of "Isis Unveiled" in 1874, and this work she continued steadily, subject to the multifarious interruptions and activities occasioned by her increasing acquaintance and the labors incident to her work as Corre-

sponding Secretary of the new Society. In order to be near at hand in the writing and preparation of "Isis" for the press, Col. Olcott took rooms in Madame Blavatsky's apartment. Much of the proofs of "Isis" were read by him, and the arrangement of the text is his. Both Col. Olcott and H. P. B. were greatly hampered by the lack of works of reference, by attendant circumstances, and by special difficulties. English was a foreign tongue to H. P. B. and had never been acquired by her except in a colloquial sense in childhood. She was entirely unfamiliar with current literary usages or the exigencies of the printer's art. On his side Col. Olcott had but the slightest acquaintance with many of the subjects treated, and was totally ignorant of many of the terms, the languages ancient and modern necessarily referred to, and the authors and authorities whose statements were quoted and discussed. The almost endless ramifications of principles, laws, topics, meanings and applications, were for the most part unknown to him, and in many cases no exact equivalents or corresponding terms existed in English to convey the desired meanings and interpretations. A further difficulty developed in Madame Blavatsky's having occasion to re-write large portions of the text, or to incorporate new matter in the proofs, even after the stereotype plates were cast. When the many obstacles are considered, it is remarkable that so few errors exist in the work as finally published by J. W. Bouton of New York in the early autumn of 1877. Two editions of "Isis" were immediately exhausted, and new editions followed from the original plates for many years. An edition of "Isis" was also issued many years later by Mrs. Tingley's theosophical organization from the original Bouton plates, with additional matter. Still another edition of "Isis" reset throughout has been published by the same organization. An entirely new edition was also issued in London in 1907 by the Theosophical Publishing Society, affiliated with Mrs. Besant's theosophical organization.

Some corrections of the more glaring errors in the original Bouton editions of "Isis" were made at various times by Madame Blavatsky, in "The Theosophist," "The Path," and "Lucifer," but the original plates, being stereotyped, could not be corrected.

"Isis Unveiled" having been completed and the Society in America being on as firm a footing as possible, active preparations began to carry its propagandum to other countries where beginnings had already been made. Accordingly, a little over a year after the publication of "Isis," Madame Blavatsky and Col. Olcott sailed for India as a "committee" of the Society. A fortnight's stay was made in London, arrangements were made at Paris for the immediate formation of "The Theosophical Society of French Spiritists," and the two Founders proceeded on their way, arriving at Bombay, India, February 16, 1879.

Almost at once accessions to the Society began in India, both among English residents and natives. Learned members of the various sects and castes, pundits, professors of the various schools

of Hindu philosophy, native rulers, writers, lawyers, gave their adhesion to the Society. Among noted English Fellows in India were Major-General Morgan, British Army, retired, and his wife, Mr. A. O. Hume, late Secretary to the Government of India, and Mr. A. P. Sinnett, editor of the official Government organ, the Allahabad "Pioneer." Of Hindu members the most noted was the celebrated T. Subba Row. In October of 1879 Madame Blavatsky began the publication of "The Theosophist." The magazine soon attained a wide circulation not only in India, but in Europe and America as well. In 1881 Mr. Sinnett's book, "The Occult World," was published at London, republished in America, and passed through many editions. It was followed in 1883 by "Esoteric Buddhism," which circulated as widely. In India "Hints on Esoteric Theosophy, No. 1," was issued in 1882, and "No. 2" a year later. In 1881 Col. Olcott published his "Buddhist Catechism," a work which was adopted as accurate by both the Northern and Southern wings of the Buddhist faith, and which speedily passed through a score of editions and is still being published. In the period from 1879 to 1884 there were established in India and Ceylon an even hundred Theosophical Societies; and for the first time in recorded history some approach to fellowship in a common society with a common aim was brought about amongst members of sects and castes which from time immemorial had considered it a sin and a degradation to meet and mingle on equal terms.

Correspondence with the Parent, the British and the French societies, and with H. P. B. resulted in the formation of several additional societies in America and Europe in the first decade of the Movement. Thus the "St. Thomas" Society in the Danish West Indies was formed in 1881, the "Post Nubila Lux" Society at The Hague, Holland, the "Odessa Group" in 1883, the "Scottish" at Ayre, the "Germania" at Elberfeld, in 1884. The Queensland Society in Australia was formed in 1881. In the United States the first society established after the Parent body was the Rochester T. S., organized in July, 1882, under the presidency of Mrs. J. W. Cables. The first publication in America devoted to theosophical subjects was the "Occult Word", the first number of which was issued by Mrs. Cables in April, 1884. The "Pioneer" T. S. was formed at St. Louis in the summer of 1883, and the "Gnostic" at Washington, D. C., in 1884.

Thus the first decade of the Society's existence was a period of remarkable and almost uninterrupted growth. From a handful of mostly unknown persons of diverse opinions and beliefs it had attained to a large and influential membership, had spread into many lands, and its literature was being widely read. The external contributory factors to its rise were many, and the most important of these require consideration on the part of the student of the Theosophical Movement.

(To be continued)

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.

IT is a matter of much gladness that the "bottle imp" of *things* has been discovered in your mind—or rather—mental machinery. I know how it sticks and hides and continually throws up clouds of material ideas blinding the one sight. No one can clear another's sight, and words—oceans of them—in themselves containing the right ideas will not convey them without a gradual leading on and a determined effort to comprehend. On the one hand it is so simple that it is passed over in favor of a difficulty, and on the other, our mode of thinking is based on separateness. The very power of the cultivated intellect, by its ability to discriminate between the shades of differences, is thus led into a maze of diversity, forgetting that "The One sees All;" that the explanation of innumerable effects is not the Cause itself, which both produces, sees and reproduces. "Oh, where is the sea, the fishes cried, as they swam the brimming tide."

We try to free *ourselves* from *something*; is not this the attitude of separateness? W. Q. J. speaks of "The great illusion produced by nature in causing 'us' to see objects as different from Spirit," and in the Gita—"as a single sun illuminateth the whole world, even so does the One Spirit illumine every body." If this means anything it means that in every body there is the One Spirit, the Perceiver, the Knower, the Experiencer, and this spells unity throughout.

It is not easy to get a true conception, because we are eternally using terms of separateness and resting in such conceptions as arise from them; yet these are steps by means of which we rise to greater heights of perception. "Realization comes from dwelling upon the thing to be realized." Degrees of realization are degrees of attainment, and are we not slowly but surely getting out of the fogs into the clear air?

"Abandoning Hope" reads to me the same as ceasing to look for results for self and "shunning pain not yet come." If we could just take conditions as they come and make the best of them, other "bests" would follow, and all worry, fear, doubt and anxiety would depart. The Law works just and true; "What has been, *is*, and shall be." We have power over nothing but the "*is*". It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and

*From the letters of Robert Crosbie, here published for the first time—EDITORS.

a working under it. The various conditions that confront are opportunities, and means, afforded us to increase our discrimination, strength and knowledge; having created these conditions, seeing what is undesirable in them, we go to work to change our direction of creative thought and our relation to the undesirable. The old adage "Necessity is the mother of invention" points to the process of growth; we do not "invent" until we see the necessity. In the great economy of Law and Nature, each being is exactly where he needs to be to eradicate defects; all necessary conditions are present for his growth. The only question lies with him; will he take them as "pain" or as opportunities? If the latter—all is well, and he is bound to conquer whether the way be long or short. "The purpose of life is to learn, it is all made up of learning." Even those who repeat errors life after life are in process of learning, for evolution makes for righteousness, being an unfoldment from within.

It is "we" ourselves, who are creating the phantasmagoria before our eyes and struggle over the solution of its disturbing effects, instead of creating for ourselves a world of effects more in keeping with our real nature; a world in which we can live, undisturbed by the effects that disturb others, except as we are solicitous for their welfare.

"We" are the Self, but as we stand ordinarily in physical consciousness, "we" are converted more or less into physical consciousness; in other words "we" are what we think or perceive, continually identifying ourselves with perceptions and sense. "Sense" is always nothing else than a channel for desire to flow through to torment ourselves and others. "There is nothing but the Self."

As every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force. If as individuals we could take the position of *Kamaduk*, the cow of plenty, and with universal beneficence use our powers without thought of self, life would be another story.

"To establish a new religion", says the enclosed clipping. Humanity has always done that with the clear light of Truth. Always have they created idols and bowed down and worshiped them. What kind of verity is that that substitutes one kind of idol for another? Theosophy is not a religion, and no religion whatever can be Theosophy; although all forms of religion exist because of Theosophy and contain expressions of it.

It is only too true that "religionists of one sort easily become religionists of another sort", and the fact shows that Americans do not think; they just "cerebrate." All this was portrayed again and again by W. Q. J. as the result of the advent of the *Swamis* and others to this country—and warned against. Yet we have self-elected teachers saying that Christianity is Theosophy; Buddhism is Theosophy; in a sort of namby-pamby catholicism. They are to blame for much of it. If so-called Theosophists had remained true

to the Message and the lines laid down and followed by Them, there would not have been room for two opinions in the matter.

We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position; any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.

H. P. B. once used a phrase that reads like this—have not the exact words—“A Theosophist who understands Theosophy in his own bigoted sectarian way.” I was wondering if our organizational friends might not call us that kind, in view of the fact that we do question their methods and practice. But do we question their methods and practice? I think not any methods whatever used for the promulgation of Theosophy, but only those that tend to obscure it. We also point out the untheosophical nature of exclusive claims for persons or organizations. This charge will doubtless be made sometime against us by some one. We have a sound and effective reply. We are in sympathy with every movement made to promulgate the message of Theosophy—as such, and with every endeavor to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence*, knowing well that he will find those who will accede to his claims.

Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies who do not do this, should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won't hurt them; it may break them; but such use, while it

might be courtesy to call it Theosophical—is not teaching what Theosophy is.

Evidently “The world is not ready for Theosophy”—*per se*—so those who claim to be its exponents are offering something suited to the “trade.” At least one would judge so from what is being done. But do these exponents give the world a chance? They are hiding the light under a bushel; giving stone for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken.

May every good fortune be yours.

THE STOREHOUSE OF THOUGHT*

WHEN we consider the idea of thought we must remember that there cannot be thought without a thinker. There are no thoughts that arise of themselves; they are all produced by intelligent beings, no matter what kind of thoughts they are.

We are all thinkers, and we all assume that we have minds, but of what does the mind consist? What we call our mind is not in reality mind at all. The mind itself is the *power to think*; the bundles of ideas that we call our minds are the products of the thinking faculty; they are the effects of intelligent ideation, and we have to get further and further back from the effects perceived, to the causes of those effects.

Mind itself is not limited, for we all have the power to think in any and all directions. But we all are born into or come in contact with different sets of ideas, which we consciously or unconsciously adopt and cling to. Yet we ought to recognize and realize from the very outset that we are not those ideas, because we have the power to “change our minds;” if we were in fact our ideas we could not change them, could never get a new idea or expel an old one.

We think that our ideas are our own, but when we come to self-analysis we find that as a matter of fact not one in a million is an independent Thinker who creates his thoughts from a realization of the universality of nature and the common source from which we all derive or draw what seem to be our separate powers. It is strange that we do not see that there is a common source for us all, and for all our powers; that only the *use* of life and the life-powers differ in each, according to the ideas he holds. We all have the power to think, and we all think differently, and that makes us seem to be different.

We live in a world of effects, overwhelmed mentally by them, unable to extricate ourselves from them. So what is most needed

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

in the world is a realization of what our own real nature is. If we find what our own real nature is, then we will know what the real nature of every other being is, whether that other being is below us in point of intelligence, or as far above us as has yet been attained by any being.

If we are ever going to know anything of the common Source of all our being and of all our powers, we have to gain that knowledge within ourselves, for no one is separate from It; each one springs from the same Supreme, is one with It in his innermost nature. This idea is beyond any conception of the Deity as people hold God today, or that has been popularly held in the past.

The Supreme is beyond form. It is beyond expression. Where is the man who can say what that is within himself which sees, which knows, which feels, which experiences, which garners up the results of all experience? Each one is of that Infinite Source, because all have the same infinite root; each one is an expression of it.

If a man does not understand what his real Source is, what his real nature is, and assumes himself to be that which he is not, then all his exercise of the power to think, all his creative thoughts, all his subsequent actions, will follow the lines of his wrong basis of thought and action. If he thinks he is a poor, miserable sinner who cannot do anything of himself and for himself, then a poor, miserable sinner he will remain. But if he realizes that all the effects which surround him are due to thinking, that he can create better effects, that all things are within his reach, he will gain a new insight and a greater strength. He gets beyond effects to the field of causes, and begins to realize that all things are alike in essential nature. He finds from that consideration that the universe is *under Law*. The very highest being is under law, just the same as the very lowest. That Law does not exist outside of us, and is not put in motion by some being or beings outside us, but is inherent in each. As *we* act we experience the reaction; as *we* think, so are we. In accordance with the intelligence of our action, so will be the expression returning to us. "As ye sow, so shall ye also reap;" as we are reaping, so we must have sown.

We have there the first and final expression of Justice; that we reap what we have sown; in whatever conditions we may find ourselves, we have to admit that they are our own productions. How were they originally produced? By the thoughts of the thinker based on a false conclusion. The power of the Supreme is in every one. No matter what the man thinks, there is power in it; and if he holds to that thinking he is bound to produce the effects that flow from the lines of his special endeavor. If he is creating things that perish, if he is creating things that do not relate to his own true nature—if his power to think is wrapped up in the things that have to do only with his body or the bodily surroundings, or his physical advancement—is it any wonder that soon or late we find ourselves in a complex situation and with such usually disastrous conse-

quences to ourselves? We are bewildered by the very effects that we have produced by our thinking based upon wrong ideas.

We have then to beware that we do not set the power of our spiritual nature in a personal direction, for personal, selfish ends; for that will only bring its reaction upon us of necessity. Each one has pursued his own individual path, as if he were separate from all the rest, and so has created the conditions under which he exists, the experiences that bring him suffering or enjoyment.

When we look at these things we get another view, that is perhaps strange to some. We have considered that good and evil are things in themselves. They are not. There is nothing good in itself; there is nothing that is evil in itself. Good and evil are the effects felt by us. What is good to one may be evil to another. It depends on the recipient; on his attitude of mind. If we see that Law rules and recognize that these effects were produced by ourselves, that we receive the exact return of causes set in motion by ourselves, then we see that whatever we do or have done, affects others either for good or evil, and that we must in the nature of things in time pay that debt incurred or receive back the benefit conferred. The good that comes is what we have earned through service to others. The evil that befalls us is also what we have earned by lack of service or by injury to others—every effect is the continuation of the cause set in motion by ourselves.

There is the true idea to be established in us—that of our individual responsibility to all others for the use of our powers. That implies the Spiritual Identity of all beings; the *divinity* of every being that exists; not only mankind, the good and bad natures there, but every being below us as well as every being above us. This presents the fact that all powers—of perception, of experience, of knowledge, of wisdom—lie for each being within himself, in his inmost nature. And it brings instantly to our minds the idea of development, of unfoldment, of evolution, for every being high or low. There are embryonic souls below us in their various stages of progress; there are the souls of men with their varying degrees of development; and there are Great Souls—*Men* who have gone through the stages we are now passing through. The whole universe is made up of beings. The form is the home, the instrument, of some minor or greater intelligence. No intelligence, no form; no intelligence, no action of any kind, no responsibilities of any kind. Wherever you find actions and conditions, there you get intelligence, and wherever there is intelligence there is responsibility, whether recognized or not. So that the universe exists for one purpose, and for one purpose only—for the Soul's experience and emancipation.

Soul means the acquired experience of the Spiritual Being. In the vast universe, with such an innumerable and immeasurable range of intelligent beings, differing infinitely in their respective degrees of acquired intelligence, or Soul, where or what would be the Storehouse of Thought?

In this vast assemblage of beings there are many, many kinds of thought. There are the thoughts or ideas of all the men now on earth and of those who have been; the thoughts or expressions of the beings below man; the ideas and still wider expressions of the beings above man. All these make a vast storehouse, but no one of us can draw from that storehouse any more or different than he puts himself in a position to receive. He must make room for it. All that we perceive directly is ideas. Behind all action is thought of some kind. It is the kind of ideas we hold that makes us do everything—good or evil.

Now we can see how important it is that we should know what we really are, and our own nature, and have that as the basis of our thought and action. Upon the *quality* of thought depends the quality or kind of action. It is all a sequence, and so we have to have an orderly succession of thoughts based on our true natures and act in accordance with them. Then everything flows along the line of divine unfoldment, of divine evolution; we are working in accord with nature, in accord with all others.

WHAT IS SERVICE?

All actions performed other than as sacrifice to the Supreme, make the actor bound by action.—*Bhagavad-Gita*.

IN NO one thing, in no more important thing, perhaps, is the student more confused than in his efforts to solve the question, What is service?

Service and duty are two separate words, but that to which they relate is one thing and one only—sacrifice, the right performance of action. By the wrong kind of actions we have each of us produced whatever of ill-effects we experience. Our idea of ill-effects is usually that we are limited, imprisoned, punished, by circumstances of body, mind and nature that hinder or prevent the full and free expression of our desires. Ill-effects to us are whatever prevent our doing as we want to do, obtaining what we presently want to obtain, enjoying what we presently want to enjoy. We do not apply to our own circumstances our knowledge of Law, or we might see that what is happening to us right now, that is distasteful to us, is exactly and precisely what we once longed for, coveted and made efforts to secure for ourselves. Having obtained those finite things we so ardently desired, we found they did not satisfy us, and turned our desires and efforts in another direction. To our dismay the old desires, now discarded, have kept on bearing fruit abundantly, and that which was once our pleasure is now our pain. They keep on producing what the farmer calls a “volunteer” crop. This is because—applying once again our knowledge

of the principles of Theosophy—every desire of man is formulated by thinking and these thoughts coalesce with the elemental beings—psychic embryos—which have a life and nature of their own, quite apart from our use of them. Once impressed with our thoughts, these elementals are truly our children, and the relationship is maintained so long as any portion of the energies we imparted to them remain in them. It is as if we “brought up” our earthly children with bad manners, bad habits, bad notions. After awhile *we* see that these are annoying and obstructive to us and to our children—but particularly to *us*—and we would like to have our children become well-mannered, orderly, obedient, at once and without further effort on our part. Well, do they so become? And if not, why not, and whose is the responsibility? And what are we to do in the case?

The “elementals” have no mind, no conscience, no “sense,” except as we impart it to them by our desires, our thoughts, our motives. Combinations of elementals make up our four lower principles. They are alive—very much alive—but their life, so far as it affects us, is exactly what we have taught them. The mind we are using is made up of these elementals; so are our desires and feelings—the astral nature in us. The thoughts and impulses that constantly rise in us or float through us, that attract us so powerfully, are the ideas we once impressed on these younger brothers of ours—our willing servants then—almost our *masters* now. They cannot rise to our plane, but we can, and do, sink to theirs, drawn there by the affinities originally engendered by ourselves. There are sub-human elementals, human elementals and superhuman elementals. Few, indeed, are the elementals we have imparted any moral nature to. For long ages we have been degrading them. They do not suffer from the degradation, but *we do*. Our “personality” is that totality of elementals with which we are in union during this life in the physical, as the human being. So intimate is this union that we think the feelings and sensations we impressed long ago on these psychic embryos are ourselves. For we have to remember that nothing is inanimate.

The universe is embodied consciousness. These elementals are *souls*. We have endowed them with their inner nature—their “higher nature,” such as it is; they form our lower sheaths, our “lower nature.”

Everyone of us should realize that there is nothing but the “communion of souls” going on all the time. We are in communion with lower souls—lesser Intelligences—than ourselves. They have not corrupted us; we have corrupted them. Children do not degrade their parents; it is the parents who degrade their children during plastic infancy. So with the elementals. We have trained up these children in the way they should *not* go, and now they will not depart from us, or leave us in peace while we seek communion with higher souls—Mahatmas. Until we do our duty

by our lower self we never can enter into conscious communion with our Higher Self.

Service, then, in the first instance, is a negative action; it is the not doing of what the personal self desires for itself. It is ceasing to think, feel, desire and act personally, but employing our lower nature impersonally. Impersonality means just that negatively, but positively speaking impersonality means universality—the employing of our faculties here and now, for universal purposes—the good of all beings. “The Masters have the whole of nature for Their object.” *Have we?* The Masters are *full* seven-principled beings because they employ *all* their faculties for one purpose and one only—the orderly progression of all beings. We are seven-principled beings, but we employ four of our principles very largely for selfish, personal, temporary and destructive purposes. The beings which make up these four lower principles know no better; we do.

Service, duty, action, should be one and the same; one motive, one thought, one feeling: the elevation of that stream of beings in which are comprised alike the four kingdoms we know, the elemental kingdom and the super-human kingdoms. Little by little the lower principles are transformed; they get a new, a true, psychic impress from us; nature ceases to be our jailer or our enemy. By being a “friend to all beings,” all beings become our friends. Our Higher Nature needs no reformation. Our Lower Nature does, and we alone can reform it.

Enter the service of the Higher Nature by reforming the Lower Nature. “Raise the Self by the Self,” O Arjunas. Who does this performs the highest service, which includes all *forms* of service.

REPRINTS FROM THE PATH*

The wise man, the preacher, who wishes to expound this Sutra, must absolutely renounce falsehood, pride, calumny and envy. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings: “You will not obtain superior knowledge.”

—*Saddharma-Pundarika.*

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

—*Emerson.*

If a man understands the Self, saying “I am He,” what could he wish or desire that he should pine after the body.

—*Upanishad.*

*These Extracts were printed by William Q. Judge in *The Path*, July, August, September, 1887. The title used is our own. (EDITORS THEOSOPHY.)

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 XIII.

[CYCLES]

Q. How are cycles instituted?

A. Cycles are not, of course, established by some great being for human beings. Let us consider the cycles of the earth revolving on its axis, of the moon revolving around the earth, of both revolving around the sun, and of the sun revolving around a central body, passing through the various constellations in the course of 25,868 years. All these cycles were instituted by the force and intelligence of those beings who were present at the beginning of evolution of this universe and of this solar system; it is the recurrence and reappearance of those beings from time to time that establish the great cycles; cycles mean the return of that which was before.

Q. How would you say that Karma is connected with the law of cycles?

A. In the last analysis, cycles really mean Karma. We can see that we have brought ourselves into our own relations with the changes of the sun through the various constellations. The signs of the Zodiac under which we come, when read aright, give us an index as to what the state of civilization will be at any given time, because the beings who established particular relations in the immense past, have merely returned again, and resumed those previous relations and similar conditions.

Q. Then we are subject to cycles as we are to Karma?

A. And as we are to reincarnation. Again, reincarnation means the same as cycles. Through incarnation we bring ourselves into relation with all physical things—the earth upon which we are, the conditions on that earth, the relation to other planets and to other systems. All these are conditions we have brought about; we experience these conditions in a body on earth, and are subject to them because of our thinking and action.

Q. But are we compelled to let the cycles work upon us?

A. We certainly must experience them, as we are the cause of them. We must operate under them, but we need not be subject to, or controlled by the conditions presented. The real causes always lie back of the physical effects. It is the spiritual nature of man that is the driving force, the sustaining force—Life itself, Consciousness itself—behind all that has been brought about. So whatever is on earth has been established on higher planes of being by the innumerable actions of various intelligences. We find ourselves physically and exteriorly under the conditions, but internally we have the power to rise above them.

Q. Can man come to a place where cycles will not work upon him or interfere with him?

A. In only one sense. Man is always subject to cycles. When the time for sleeping comes, for instance, he can not help retreating within. But the consciousness may be of such a state of activity that no break or lack of memory exists between the various states. Ordinarily, man does not know what his conscious activity is while the body is asleep. Hence, he is subject to the cycle of sleeping in a far greater degree than is an adept.

Q. If we fulfill cyclic law, then we may be said to be working with the cycles?

A. Knowledge is acquired in just that way. Cycles will run their rounds whether we are conscious of the fact or not, but, by being conscious of cycles, we are able to take advantage of them. To hold on strongly during a falling cycle is as necessary as to make the proper advance during a rising cycle. The fact of the return of impressions or the return of events of every kind is an opportunity whereby we may reach a higher state with each succeeding cycle.

Q. Please explain the following on page 122,—“It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect,” etc.

A. The conjunction of the planets does not produce the effect; it merely marks the hour, as does the zodiacal clock, or as do our ordinary clocks. It does not produce the effect, but *indicates* when the effect of a certain cause will be.

Q. What is meant in the last clause of that same sentence—“by imprinting in the minds of older nations the symbology of the Zodiac”?

A. In the beginning of the earth there are present, first, the older or the more advanced Egos from the past earth. There also come in, following the advanced Egos, those who are less advanced, until all who are self-conscious are occupied, let us say, in the earlier state of the globe. In addition come those Egos who represent incipient humanity—a humanity analogous to such as the present higher animals of this round will evolve into in our seventh round. The higher Egos, then, having worked in the first globe and established it, pass on to the second, while the later stream of Egos is coming into the first state. It is the higher or more advanced Egos

who imprint on the subsequent or less developed Egos the knowledge in regard to these laws; it is a passing on of what has been known before.

Q. On the basis that man is a spiritual being and can always change his course, I do not see how Masters could work out cycles unless people necessarily act very much alike.

A. They figure out cycles according to the average of the mass of mankind, not on the basis of the individual's position in regard to the kind. An individual may take a very different position from that of the mass toward some cycle, but none the less he moves with it and is bound to that cycle; he has to move with that race, either above it or below it. No one can escape from the race to which he belongs.

The effect of cycles upon us, however, or the use of the cyclic return, depends upon the individual. Should there be, let us say, a revolution all over the world, all forms upset, all ideas of valuation and property destroyed, how would men be affected? Some would be affected terribly; others, very little. It would depend altogether on the individuals—on the measure of their attachment to the results brought about by such a course of events. Freedom comes from lack of self-interest in the results of anything we do. If we work *with* things, not *for* things, for the best of all, without being attached to either success or failure, then we are not struck by such catastrophes. They cannot touch us. We are interested in their effects upon others and not upon ourselves.

Q. Then masses of people must learn as the individual must, to act regardless of self-interest?

A. That is the position. If every man did all that he could for every other man, then no one would suffer. There would be no poverty of any kind.

Q. Might we expect a cyclic return of the Reign of Terror?

A. Undoubtedly. The same conditions that brought it about in France might bring the same upheaval in any other country. It is significant to note that many years before the Revolution, a certain great personage known as Count St. Germain was on the scene in France. He performed many diplomatic missions for the potentates of the time, and warned them over and over again of what would come, as soon as certain changes were made and certain safeguards put up. There, an attempt was made by One who knew to hold back that Karma. His effort all the time was in the line of truth—of true fraternity in its highest sense.

Q. But the watchword of the French Revolution was "Liberty, Equality, and Fraternity".

A. Yes; that very watchword was taken to help bring about revolution and bloodshed—used for destructive purposes, rather than in line with the spiritual constructive basis which the words truly represent. An interesting parallel might be observable in this country. As early as 1886 Mr. Judge said that this great and glorious country will not long be at rest, that the people will rise—

for what, who can tell? He said that if our legislators knew what was coming about and could bring about contravening effects, they would do so; but that no legislation and no efforts of any patriots would avail when the hour strikes, when Karmic readjustments among the people have to take place.

Q. Why do men not listen to warnings of this kind?

A. Many take the position that, of course, no such thing could occur here. They are obsessed with the idea that we are spiritually far advanced beyond the times when those conditions were possible. But are we so far advanced, as a whole? Are we not, as a whole, seeking self-interest, personal greed, personal fame, and possessions of every kind? There is no real understanding among men in general, particularly among our politicians and so-called "men of intelligence", as to what the purpose of life is; consequently, there is no application of the only knowledge which would help. What is behind the league of nations now in process of establishment? Self-interest on the part of each nation. It is absolutely useless to dodge the issue. We have got to see what is the real trouble with mankind. The fact is, *we have no real ideals*; it is every man for himself—individualism, self-interest, selfishness. Yet we are connected with other individuals, and with other nations. What comes upon them we are bound to feel in a greater or less measure.

Q. If all men held the ideal of Brotherhood, as Theosophy presents it, should we see any marked difference in conditions?

A. Everything depends upon the ideals that men hold. If people as a whole could be brought into the position of listening to the message of Theosophy, and applying it, the misery and suffering and hardship that now exist in the world would practically cease to exist. But it is beyond the reach of any power whatever to get men to listen and to apply. They must first desire and choose to listen.

Q. Then we are very much limited in our power to help?

A. Being "limited" does not give us any excuse for not doing all that we can, and that is all that anybody can do. If there are among a large class of beings those who hold a certain ideal and make the necessary effort for it, they are not really of the same class as the others, and do not operate under the same conditions. But if they remain constant in helping others, the greatest help accrues to the rest in time. Such we might call a league of *individuals* which would grow in knowledge and in power and become all the time better able to help all the rest.

Q. You say that the only hope of any nation is to listen to right ideas? Then how about Russia?

A. In Russia they have listened to *leaders*. That is what is the matter there. Some leader has promised them the property of those who have it, no work, and plenty to eat. That is what they wanted. So they listened to his promise and as they listened he managed to get them under such discipline that no one of them dare say nay. They need a leader who knows the *right* and who will

rule with an iron hand in the cause of right. Then all would be made to do right for the sake of the rest. That is the only way it can be done in Russia.

Q. Generally speaking, high ideals would develop a true line of energy?

A. Every human being is a ceaseless dynamo of continually produced energy which will finally affect the very earth on which we live. The brain is a dispenser; none of the energy we put in any kind of thought is lost, but becomes a part of the energy of the earth. If that energy is devoted more to disintegration than to good and constructive ideals, then destruction will be brought about not only of the civilization but of the very earth itself. There is no separateness between us and the other kingdoms. We are all bound to each other. We live upon the lower kingdoms; we gain our instruments from them, and we affect them either beneficently or maleficently. In the energy we put into self-interest we are generating maleficent influence, which finally, in cyclic course, will culminate in some disaster. The energy generated by high ideals will likewise culminate, but in some great benefit.

We have to learn Theosophy, but more, we have to make it a living power in our lives, in order to have it of beneficent effect and spread beyond our own narrow horizon of thought and feeling. We have to supply that dynamic power, not for any one channel, but for all. It is the power of Consciousness when freed from self-interest; it is Spirit, freed from self-interest.

PARADOX

IN the same world we are witness of good and evil, pleasure and pain, wisdom and folly, life and death.

In the same world each of us is experiencer of these pairs of opposites, moving to and fro between them, never altogether immersed in the one or out of range of the other.

In the same world each of us is an actor, forever trying to acquire the one and to avoid the embrace of the other of the pairs of opposites.

Our whole attention, our whole capacity and our whole power are taken up with the struggle. For the most part we are the actor pure and simple, wholly absorbed in the battle of life. Only in the intervals of combat are we the experiencer, and at such moments our position is either one of exhaustion and recuperation, or given over to the joy of temporary victory or the despair and despondency of temporary defeat.

It is but seldom indeed, perhaps only once or twice in a lifetime, that we revert to the attitude of a spectator pure and simple and, freed for the moment from either action or experience, consider the meaning and the purpose of it all.

It is only when we cast our gaze far, far backwards, or far, far forwards that we approach the attitude of the spectator, and then our contemplation is rather of the objects strewn along the path traversed and to come, than of the object of the journey of life itself.

The waking life is the life of action. The dream life is the life of the experiencer. The life of the Witness is altogether unknown to us in any terms translatable into the modes of waking and dreaming, or action and experience. In these two states the life as Spectator is known to us only by the term "deep sleep." Of this state we can only speak in terms of negation: "I do not know; I cannot remember; I cannot imagine." So there is a portion of our nature absolutely buried from the consciousness of the waking and the dreaming man.

Looking backwards, we can only see so far through the gradual deepening gloom of the memory. Looking forward we can only see so far through the gradual dissipation of any focus of perception. Yet we know full well that we were, beyond the confines of memory. We know full well that we will be, beyond the horizon of waking. We can see that memory and imagination are powers of our Self, but that Self has an existence beyond the powers. We can see that memory and imagination depend upon objects, but that the power of seeing does not depend upon any objects. The objects of memory and anticipation are always related to our actions and experiences, but the power to act and to experience does not depend upon objects of any kind. The power to see, the power to act, the power to experience, are in ourselves, not in any object. These powers cannot be exercised except in, on, and through objects, but they exist in us at all times, whether exercised or latent.

We are constantly seeking to control objects, whether those of perception, action or experience. This is a vain and futile quest, as each one of us should by this time have learned. For we should have learned ere this that every object, no matter what, has within it the same powers of observation, action and experience as ourselves, and there is a limit beyond which we cannot go with it.

What is that limit?

We can limit by force to a greater or less degree the exercise of its powers, but we cannot affect those powers themselves. We can strengthen by union the exercise of the powers of any object, by adding our energies to it. We can guide and direct to some extent the exercise of the powers of any object by understanding. Beyond these we cannot go with any object, nor can any object go beyond these limitations with ourselves.

What chemist imagines for a moment that he can destroy matter? What physicist fancies for a moment that he can destroy force? What man dreams for a moment that he can really destroy anything?

There is a limit of the breaking down of the forms of matter beyond which no chemist can go. And with every disruption of an

existing form he only releases a multitude of finer forms, until at last he arrives at a point where the form is indestructible and there remains impregnable before him indestructible matter in an indestructible form.

There is a limit to the use of forces beyond which the physicist cannot penetrate, and with each "expenditure" of energy he but assists it nearer a point where the energy is greater than any force he can bring to bear upon it. At last he arrives at a point where force from without and force from within are balanced—static energy: indestructible energy in an immovable form.

Chemist and physicist alike are only playing with a pair of opposites, force and matter. All that they can do is to change and wrestle with the coarser forms of both. The final forms and the final Substance escape them. What the final forms may be, what the final Substance may be, they do not know; they cannot remember; they cannot imagine.

Sensation is a finer form of energy than any physicist can reach, though he can experience it—in himself.

Thought is a finer form of matter than any chemist can touch, though he can experience its reaction—in himself.

Neither thought nor sensation can be objectively perceived, or objectively encountered, for they are not the objects of perception, but its *instruments*. As such they must be the most nearly allied to the Self in each. And taking these two, sensation and thought, we can see they are the objective aspects of the inherent power to act and to experience. How can we see this, unless sensation and thought themselves stand in relation of subject and object; unless thought is the instrument by which sensation is perceived? The paradoxes of life are due to no objects or their changes, but to sensation and thought, the exercise of the power to act and the power to experience.

This exercise can be controlled only by the being who has these powers. As we study the powers inherent in us, and begin to practice when, where, how and why to exercise them, the pairs of opposites begin to disappear and life is seen to be a path and not a paradox. Then the Perceiver begins to recognize that all Nature is the product and effect of the use he makes of his own powers.

FROM THE SECRET DOCTRINE*

* * * The "Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter.

*From the Original Edition, Vol. II, p. 274; see Third Edition, Vol. II, p. 287.

TALKING AMONGST OURSELVES

JUST speaking amongst ourselves, it is all too true that dissensions and differences of individual opinion exist in many quarters amongst earnest theosophical students. This is true not only as regards the various theosophical organizations, but also among what may be called their half-brother organizations variously denominated mystical, occult, new thought, etc. And in any particular society or association the same cleavages and demarcations everywhere are in evidence.

Why is this? Because, applying the principle that law rules in everything and in every circumstance, there must be a reason or reasons for these differences, and until the reasons are seen and recognized it is in vain that true hearted devotees seek to find and restore that which is lost: union and harmony among all those who are seeking to find and travel the small old path of Wisdom.

All sincere students everywhere, no matter what the particular vehicle of their present efforts, recognize with one accord the principle of Brotherhood. But principles do not enforce themselves, and if there is ever to be brotherhood *in actu*, and not merely in name, *i. e.*, in principle, it can only come about through the practical application of the principle by all those who accept and believe in it.

We cannot doubt that in all the theosophical organizations—and by *theosophical* we mean all those men and women everywhere who truly love their fellow men and desire to serve them—the great bulk of the membership is made up of entirely sincere students who have been attracted to these various associations in the first instance by the two great attractive forces of all Law: Their spiritual identity as the universal force, and their heredity or karma as the particular force.

For, whether we err or go inerrantly on our path, we are all Souls, and as such partake of the Commonwealth of the One Life. As such, the great doctrines of Unity, of Brotherhood, of Law, of Karma and Reincarnation have an universal attraction for all Souls. It is in these great ideas of God, of Law, and of Being, that resides the universal centripetal force of Spirit. However obscured and clouded, these great ideas underlie every religion and system of philosophy worthy of the name. It is their force, their primal, universal force, which attracts the Soul, not their forms or obscurities.

But since each Soul makes its own path in this life as in any or all others, it must follow that each one is at all times also subject to the reactionary pull of those tendencies engendered in the journeyings formerly made by him. Once they existed as forces which he expended; now they exist as circumstances which he has created, and by which he is inevitably surrounded; they constitute in their entirety his environment, as we say. More truly they are his embodiment; actually they are his "sheaths of the Soul" which he has himself created and by means of which he purposes, as his growth

slowly develops his intelligence, to reach to the Life beyond and free from—free from because beyond and outside—any and all environment.

The embodiment, environment, circumstances of body, mind and nature, in which each of us finds himself, taken together form the centrifugal force in and around each of us constantly tending to pull him awry into a cometary, a lunar or a planetary orbit of his own, instead of having, as the ancient symbol writers of the Upanishads shinningly expressed it, Space for his environment and the Sun for his habitation.

Applying these ideas, each of us can see for himself that we are drawn by centrifugal action to incarnation on this globe at this time, in this nation, family and circumstances. Once here, the centrifugal force of the Spirit which penetrates everywhere draws us and we seek a spiritual orbit, which shall make us Lords of this environment, Masters in our own house, instead of the slave and the victim of forces pulling us hither and thither, forces which we feel and intuitively resist, but do not understand.

These centrifugal tendencies are not due to our spiritual knowledge, but to our ignorance of Life here as related to all Life; our ignorance that in the Eternity the present is integral with the past and with the future. For we are all drawn here and encompassed here, not as the result of Wisdom, but as the inevitable outcome of the defects of our spiritual understanding. All of us have spiritual knowledge, but each of us is also loaded with a vast admixture of truth and falsehood.

We thus come in contact not only with the knowledge that was ours in former births or in other states of consciousness, but, as well, with the erroneous ideas and practices from former living. These attract us powerfully, not in the direction of unity, but in the thousand directions of separateness. For, remember, the Soul is honest, because it is Truth itself. So as long as any soul believes that to be pure which in fact is impure, that to be true which in fact is untrue, the Soul does not act on the fact but on its belief and the power of Soul goes into the false form, the false faith, the erroneous idea, the impure practice, just as whole-souledly as into the True. There is not one of us can persist in falsehood once we see it to be false. It is error, the mixture of the true and the false, that deceives us all. For a long, a very long time, students of magnetism believed that it was the lodestone that attracted iron filings. In fact it was not the lodestone at all, but the electricity in it, and after a long time it was discovered that the "lodestone" was simply very impure iron ore, and that it was the *iron*, not the substances with which it was intermixed, that was the true vehicle of the electric force.

So it is often very long before the earnest student begins to get anything like true orientation. Because the attractive power is there in the person or society with which his "karma" brings him in contact, he thinks the force is due to the "lodestone." And if others

are attracted to him he again thinks *he* is the "lodestone." All the time the truth is, both as regards the one who attracts and the one who is attracted, that the real force is the vital energy of Spirit, and the real vehicle in each and all is whatever of *truth* is in him, not the spurious elements of belief, opinion, error, predilection or repulsion.

But, sooner or later each one must come to the point where he begins *scientifically* to assort his own mental and moral contents, to determine which is true, what wholly false and what error (admixture of the true and the false). That point is not reached until the individual seeker recognizes the hall-mark of Intelligence. *Intelligence is impartial*. As long as we have *any* favorites in our mental and moral possessions; as long as we have *any* inner "disinherited children"—so long it is not *we* who are using our Intelligence: it is being used by prejudice and preconception—terrible centrifugal forces.

If we take our Intelligence—an utter impartiality towards *our own* ideas—as our guide, we quickly discern that Intelligence *per se* is not an idea or ideas, but a set of *principles* which we can either apply or disregard—at our peril. If we apply them, the universal centripetal force more and more powerfully plays in us. If we disregard them, then the centrifugal forces rend us like wild horses racing in all directions.

The fundamental principles of Theosophy are universal. Once apprehended, they become *our Intelligence*, and we apply them to our own inner environment of thought, desire and feeling. Is this idea which I hold and treasure in accord with my Intelligence? If not, away with it. Is this desire hid in my heart the product of the centripetal or the centrifugal force in nature? If the one, give it expression; if the other, crucify it. Is this feeling one of union and harmony? Then feed the sacred fire. If not, let me know that it will become a conflagration that will consume to dust and ashes all my "good karma."

This stern inventory taken and kept every day up to date, then we may regard outwardly other men, other ideas, our daily experiences, our loved society. Is their Intelligence at work; is the operative force in them centripetal or centrifugal; do they make for union and harmony, for brotherhood *in actu*? Is their orbital motion cribbed, cabined and confined to certain formulas, certain opinions and beliefs, certain exclusive and not inclusive ideas and practices? Are they universal in scope and tendency?

Our internal relations and our external relations and affiliations are assuredly one or the other, centripetal or centrifugal. Intelligence appealed to will infallibly tell us which is which, for *Intelligence* is incapable of deceiving or deceit. It *knows* that good and evil, Spirit and Matter, can never meet. Only Ignorance and guile believe or pretend that they can.

In talking just amongst ourselves, let us try using our Intelligence.

THINK OF THEM

WHEN the way grows hard, and you faint by the road: Think of Them. When things dear and dearly to be loved are swept from you by the great tides of life: Think of Them. When "heavenly death" has favored one whom we most cleave to in these bonds of flesh: Think of Them.

Not for rhetorical effect, nor for the cold beauty of some far removed abstraction did They say to us to hold a constant eye on the ideal of *Human* progression and perfection. For it is only when we view Them as facts as well as ideals that the great waves of longing and regret from out the great world ocean's mighty deeps cannot overwhelm and drown us.

To what shall we cleave when all else seems with dreadful certainty to fail us; in what asylum seek a refuge when every man's hand is turned against us, when even the very forces in ourselves rend us more fiercely still than any outward danger or assault? Think of Them.

These whom we call in words our Elder Brothers we must come to feel in our hearts to be such—or we cannot stand against the mighty magic of Prakriti. No one of all the infinite hosts of beings can stand alone. Upon what shall we rely? Our youth, our strength, our physical perfections—these shall pass away and we be weak and old and naked of covering. Our minds, our treasured store of learning and ideas, these also shall be as they were not, as if they never were, in the hour of disaster and loss of whatever it may be that we count valuable. What, then, is there which upon the dissolution of all things else is not destroyed? Think of Them.

There is not a weakness we have or shall have, that They have not had—and overcome. There is not a strength that we have and rely upon that They have not had and seen taken from Them. How then have They overpassed and overcome all losses, all the gains, of human life, and found the enduring in the midst of unending things? In the midst of imperfections They held fast while yet men to the ideal of *human* progression. In the midst of failures they held fast while yet men, to the ideal of *human* perfection. So surely as the magnet draws the filings, so certainly as sunlight germinates the seeds, so surely will this constant holding of the sight on Them draw us to Them, bring us to Their company and communion.

No Christs are They: no divinely begotten, immaculately conceived sinless and stainless beings who sin not because they cannot sin, who fail not because they cannot fail: but men, veritable human beings, from the same source as ourselves, under the same law as ourselves, through the same journey as our own, from sin have They come to Selflessness. And ever and again They travel again the road with us, becoming in all things like unto us, luring us on by precept and example. We have the precepts. These are not enough: Think of Them, the great Example, if we would not yield, but conquer.

ON THE LOOKOUT

THE PSYCHIC CRAZE INCREASES—

The world is sick, pitifully sick; and students of human affairs are looking sympathetically on, trying to extend help where help is possible, and wondering when the madness will reach its climacteric. It is a meta-physical sickness. The actual physical manifestations before our eyes are but effects, wracking and painful though they be. Those very conditions which our Teachers foretold would prevail now prevail; those very practices against which They warned are now everywhere practised. *Kali Yuga* seems now at its height. The world is a veritable waking *Kama Loka*. As Mr. Judge wrote in 1886: "*Unrest* is the word for this cycle". And he adds: "The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate".

In this connection a special dispatch from its New York correspondent, printed in the *Los Angeles Times* of December 24th, is worthy of thought. The writer has pictured the wild orgy of Christmas spending and profiteering, that has been such a feature of New York life this season—noting, by the way, that "The old New York families who have always had money, and who are quite aware of the dangerous times ahead", are not participating in it. And then he ends:

"The most popular of all Christmas gifts this year has been ouija boards, whereby the debutantes peer into the future. The whole world is in a fury of mysticism. The spook sharps and 'mediums' of New York are overwhelmed with business. Most of the prominent ones have been obliged to install assistants. The big department stores are at their wits' ends to supply the demand for spook boards.

"It is quite the correct thing for a New York society girl to have a spirit guide who acts as a sort of celestial chaperone for her, and supplies the motive power, likewise the spiritual hunches at the ouija board meetings."

Only the day before, the *Times* printed on its front page a leading article describing the experience of a Baptist preacher, of Philadelphia, the "spirit" of whose dead wife, buried thirty years ago, visited him, disclosing the hiding-place of some important papers, which the preacher proceeded to recover. Meantime, the current popular magazines—even some of the more serious and respectable ones—are printing from month to month stories based upon "spiritualistic" phenomena, experiences along psychic lines of prominent writers—opening wide their editorial doors to the whole insidious propaganda of superstition and witchcraft in an attempt to "cash in" on the world's sick hallucinations and vapid credulity.

DANGERS OF MEDIUMSHIP—

Nobody seriously questions, "*What* is the Intelligence?" from which, or whom, the utterances and messages—both mutually and self contradictory—come, whether through medium, ouija board, or any other of the methods employed. Nobody seems really to want to know. The fact that the phenomenon itself occurs is the great thing, stimulating to greater thirst for phenomena all those who dabble in "occultism", just as the use of drugs lashes its victims to heavier and more frequent use. And nobody seriously questions the validity of the messages—their philosophical, scientific, intellectual or practical value. Some "investigators" pretend to do this, but it can be noted that they almost invariably twist the communications to agree with some preconceived notions of their own. The veriest platitudes, the most dripping twaddle of the "sweetness and light" variety, are hailed with

acclaim as valuable additions to the world's store of knowledge, or received with awe and dwelt upon with increasing wonder. They *are* wonderful! If your friend conversed with you in the same way, you would try to get him before a physician or alienist as quickly and as quietly as possible! But coming from a medium or through automatic writing, platitudes and twaddle assume a new value.

For more than forty years a complete and rational explanation of "spiritualistic", of *planchette* or ouija-board phenomena, of the whole wide range of this unwholesome witchcraft and demonology, has been available to Americans. The writings of H. P. Blavatsky and of Wm. Q. Judge are in every public library worthy the name in the United States, have been there for years, and thousands upon thousands of their books, magazine writings and pamphlets have been circulated otherwise—have been and still are available to almost any intelligent person who can read. In these writings the rationale of "spiritualism", of whatever variety, is explained clearly and logically. The nature of the intelligence is clearly outlined; the utter lack in the validity of the communications is demonstrated. That the phenomena may be genuine is affirmed; that they are too often not genuine is also affirmed. The danger of "spiritualistic" practices, of participating in them even in the slightest degree, is shown—not only in so many words, but by actual examples drawn from the experiences of daily life. H. P. B. and W. Q. J. had no personal interests to serve in giving out the information (which anyone can verify for himself), nor in warning the public of the dangers of demonology of whatever type. The fact is that both of them were assailed and attacked by friend and foe alike for telling the truth and so clearly demonstrating it that any man who desires to may satisfactorily and quite easily prove it. They set down the facts and their explanation for the benefit of all who might be able to benefit by them—for us of today, for they foresaw this terrible psychic sickness which then threatened and now possesses the world, and more especially England and the United States.

What can Their altruism; what can the altruism of the Theosophists of today do to stem the tide? This is what H. P. B. herself wrote in 1889:

" But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . . For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

"But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

ARE SUN SPOTS A MYSTERY?

In its December issue *Current Opinion* heads an article on sun spots after this fashion: "The Inexplicable Cycle of the Sun Spots. Centuries of Observation and the Progress of Physics Leave Them a Mystery". The writer sums up an article of considerable length with the following:

"One fact comes out distinctly—the spots are signs of solar activity. This activity, accompanied by increased radiations of electrified particles, has a profound influence on earthly phenomena. The great Herschel was led to affirm that the price of bread was influenced by sun spots. It may be so. The many attempts to establish a connection between the

weather and the sun-spots have led only to popular delusions, altho some relationship may yet be found".

The foregoing justly sums up in a popular way what science really knows about sun spots. To it might be added the further facts that the spots manifest themselves in cycles, that certain regularities in the movement and number of the spots have been observed, that the light from sun spots shows the effect of a powerful magnetic field, that the period of their maximum appearance is about eleven years. Now let us see what H. P. Blavatsky wrote about sun spots, as long ago as 1888. Turning to the *Secret Doctrine* (Volume I, p. 541 original edition, p. 590 third edition) we find the following:

HEART OF OUR SYSTEM

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . ." (Commentary.)

It was stated elsewhere (*in the Theosophist*) that Occult philosophy *denies* that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for "Solar inhabitants", are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only, a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases,* *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon earth; and as our globe itself breathes every twenty-four hours. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere," as Father Secchi would have it (*"Le Soleil" II., 184*), nor are the spots formed "by the solar disc" (*ibid*). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood.

(The foot-note reads as follows:)

*Not only does it not deny the occurrence, though attributing it to a wrong cause, as always, each theory contradicting every other, (*see the theories of Secchi, of Faye, and of Young*), the spots depending on the superficial accumulation of vapours cooler than the photosphere (?),

etc., etc., but we have men of science who *apologize* upon the spots. Professor Jevons attributes all the great periodical commercial crises to the influence of the Sun spots every eleventh cyclic year. (*See his "Investigations into Currency and Finance."*) This is worthy of praise and encouragement surely.

GRAVITATION AND LIGHT—

It has been maintained by science that light was not subject to deflection by the pull of gravitation, although some fifteen years ago Edwin Einstein, professor of physics in the University of Prague, Bohemia, put forth the theory that light is deflected from a straight line when passing through a gravitational field. The observations of the total solar eclipse of May last seem now, however, to have substantiated Einstein's theory, much as it was dissented with by leading scientific men, and the application of the discovery will bring about many changes in scientific hypotheses, as well as what have been termed scientific "facts". According to Newton's theory, gravitation would not affect the direction of a ray of light: light always travels in a straight line. Astronomers have based their measurements of the relative distances of the stars upon this theory; but now it would seem that the rays of light, upon passing the sun, are deflected by it—thus the measured lines of light, heretofore considered straight, are in fact curved.

Writes Harold Jacoby Rutherford, professor of astronomy at Columbia University, in the *New York Tribune*:

"The methods we possess for estimating the distance of the stars from the earth are based on the idea that light travels in perfectly straight lines. If there are curves in these lines our observations will have to be recalculated, and may show the stars to be farther away than we have supposed. This, of course, is an astounding discovery. The scientific importance of it is clear, since the few measured stellar distances that we possess give us our only knowledge as to the actual size of the stellar universe."

We wonder if, as a result of this remarkable new "discovery" of science, some intuitive investigator will happen on to the ancient occult truth that light itself is in fact *matter*. Professor Einstein himself, in an interview printed in *The Times*, recognizes, as does Theosophy, that time and space are mere relativities. He says:

"The term relativity refers to time and space. According to Galileo and Newton, time and space were absolute entities, and the moving systems of the universe were dependent upon this absolute time and space. On this conception was built the science of mechanics. The resulting formulas sufficed for all motions of a slow nature; it was found, however, that they would not conform to the rapid motions apparent in electro-dynamics. . . ."

"Till now it was believed that time and space existed by themselves, even if there was nothing else—no sun, no earth, no stars; while we now know that time and space are not the vessel for the universe, but could not exist at all if there were no contents—namely, no sun, earth, and other celestial bodies".

Consider the foregoing in the light of the second verse, Stanza I, of the Book of Dzryan, upon which H. P. Blavatsky's *Secret Doctrine* is based: "Time was not, for it lay asleep in the infinite bosom of duration". Consider how careful She was to make the distinction between "space", as physical science uses the term, and *abstract or universal* space; and her statement, "Time is an illusion caused by the procession of events before our consciousness": without sun, earth, and other celestial bodies—beings of various grades—time could have no existence. It is always relative, just as "space" is, in the material sense.

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

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

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

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

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

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

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

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

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

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A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VIII

MARCH, 1920

No. 5

"Silence is useful now and then, but silence sometimes is a thing that speaks too loud."
—WM. Q. JUDGE.

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

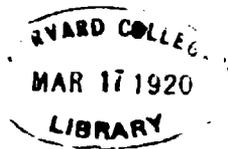
The defined Objects of the Society were as follows:

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

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

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

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



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If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit.—
Po-sho-king-tsun-king, 439-440.

TRUST is the best of relationships.—*Dharmapada, v. 204.*

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER II.

IN its larger aspect the Theosophical Movement is the path of progress, individually and collectively. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Movement is to be discerned. Organized religions, systems of thought, governments, parties, sects—all have their origins in efforts for the better co-operation of men, for conserving energy and putting it to use. They all in time become corrupted and must change, as the times change, as human defects come out, and as the great underlying Spiritual and Intellectual evolution compels such alterations.

Luther's Reformation must be counted as a part of the Theosophical Movement. Masonry has played a great and important part in it, and still does to some extent, for however restricted in application, however its great symbolism may have been forgotten or obscured, Masonry none the less stands for tolerance, for religious and intellectual liberty, for charity. The formation of the American Republic with its noble Declaration of Independence, its equality of all men before the law, its ideals of brotherhood and freedom from sectarian religious partialities must be accounted a great forward step in the Theosophical Movement. And with the abolition of human slavery in all the great Western nations during the course of the Nineteenth Century, another great step in the emancipation of the race must be acclaimed. The "divine right"

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

of an orthodox god speaking through a vested clergy was rebelled against in every voice raised against the Catholic hierarchy. The "divine right" of kings was overthrown by the American and French revolutions. The "divine right" of one man or set of men to enslave another or others was the real issue involved in the American Civil War, and the emancipation of the serfs in Russia. Nationalism, socialism, universal suffrage, struggles between classes, between labor and capital, are all physical and metaphysical efforts toward freedom from bondage, however they may be mistaken, misguided, misled, perverted to selfish and destructive purposes and ends.

If the direct exoteric line of the Theosophical Movement of the last quarter of the nineteenth century is discerned to lie in the foundation and activities of the Parent Theosophical Society and its numerous children, the further application of the same principle of an underlying spiritual and intellectual evolution proceeding apace with its visible manifestation in physical effects, will disclose unerringly that the formation of the Society and the injection of the literature of Theosophy into the mind of the race must have been preceded and accompanied by collateral efforts and resultants. Those indirect preparations must necessarily be as varied as the varieties of human experience and belief regarding fundamental things. And those preparations do not issue in the first instance from any human invention or discovery, although the characters of certain individual human beings can be and must be the channels, conscious or unconscious, for the play of higher forces and the inspiration of higher Intelligences. The course of all Evolution is first Spiritual, then Mental, then Personal to certain gifted individuals. From these latter it permeates gradually the race mind, impelling the whole mass forward and upward, in however slow or slight degree. "Evolution" appears as physical only to those who do not look beneath the surface of events. The real process of Nature is ever cyclic: from the highest to the lowest on the invisible side of nature; correspondingly from the lowest to the highest on the visible side, as human vision is at present exercised in the fields of religion, philosophy and science.

Indirect but none the less potent and necessary concomitants of the spiritual and psychical aspects of the Theosophical Movement should therefore be looked for in all directions. One of these was and is the great tide of interest in Oriental religions and philosophies. Until the work of Madame Blavatsky was well under way none but the conqueror, the merchant, the missionary and the philologist, each immersed in his own especial objects, had any concern with the Far East. The mass of the populations of the western world were farther removed from the living East with its immense but alien wealth of metaphysical acquisitions, than from the dead and by-gone stores of ancient Greece and imperial Rome. Generally speaking, it was unknown and unsuspected that the great leaders of early European civilization, no less than their modern

successors, had in fact derived their inspiration and their learning from the exhaustless treasury of Oriental thought and practice.

The ancient and venerated *Bhagavad-Gita* had been translated into English in a respectable rendition in the 60's. The riches of the Vedanta philosophy had thus to some extent become accessible to aspiring minds in the west. Some of the earliest copies came to the United States and into the possession of Thoreau and Emerson. Emerson's fame as a lecturer and writer and the nobility of his character made of him one of the most potent vehicles for the dissemination of the great and timeless ideas of the East. Through his life and work countless younger minds were given a freer range and truer basis, and by so much freed from the sterile and narrow dogmas of sectarian Christianity. Religion was seen by many not to be confined nor due to sects or special revelations. The celebrated "Brook Farm Community" spread far and wide transcendental aspirations and increased the thirst for freedom from the bondage of prevailing ideas.

Sir Edwin Arnold's "Light of Asia" was published in 1879, and read by hundreds of thousands in Europe and America. Myriads of minds gained for the first time some true ideas of the noble ethics and philosophy of Buddhism, and were amazed to find that for centuries antedating the time of Jesus his moral teachings had been imparted in their plenitude, coupled with a philosophy unknown to the Christian world at any time. Scholarly men began to give some heed other than purely scholastic to Oriental experience as embodied in its age-old literary remains. Despite the general contempt for "heathen" people and the exclusiveness of ignorance that had so long obtained, Western explorers began in earnest to adventure in search of the hereditary metaphysical possessions of the Orient, much in the same fashion as other Western adventurers had long exploited by conquest or by theft the physical treasures of the sacred East.

When Charles Darwin's great work, "The Origin of Species by Means of Natural Selection," appeared in 1859, a powerful voice was raised against the deeply imbedded ideas of miracle and special creation by an omnipotent personal God, as engraved by centuries of dogmatic theologies. Mr. Darwin's work was not a direct attack either on revealed religion or the dead-letter creeds, but was limited to the presentation of an immense accumulation of ascertained facts in natural history, and to the submission of inferences drawn with inescapable logic from the facts thus far amassed. It was perhaps the most brilliant example in history of sustained inductive reasoning. He showed and proved physical man to be no "special creation," but an evolutionary part of the "natural order of things." "The Origin of Species," and its supplement, "The Descent of Man," published in 1871, were purely scientific works in the best sense of the term. "The Darwinian Theory" was received by the educated world with profound interest, followed by a tidal wave of revulsion as its bearing and effects upon current

Christian dogmas and interpretations of the Bible were perceived. It was attacked on every hand and its author was subjected to every form of ridicule, slander and calumny that religious bigotry, ever the most fertile in malice and malevolence, could invent. Nevertheless, as scientific students verified its compilations of physical facts and tried conclusions with its logic, the theory gained headway in spite of all the storms of opposition. Its author lived to see his facts admitted, his conclusions accepted and adopted in whole or in part, even by his detractors. Corrupted and grotesquely distorted as the "Darwinian theory" has been in the intervening years, and however limited in its view of "evolution" from the standpoint of Occult philosophy, it none the less remains to this day the greatest advance in scientific hypothesis since the time of Newton, and aided largely in making possible the presentation of the triple evolutionary scheme outlined in the "Secret Doctrine." Whatever the defects of the "Darwinian Theory," they are due neither to lack of honesty, zeal nor industry on the part of its great author, but rather to the limitations of his mode of research and to the inherent defect of all inductive reasoning. So immense is the comparative advance of the Darwinian theory of evolution over the ideas accepted without a question but little more than a generation ago, that it is very difficult for the average mind of to-day to realize how this theory of physical evolution could ever have been questioned, denied, opposed, villified.

In his "History of Civilization in England," a work foremost among the contributory factors we are discussing, Mr. Henry T. Buckle sums up these lessons of the past which, in our opinion, are equally a prophecy of the future of Theosophy and the Theosophical Movement, however unconscious Mr. Buckle may have been of the immense reach of the spiritual and intelligent Agencies at work behind the scenes of human life. In the first volume of his work, which appeared in 1857, Mr. Buckle writes (p. 257):

"Owing to circumstances still unknown there appear from time to time great thinkers who devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important events are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as common-place facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied."

The student of Theosophy knows that the "circumstances still unknown" to Mr. Buckle, but which he intuitively recognized to exist, are in fact due to the *Karmic* provision of Spiritual and Intellectual evolution. Under Karmic Law, at transitional periods in the cyclic progression of Humanity, great Adepts restore to mankind through both direct and indirect channels some of the Wisdom once "known", but which in the lapse of time has become lost or obscured to mankind during the complexities of physical and personal evolution. For it must not be overlooked by the student that these Elder Brothers are themselves a part of the very stream of evolution to which we belong. As such, They take an active, albeit undisclosed and but too often unperceived share in the governance of the natural order of things. And although this part of the operation of cyclic law is often delayed and defied by the ignorance and prejudice of mankind in general, each rise and fall of civilizations is succeeded by a regeneration and further progression.

Other constructive factors in the preparatory work of the Theosophical Movement in our time may be seen in the great and sudden leap (from the standpoint of racial and national cycles) in invention, discovery, trade,—means and methods of transportation, manufacture, and utilization of all the raw materials in nature—all making in one way and another for interdependence, inter-communication, inter-respect in the great human family and the consequent breaking down of the barriers of nature, of human insularity and separateness—a harrowing of the soil, whether by the means of war or peace, as a necessary prelude for once more sowing in that soil the seeds of Brotherhood. In the political field the great careers of Abraham Lincoln, of John Bright, of W. E. Gladstone, of Garibaldi, and many others, all made for the Rights of Man, as opposed to the forces of reaction.

In an iconoclastic sense an equally necessary and valuable pioneer work, in the breaking of the molds of fixed ideas into which human thought forever tends to crystallize, can be discerned in the work of such men as Robert G. Ingersoll in America, Charles Bradlaugh in England, and, in the pulpit,—by Charles Kingsley and Henry Ward Beecher. Whether apparently pursuing the path of agnosticism, of a purely socialistic and materialistic altruism, or of a liberalized orthodoxy—to use a paradox—the efforts of all these commanded a wide following and broke to a large extent the hold of bigotry and intolerance. Philosophical speculations like those of Herbert Spencer, the esthetical spirit of men like Ruskin, the rebellious mind of Carlyle, the insubordination to the harrow of conventional ideas of writers like Dickens, George Eliot, and many others, all aided in the pioneer work of the Theosophical Movement. They may all be said to have fought for the unrestricted domain of the individual conscience, the larger outlook upon human life and human duty, as opposed to the *ipse dixit* of any—"thus saith the Lord." All these individual and collective factors, some, perhaps dimly conscious of the germinal force at work within them—

selves, others aware only of the travail without issue of human existence as taught and experienced—all were of value. All that in any way has made, or that makes, possible the arousal of serious attention to the Second and Third Objects of the Parent Theosophical Society, all that facilitates the revolt of the mind and conscience from creedal exclusiveness, all that might turn men from the sordid materialism of a one-life existence devoted to the pursuit of physical well-being—all this is truly a concurrent part of the Theosophical Movement, and necessary to any attempt at the practical realization of its First Object—Universal Brotherhood, the life of service as opposed to the life for self.

The ideas represented by such terms as revealed religion, a favored people, a personal God, miracles, heaven gained or hell earned by an "act of faith," a "vicarious atonement," selfish personal salvation—the fetters forged by many centuries of ecclesiastical usurpation of authority over the ignorant mind and conscience; all these veritable Bastilles of moral and mental tyranny were under assault or siege during a large part of the nineteenth century. Their *lettres de cachet* no longer sufficed to imprison or outcast the individual mind, to forfeit the reputable estate of the individual rebel against the "established order." If the mind of the race could not be said to have been, at any epoch, in revolution against spiritual and mental intolerance, it was none the less true that everywhere could be found sincere and reverent minded men in outspoken rebellion against the dominant and dominating ideas of centuries. The "millennium" of sectarian religion was drawing to a close. Agnosticism, infidelity, bold questioning of the foundations hitherto esteemed inviolate were no longer branded with the brand of infamy by the all-powerful sects, because the sects were no longer all-powerful. A spirit of liberty, often of license mistaken for liberty, was abroad in Europe and America.

Modern Spiritualism had perhaps more to do than any other single factor in producing among millions that transitional state of mind into which the granite ideas of centuries had begun to disintegrate. This Ishmael among faiths, under many names and proscriptions, is as old as the history and tradition of the race. In its modern form it began with the mediumistic manifestations of the Fox sisters at Rochester in New York State, U. S. A., in 1848. In the ensuing twenty-five or thirty years it spread, in spite of the most relentless opposition of the orthodox Christian sects, despite the ridicule of scientific students and the incredulity of the general public, despite also the real or pretended exposures of many of the most noted mediums, until its believers were numbered by millions in America, England, France, and in lesser numbers in other countries. Most celebrated of the mediums following the Fox sisters were the Americans, Andrew Jackson Davis, his disciple Thomas Lake Harris, P. B. Randolph, Daniel Dunglas Home, the Davenport Brothers, Henry Slade, Mrs. Emily H. Britten and the Eddy Brothers. All these were accused of fraud times without number,

and some of them were made the victims of persecution. Nevertheless, the genuineness, variety and extent of their phenomena were attested by numbers of famous investigators of the highest character. Notable among those who from sceptical experimenters became convinced believers in the reality of the manifestations were Dr. Robert Hare of Philadelphia, Epes Sargent, Judge Edmunds the noted lawyer, Dr. Robert Chambers, Col. Olcott, and many other men of mark in America. In England Professor William Crookes Alfred Russel Wallace, Professor Lodge, C. C. Massey, Lord Borthwick, Lord Lindsay, Sergeant Cox, and other men of the highest standing accepted the evidences after searching tests. In Germany the famous Professor Zöllner held prolonged sittings with Slade and others and published his conclusions and theories in the work, "Transcendental Physics," dealing with the phenomena as a problem in the "fourth dimension." In France the Emperor Napoleon and his wife, and in Russia the Czar and his consort became the firm friends and followers of D. D. Home. The papers of the Russian savant Dr. A. Aksakoff show how profound was his interest in the new phenomena. Léon-Dénizarth-Hippolyte Rivail, author of numerous popular and educational scientific texts for French schools, became so interested in the phenomena and so convinced of their value in establishing communication with discarnate intelligences, that he devoted his entire time to study and experiments. In order that the prejudices thus aroused should not interfere with his established literature and reputation he adopted the pseudonym of Allan Kardec, by which he is now almost universally known. Contrary to the general supposition, Allan Kardec was not himself a medium. All his experiments were conducted at second hand. He published two books of enormous circulation, the "Book of Spirits," and the "Book of Mediums," both of which were translated into English. The French editions of "Le Livre Des Esprits" alone attained a circulation of more than one hundred twenty thousand copies in the twenty years following the publication of the "revised edition" in 1857. It was Allan Kardec who, more than any other, made systematic efforts to establish a philosophy of spiritualism from the communications he obtained through carefully chosen mediums.

The spread of spiritualism was greatly facilitated by a number of factors. It required no education, no study, no moral discipline, on the part either of the medium or the believer. Its phenomena were not essentially antagonistic to religion, and the communications received more often than otherwise repeated the platitudes of the churches. In fact nearly every noted medium or reputable proponent of the phenomena was still orthodox in his acceptance of the fundamental dogmas of the Christian creeds. Amongst the bereaved who might be more or less sceptical or indifferent to orthodox teachings regarding after-death states, spiritualism made a profound appeal, for it offered the prospect of immediate assurance and consolation. To the materialistic and the curi-

ous-minded it offered a fascinating subject for facile experimentation. Nor can it be doubted that in the increasing dilemma of many, due to the "Darwinian Theory" of physical evolution, spiritualism offered an attractive middle ground of experimental evidence that enabled them, without a too great sacrifice of cherished religious convictions or logical common-sense, both to hold on to hereditary Christian ideas and to accept the theory of "evolution." And in this compromise many were doubtless moved by the example of Alfred Russel Wallace, co-originator with Mr. Darwin of his theory. Professor Wallace was himself a Spiritualist and a believer in Christianity, even if not altogether "orthodox" in his faith.

In a single generation Spiritualism, from being a pariah both as to its phenomena and its many theories, became almost respectable. Modern science, hitherto deaf, dumb and blind towards everything but the empirical acquisition of physical facts and hypotheses based on them, began, reluctantly and suspiciously, but still began, to take note of the phenomena of the metaphysical, which, if true, compelled the admission of other factors than "force and matter" as the causative agencies of the phenomenal world. But the general attitude of scientific students towards spiritualism afforded a curious parallel to the attitude of the theologians toward Darwinism: first derision and contempt, then wholesale denial and opposition, then grudging acceptance in whole or in part.

Into this mighty arena of contending forces entered H. P. Blavatsky with her Theosophical Society and her first public exposition of Theosophy. Looking backwards from the safe distance of the intervening years something of the significance of the mighty struggle between orthodox Christianity and modern materialistic science, between both these and the changeling, Spiritualism, can now be discerned in the light of history—a light necessarily denied all the active combatants except H. P. B. herself. That she saw and foresaw what was and was to be, and was herself under no illusions is very clearly indicated in the *preface* of "Isis Unveiled" alone, without going deeper into the abundant evidences. Bitterly as Theology and Science might be opposed to each other with spear and trident, each was, at the last quarter of the nineteenth century, equally hostile to the new combatant, Spiritualism, armed with its net of weird phenomena and strange theories. Alone, friendly to all the gladiators, but without a solitary understanding ally among them all. H. P. B. was armed only with an unknown knowledge and an unknown purpose which must serve her for both sword and shield. It was too much for her to hope, however vast the reconstructive forces loosed by her in the world of public opinion, that those forces, their source, their scope and their significance, would be grasped by any but the very few. Nor did she expect that their effect on the mind of the race would be altogether and immediately constructive, however beneficent her purpose might be. Nor could she look for other than a hostile and retardative reception at the

hands of vested and mercenary interests, the ignorant and the dogmatic, the predatory and contentious. Although her aim was to elevate the mind of the race, her method could only be to deal with that mind as she found it, by trying to lead it on, step by step; by seeking out and educating a few who, appreciating the majesty of the eternal Wisdom-Religion and devoted to "the great orphan—humanity," could carry on her work with zeal and wisdom; by founding a society which, however small its numbers might be, would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion.

Her first work was with the Spiritualists, as we have seen. When her powerful voice was raised in their defense, when she demanded that their wonders should be investigated with an open mind, their claims examined impartially, she was hailed as a friend, as an ally, as a champion of the new dispensation. When it was noised about through the indiscreet but well-meant laudations of Col. Olcott that she was herself a medium *par excellence*, she was acclaimed as a prophet. Her *soirées* and her Society were crowded with the rush of seekers demanding a sign. But when she refused to produce the hoped-for marvels, when in her conversations and letters to the press she hinted at other and truer explanations of the phenomena than "communications from the dead," when she uttered veiled warnings regarding the dangers of mediumship, she was listened to with surprise, with incredulity, with suspicions. And when at last "Isis Unveiled" was issued, a fierce revulsion set in, increasing as the years went on. She was denounced by some Spiritualists as a traitor to the "cause," slandered by others as a mere cheating trickster, not even an honest medium. Nearly every Spiritualist who had entered the Society departed from it, and she was generally regarded as quite as much the foe of Spiritualism as of orthodox religion or materialistic science. It is of more than passing significance that in almost every case the chief enemies of H. P. B. and her teachings, both within and without the original Theosophical Society and the many organizations which still employ that name, have been persons who were spiritualists, or whose natural tendencies have been in that direction. All the many attacks upon her name and fame throughout all the years, can be traced back to their source either in spiritualists or those addicted to mediumship and its practices.

What, then, were her earliest expositions of Theosophy, which sufficed on the one hand to provide the material for the growth and study of the Theosophical Society, and on the other hand, drew upon her devoted head from the very first, a series of attacks which, gradually increasing in range and intensity, culminated in the tremendous explosions of 1884-5? No student of the Theosophical Movement can afford to neglect the most painstaking examination of "Isis Unveiled." To a summary of its most important contents we may now turn our attention profitably, the collateral and accompanying circumstances having been outlined.

(To be Continued)

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.

YOU have asked me for comment on the questions sent in by our English brother; particularly, that "Karma is as merciless as the Bible-God." But does he consider that Mercy is not opposed to Justice, and that the fullest justice is the same as the fullest mercy? Some take the meaning of Mercy to be a permitted escape from the results of wrong-doing; but this would not be Justice nor would it be merciful to those injured by the wrong-doing. He should remember the definition of Karma: an undeviating and unerring tendency in the Universe to restore equilibrium, and that it operates incessantly. It is inherent law and its operation must therefore be impersonal. Some might take this to be "merciless", but that would only be because they desire escape from consequences that are unpleasant.

There are just two ways of looking at the question: either the Universe is governed by Law and under Law or all is Chaos. Our experience in every department of Nature points to the fact that Law reigns everywhere; nothing is done of any kind or anywhere, except under Law. Our control of the elements, our use of the materials in Nature, is possible only because the same thing can always be done when the same conditions are present. Having discovered some of the laws of electricity—for instance—we may direct that fluid or force, and use it for many different purposes.

Now as Law reigns in the material world, it can be seen to rule in the mental and moral world as well. Karma simply means "action" and its consequent "re-action." There is no "Karma" unless there is a *being* to make it or feel its effects, and unpleasant effects predicate causes that send forth unpleasantness in the world, affecting others, and finding the restoration of equilibrium at the point of disturbance. There can be, then, but one consideration, and that is, Justice. Why should we desire anything but Justice to be done?

The Bible says whatsoever a man sows *that* shall he also reap, and "Resist not evil and it will flee from you." What is "evil" but the reaping of effects of wrong done? If we try to avoid the restoration of equilibrium, it will not flee from us, but comes again; but if we accept all as just and right, then the "evil" flees. But we must not apply Karma only to what we call good and evil in physical life. The world rolls on in its orbit, carried further and further by the Sun in his greater orbit; grows old through the cycles;

*From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

changes its appearance, and comes under states of matter undreamed of by us. It is the Karma of the world. Soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where are now summer scenes—the Karma of the world and its inhabitants. How, then, shall Karma be restricted in consideration to the details of one life, or judgment passed upon it from that basis? I should say that Karma is Mercy itself, for do I not know that nothing can prevent me or any other from obtaining what is his by law—exact and unerring?

“It knows not wrath or pardon; utter true
Its measures mete, its faultless balance weighs;
Times are as naught, tomorrow it will judge,
Or after many days.

Such is the Law that moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!”

He asks if we have changed our “Faith”. It is not a “Faith” for “Faiths” may be changed; but being knowledge which each can make his own, there is no question of change or fear or doubt. We know of all the claims of every description that are made by societies and individuals. How is any one to determine as to their respective values—if any? Just this way: if you are asked to accept anything on the statement of another and the means are not at the same time afforded you to see and know for yourself before acceptance, you will be safe to refuse, for you would in that case have surrendered your own judgment and taken that of another in blind faith.

Now the statement made to him by the Rev. S., being outside of all known law, spiritual, intellectual or physical, indicates to me a self-delusion,—for I would not impute to this Reverend any intention to deceive—and he is not alone in the self-delusion on the same or similar lines; for if he has heard—as I have—statements made by different claimants in regard to H. P. B., each one contradictory to the other, he would know that self-delusion reigned in some cases and deliberate fraud and pretense in others. To say that H. P. B. *now* believes in a personal God,—or ever could—is the greatest absurdity that was ever uttered; and this statement is the most conclusive proof of delusion. For, in default of direct knowledge, what evidence has any man as to H. P. B.? Certainly no more than the evidence contained in her voluminous writings. These directly refute such an assumption, and at the same time point out the laws that govern life, being and consciousness on all planes, so that all men may be free from the “lo here!” and “lo there!” claims of would-be prophets.

For any to declare that they have private directions to do as they are doing, regardless of what were the lines laid down by the Teachers, would be no better or elucidating than is the declaration of the Besant people that the Lodge did not know enough to *fore-*

see, and had changed Its plan and purpose. Both these declarations vitiate all that has been said and done, as well as making it appear that the Lodge does not work according to Law and Cycles, in public effort. For interim efforts of Their followers and disciples, all ways are open, and in these, conditions must be availed of as they arise; the eternal verities can be used in whole or in part according to the minds reached; all this is to be expected from the variety of mental conditions in the world; but this variety is not from strength and understanding, but from weakness and inability.

Those who are able to perceive, to understand and use what They gave, have no reason to deviate or dilute anything to suit contemporary forms or ideas, or to bolster up a decadence that pollutes the mental atmosphere of men. The sooner Christianity is discredited *as A religion*, the better for Universal Brotherhood. As it is, orthodox Christianity stands in the way—as do all other *forms* constructed around a basis of Truth. It is well enough and all that can be done for the majority of minds, to rebuild and change step by step, and there are thousands who will work that way, to one who will be able to understand what is needed, and the very goal toward which all the rest tend; but that one has all the more need to keep that goal ever in sight and mind, never allowing any fogs or clouds to obscure it. If this is not done all direction is lost. It has *not* been done by those who should have done it; hence the very loss of direction seen in the world today, the various cults and systems to which the majority of people are attracted; they asked for bread and have been given a stone. Shall any true Theosophist deem it his duty then to persuade these hungry ones that there is valuable nutriment in the stone? Yet it seems to me this is just what such would-be Theosophical efforts are doing. Our duty is clear. We will “feed the hungry” with nourishing food, and in so doing follow Law precept and precedent—thus reverencing our great and illustrious Predecessors and continuing the work They so well began and left in our care.

EXTRACTS FROM THE PATH*

“As the great universe has no boundary, and the eight quarters of heaven no gateway, so Supreme Reason has no limits.”—*Buddha*.

“Look up at it; it is higher than you can see! Bore into it; it is deeper than you can penetrate! Look at it as it stands before you; suddenly it is behind you!”—*Confucius*.

“Looking up, you cannot see the summit of its head; go behind it, you cannot see its back.”—*Lao-tze*.

*These Extracts were printed by William Q. Judge in *The Path*, June, 1886. The title used is our own. [EDITORS THEOSOPHY.]

REAL MEMORY*

THE general idea with regard to memory is that it depends entirely on the orderly functioning of the physical brain, and that where derangement of that function occurs, there is loss of memory. It is quite true that certain forms of memory depend upon the brain, as in those two particular functions known as remembrance and recollection. In *remembrance*, we can get the idea, but not all the particulars, that have brought about some feeling, event, or circumstance of the past; in *recollection*, we can *collect back* from one point all the other points connected with it. But there is a third function of the memory, known as *reminiscence*, which is not at all dependent upon the brain. It is brought about oftentimes, not by any present object or occurrence arousing attention in that direction, but springs, as it were, direct from the soul itself; it is a direct perception of what was. It comes from something behind the brain—the brain serving merely as a sort of filter, or interceptor, or translator of impressions.

We can understand why remote memories are difficult to recall to our brain perception, when we consider the fact that the brain cells are constantly changing. It is not conceivable that the millions of impressions received during a lifetime could be retained and given out again by those changing cells. All the time during our lives there is a *continuity of perception*, but we do not remember one-thousandth part of the impressions that we have received in those days or years. Very few events are impressed upon us, or are immediately translatable through the brain, by way of *remembrance*. Even if we so desired, we could never make any complete history of all those impressions through the faculty of *recollection*. Yet there is the innate faculty of recalling, and recollecting in such a way as to have a consecutive, or synthetic grasp of all those impressions through *reminiscence*—that faculty of memory which applies to the soul—is a peculiarly innate quality of the soul.

To reach into and exercise real soul memory, we must first understand the real nature of man. We must first see that all beings of every grade—not only man, but the beings above man and the beings below him—are of the same essence, the same Spirit, the same Life, and of the same potential powers. The higher beings have brought these potential powers into active potentiality, and differ from the lower orders by reason of a greater degree of development, a greater range of perception and a finer evolution of form. But highest as well as lowest, are rays from and one with the Divine Absolute Principle. Each one is the Seer, the Perceiver, who stands in the center of his own universe, through which alone he may know all that may be known of the Highest.

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

We must recognize the fact that this is a universe of law, with no chance or accident anywhere in it, and that we have arrived at our present position under law—the law of our own being, set in operation by ourselves; that the same law rules in every direction in space and in nature. The races of men that now exist are the result of races of men which preceded them; the planet on which we now live is the result of a planet that preceded it; the solar system of which our planet is a part is the result of a solar system that preceded it. Everything is an exact consequence of that which preceded it—*everything is the repetition of that which was*. This return of the same action or preceding impression occurs under the true aspect of memory; it is the memory of what we have been through that brings about the repetition.

On the physical plane, the action of true memory is seen in all those stages through which the human form goes from conception to birth—representations, in fact, of the evolution of earlier races. In every act of our existence we are exhibiting true memory, whether we realize it or not. The memory of walking is with us now; the memory of talking is with us now. We may not remember how or when we learned to talk or to walk, but we have present with us the *knowing how* to walk and to talk. True memory is just that—the possession of the knowledge of the past. It is memory which connects us physically with the body, through all changes of body, scene and circumstance; without it, we should be living merely from impression to impression; there would be no connection whatever with the past and there would be no sense of self-identity.

Memory exists also in other inner departments of our nature. Living on the physical plane, our ideas connected almost entirely with the “three-dimensional” state of matter, we are no more conscious of those inner planes of being than, when in sleep, we are conscious of the physical plane, being absolutely shut off from the outside world, from the happenings to our friends, to the nation, and to the world at large, which are then of no consequence whatever to us. Yet there is an active life in those inner departments of our nature, and there is a memory of it. The Thinker who uses the brain in the waking state is simply acting on another plane of matter and using another plane of memory. Every plane of consciousness has a memory of its own.

That consciousness never ceases, but is continuously active, is evidenced by the fact that no one has ever experienced sleep. Nor does death come to us any more than sleep. We may be aware that sleep or death is coming for the body, but we *know* those states only as we see them in others. When we say “I was asleep”, we mean that the body was in the sleeping state, while we passed away altogether from this plane for the time being. Then, we passed back again from the inner planes to this, picking up the memory of the waking state where we left it off, and leaving behind the memory of

what passed on the other side. There is no record made in this instrument of the inner planes, for the brain has not been trained in that direction, and hence it can not translate those planes of consciousness, except in some partial recollections, such as occur in dreams.

Dreams attest that we are alive and active on inner planes, for in them, we think, speak, smell, taste, hear and move, as individuals, and never have any question as to our identity, even though the personality presented should be that of some past incarnation. The dreaming state is very close the point of waking—the intermediate state between waking and sleep—so that we are able to impress the brain-cells with what has occurred before waking, and remember. But beyond the dreaming stage, which is a very short stage of sleep, there is a vast extent of human thought and action. We go in and in and in until we are close to the source of our own being, where the Thinker is at work, where he knows all that he has been before—all his past incarnations—where he sees and knows himself as he is. The memory of all the experiences through which he has been as an individualized being is there in one consecutive whole. That, indeed, was the Paradise of man, when he walked with Deity, when he knew himself as he really was. True memory is the Paradise which all human beings should strive to regain. To recover that whole memory, to make that great knowledge of the past usable here and now in the brain, and in the body, is the true work of "salvation". Only when we understand what we really are, shall we be able to take a conscious, active, purposeful part in the evolution of our race. Only when we gain the perception that we are the Eternal Spirit, that Death never touches us at all, that we may have a conscious life in spirit, not in matter; only when we begin to think and act from that basis, can true memory come through to the brain; only then can we know for ourselves, have nothing to ask of anyone, but have everything to give to every other one. And that true memory is possible for every living being.

The barrier for every man is not in the memory, but in the false ideas of life according to which he acts. However much the soul remembers, if we are using the brain contrary to the nature of the soul, the brain can not translate its impressions. The Thinker must transfer the memory of the soul to the brain, and he can do so only by thinking and acting along right lines during active waking consciousness, until the brain responds to the ideas and *learns* to transmit what occurs while the body is inoperative. Then the true memory of the past that is in the soul is our knowledge in the brain.

The Masters are those who have the true memory of every step through which They have gone—the knowledge of all past civilizations, the understanding of all that every human being has to experience, the recognition of all the laws ruling evolution. As custodians of that knowledge, and as our Elder Brothers, They stand ready to help mankind in the only way open to Them—by

recording as much of that knowledge as we can assimilate, by directing us to its proper use for the benefit of all other human beings, that all humanity may advance in an orderly way to the true goal. Greater and greater individualization, wider and wider range of perception are the objects of evolution, but there are two paths by which we may reach the goal. One path leads to an individualization that is selfish, and self-righteous—a state of separateness from all human beings; on the other, there is no cessation of work for humanity. The Elder Brother goes as high as he can, but he stops before he enters the final door that separates him from the rest; he returns and takes up again a body of the race, as Jesus did, that he may help those who know less than He does. So we are never alone. Never will there come a time when those Great Beings will cease from that labor, which is a labor of love. But we are the ones who must determine for ourselves, sooner or later, whether to go on through æons of suffering and millions of lives of ignorance, or to follow the path They show, which leads straight to the goal—which involves the power of direct cognition of truth without any mistake whatever, and which includes real memory.

SECRET DOCTRINE TEACHINGS*

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past."

* From the Original Edition, Vol. I, p. 37; see Vol. I, pp. 68-69 Third Edition.

TRANSMIGRATION OF THE LIFE ATOMS*

IN your learned note on Mr. Oxley's article, (*Hierosophy and Theosophy*¹) you say that "for three thousand years at least the 'mummy' notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed through every variety of organized life forms. But it is not the soul the 5th, least of all the 6th principle, but the *life-atoms of the Jiva*, the 2nd principal. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together."

This little passage is a new instalment of occult teaching given to the public, and opens up a vast field for thought. It suggests in the first instance that the exoteric doctrine of the transmigration of the soul through lower forms of existence,—so generally believed in by the Hindus—though incorrect as regards the soul (5th principle), has some basis of truth when referred to the lower principles.

You say in one place that the mummy goes on throwing off invisible atoms which go through every variety of organized life forms, and further on you state that it is the *life-atoms* of the *Jiva*, the 2nd principle, that go through these transmigrations.

According to the 1st "Occult Fragment," the *Jiva* "is a form of force indestructible, and when disconnected with one set of atoms becoming attracted immediately by others."

What then is meant by the *life-atoms*, and their going through endless transmigrations.

The invisible atoms of the mummy would mean the imperceptibly decaying atoms of the physical body, and the *life-atoms* of the *Jiva* would be quite distinct from the atoms of the mummy. Do your words import that both the invisible atoms of the physical body as well as the atoms of the *Jiva* after going through various life-forms return again to re-form the physical body, and the *Jiva* of the entity that has reached the end of its Devachanic state and is ready to be reincarnated again?

*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1883.

¹*Theosophist*, Vol. IV, page 244 (July No.)

You teach again that even in the worst case (the annihilation of the Personal Ego) the atoms of the *lower principles* are the same as in the previous birth. Here does the term "lower principles" include the "*Kama rupa*" also, or only the lower triad of body, Jiva, and Lingasarira. It seems the *Kama rupa* in that particular case cannot be included, for in the instance of the annihilation of the personal soul, the *Kama rupa* would be in the 8th sphere. Another question also suggests itself.

The 4th principle (*Kama rupa*) and the *lower* portion of the 5th, which cannot be assimilated by the 6th, wander about as shells and in time disperse into the elements of which they are made. Do the atoms of these principles also re-form—after going through various transmigrations, to constitute over again the 4th and the lower 5th of the next incarnation?

I have no doubt that a few words more from you will clear away all these doubts and give us valuable information on a hitherto dark and unfathomable point.

N. D. K. F. T. S.

EDITOR'S NOTE.—We would, to begin with, draw our correspondent's attention to the closing sentence of the foot-note under his review. "Such was the true occult theory of the Egyptians"—the word "true" being used there in the sense of its being the doctrine they really believed in, as distinct from both the tenets fathered upon them by some Orientalists and quoted by Mr. Oxley, and that which the modern occultists may be now teaching. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that—"dissolution is only the cause of reproduction . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings. The just criticism of our observing brother, who takes naturally enough the sentence—"The life-atoms of the Jiva" in its literal sense, reminds us at the same time, more than ever, of that most important fact that one can never take too much care to express clearly new ideas while writing on metaphysical subjects. In penning the words under review, no thought was given in fact, that the idea was "a new instalment," and, therefore its incompleteness gave rise to a fresh

misunderstanding. Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former—to its highest state: that state which the uninitiated, ignorant of its nature, would call the “objectively finite”, but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal*, though at the same time, and in one sense the subsistent existence—however paradoxical and unscientific the term may appear.* Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that “energy has as much claim to be regarded as an objective reality as matter itself”† and that life, according to the occult doctrine,—is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom or matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression “life-atom” though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no “dead atoms,” whatever meaning science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the “life-atoms of *Jiva*,” the atoms “animated by dormant *Jiva* or life energy.” Again, the sentence quoted by our correspondent from Fragment No. 1, though quite correct on the whole, might be more fully, if not more clearly, expressed. The “*Jiva*,” or life principle which animates man, beast,

*Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists.—Ed.

†*Unseen Universe.*

plant or even a mineral, certainly is "a form of force indestructible," since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others" does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.* This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is "meant by the life-atom going through endless transmigration" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

(To be continued)

A PRECEPT¹

There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again.—*Jain Precept*.

*We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—*Ed.*

¹Printed by William Q. Judge in *The Path*, October, 1886. The title used is our own.

[EDITORS THEOSOPHY.]

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 XIII.

(Continued.)

Q. On page 125, "The Four Yugas are: Krita, or Satya, the golden; Treta; Dvapara; and Kali or the black." The nature of the two middle ones is not explained. What would be the nature of those two cycles?

A. The cycles are called the Golden, the Silver, the Bronze, and the Iron. The nature of each cycle would correspond somewhat to the nature of the metals, their values, and their constituents. The first Age corresponds to childhood—a cycle of innocence and purity. Then comes youth with its exuberance of life; then manhood, when all the forces are in action,—the intellect tending to outrun the spiritual nature. The Iron Age always comes as a result of the whole force of the intellect being expended in the trend of material things, rather than along the line of spiritual perception.

Q. What follows the Iron Age?

A. When the Iron Age has run to the completion of its cycle, then follows in regular succession the Golden Age. But that is yet a long time off. We have finished only the first five thousand years of *Kali-Yuga*, which leaves us something over four hundred thousand years yet to run. Let us say that in fifty thousand years all the civilizations of the earth outrun their possibilities as such. Then comes a great disturbance, such as the geological changes apparent on any planet show have taken place. These disturbances are the re-actions of the forces that man has restrained so long, and cause a re-distribution of continents. Suppose for a moment that a great catastrophe overwhelmed the earth; that the land went down, as it does in such periods, and lands came up where the sea was before; that a remnant of the people escaped and settled on those lands. Those who survived would be concerned with the first necessities of existence—food, clothing and shelter. The arts and sciences that had existed would have no place, but would become merely a

tradition to the children born under those conditions. Their children would have a tradition still farther removed from the ancient arts. Thus an entirely new phase of existence would be established. The incoming generations, heavy with the burden of sustenance, would learn only those arts and sciences applicable to their surroundings, and the cycle of the return of the ancient arts would be long in coming.

Such would be the story of our present Western civilization. All our landmarks would be gone in two hundred years or more. Then perhaps in some other life, on some other continent risen from the sea, we should be wondering what people left this or that small relic of civilization. This civilization will go through the same phases as any other; it merely presents the embodiments of souls who have come through past civilizations. For we *are* the second race, the third, and the fourth race; the second blended into the third, the third into the fourth, the fourth into the fifth, and so the blending into future races must go on. In all those races has been the living of life in an age of innocence and purity, followed by an age when purity and innocence decreased through the growth of the intellect along physical lines, and then the physical rush of civilization went on in all its complexity until extinction.

Q. Did the Golden Age begin after we had acquired the present bodies?

A. No: our bodies were not then so concrete; they were more plastic, of a finer state of matter. There were giants in those days, that is, forms very large compared with the present forms. Those forms have become more and more concrete.

Q. What class of Egos would bring in the Golden Age?

A. The class we now represent, for we must have lived in the Golden Age. It is just the cycle of the rebirth of nations, analogous to our rebirth into another body: first comes childhood, then youth, manhood, decay, and death. At the present time, we are in our "manhood" as a race, in our *Kali-Yuga*.

Q. Are all nations now passing through Kali-Yuga?

A. Not necessarily. Other nations might now be in their age of innocence and purity, but, of course, *Kali-Yuga* tends to become more and more general. As long as nations are unknown to each other, separated by land and sea, and consequently in intelligence, the various cycles may run their rounds quite independently, but as soon as intelligence begins to spread all over the globe and there is almost instant connection, then *Kali-Yuga* begins to become uniform.

Q. Then cycles overlap and do not end abruptly?

A. Cycles always overlap. There is no direct breaking off point. There could not be a short stoppage, and then an immediate beginning again. There is always a merging from one thing into another, just as night merges gradually into day. The cycles have their morning, noon, their twilight, and their definite darkness, each period merging imperceptibly into another.

Q. What establishes the twenty-four hour cycle including day and night?

A. So far as the earth is concerned, the twenty-four hour cycle is governed by the revolution of the earth on its own axis, which in its moving around the sun presents to us the appearance of day and night. But so far as we are concerned, this cycle, as all others, is established by, and in exact accordance with the needs of, the beings who fall within the influence of this cycle.

We should remember that in the beginning, the sun, and all the planets belonging to this solar system, established, through their relations and inter-relations, an order of motion, or a certain rate of vibration, which is the key governing all motions. Take the nineteen year cycle of the moon, spoken of by Mr. Judge, for illustration, remembering that all occult cycles affecting the earth are reckoned by the moon. There are four weeks and thirteen lunar months. Now multiplying the thirteen by four, and the result by nineteen, we shall get a number that will add up to seven. So with the sun cycle of twenty-eight years. Multiplying the 4×13 and then by 28, we get an answer in which the total of the numerals also comes to seven. That same seven repeats itself in almost all of the cycles.

Q. Is that due to the fact of our seven-fold nature?

A. It is due to the fact that *everything* is seven-fold; that is why there are seven rounds, seven races, seven sub-races, seven days of the week, seven colors, seven sheaths of the soul, etc.

Q. Does the seven-year period in man's life have any particular significance?

A. Yes. The first seven years will give a determining inclination to the next seven; the next seven years have a determining influence on the seven ahead, and so on. Then there is another significant cycle—the 9 cycle. Whenever we have passed the five, or have certain things in motion, the next four will follow the same lines, because the five is the balance. So nine makes the perfect number, and as well as being the number of perfection, it is also the number of death,—that is, when there is perfection in one direction, comes a destruction of that perfection and the beginning of a new nine. The number ten is called the completion of perfection, because seven and three make the ten. The seven is the manifesting side of nature—the visible; the three are hidden—the *Atma-Buddhi-Manas* side,—the Spirit, the Self, and the acquired wisdom, and the active creative potency of that wisdom. The three hidden and the seven manifest applies in every direction, as with numbers, colors and sounds, which have their correspondential meanings in all of life and manifestation.

Q. Are there any hundred-year cycles?

A. There are. In every one hundred years an attempt has been made by the Masters of Wisdom to bring about something better in the way of ideals such as the men of the time can take, with their then existing ideas. Such an attempt may be seen in the formation of this Republic. There were several persons living at

that time, some of whom we know in history, and others of whom we know nothing, who had the idea of a Republic of Brotherhood and carried it forward. The one who did more than any other person for the ideas that were to prevail was Tom Paine; yet no man was more excoriated by the early theologians. Then there was George Washington. What was it that sustained him during that almost impossible fight against one of the most warlike and strongest of people; against the dissensions, ignorance, and selfishness of the people for whom he fought and who supported him so meagerly? Well, he had support. There is a greater significance than appears in the fact that Lafayette came from France and brought him a sword. Many records, besides the higher Masonic records, show that this Republic was intended to be a Republic based on Brotherhood. But we have fallen away from that ideal and drifted into individualism.

Q. May not an individual have his own Golden Cycle in Kali-Yuga?

A. Certainly, yes, in this sense: All the good Karma of the past of various lives might come to fruition in one. Then he would have a Golden Cycle for that life, but a vast amount of less fortunate Karma would remain unexpended, and the next life might bring a cleaning up of all that had not been cleaned. What is seeming good is not always good, but very often bad. If a man of possessions, riches, culture and everything that seems desirable in the world, should use these advantages to the detriment of his fellow-men, he would only increase the misery he has to undo. In reality, we need not envy those men who are in high place and getting much reward from the systems they run. They are in the worst position imaginable, and their turn must come. None can get away from the Law, without serving the rest with his earnings. In this age there is a mixing of the castes, for we must remember that castes do exist everywhere—the Brahmins, the Warriors, the Merchants, and the Servants,—when many Sudras at heart are in high places, and the Brahmins in lowly places.

Q. Will there be a cyclic adjustment of the castes?

A. There is always such adjustment; that is, persons are continually being brought into different positions, high and low, but, in any cycle, all the collectivity of men contacting one another in the different kinds of experience has to be reckoned with. If the Sudras, when in power, use that power beneficently, they keep their high place; if they use their power against the welfare of all the rest, they must inevitably resume their places as Sudras.

Q. Is there any possibility of shortening the Iron Age?

A. None whatever. The question was once asked of Mr. Judge, "Can we do anything against *Kaliyuga*?" He said, "No, but you can do a whole lot in it." For in a time like *Kaliyuga*, the energy expended has four times as much power as in any other age. The very rapidity of movement in *Kaliyuga* makes it possible to do much more than in any other age.

“MOUNTAIN PATHS”

EVERYTHING goes by relation; so doubtless to many others besides himself Maurice Maeterlinck's just issued volume of essays will seem to deserve its somewhat over-ambitious title. But what to the dweller in the low cities of the plain may seem the formidable tall peaks of adventure, from another point of view may appear as at most scarcely more than an exceedingly gentle undulation in the general landscape. By comparison with his earlier essays and plays, "Mountain Paths" does indeed witness an ascent from former levels of thought and feeling, but it is such a short and wandering journey as rather to be called an excursion than a voyage.

The volume contains eighteen essays, some in grave attire, some in the cool habiliments of a warm morning, some in the formal dress of a conventional evening gathering. It is "ready for inspection, down to the last button on the last gaiter of the newest recruit," as Napoleon Third's chief of staff informed him in regard to the French army before the war of '70.

The volume, therefore, is neither for soldiers who realize that the first element in the quest of War—the Mahabharata of the Soul of man—is to strip to the fundamentals of the great struggle; neither for the pioneer of thought who makes his farewells to the accustomed joys and sorrows of the hereditary and acquired so that he may go forth naked into the new world. Rather it is for those who have never known hunger, the hunger of the spirit, but would fillip the tired appetite with something a little strange for dinner; something out of the ordinary and ordinarily satisfactory.

Mr. Maeterlinck is well and widely and favorably known to thousands in England and America through translations, so that when he speaks he commands an audience of many minds. He has supplied this large class of unimaginative but good souls with something of colorful imagery in what would otherwise be to them a world of plain black and white. To these prosaic minds he has spoken of poetry in carefully measured speech. To those without philosophy he has discoursed of metaphysical things. To those who have not suffered he has written feelingly on the lessons of pain. To those who have never known death he has written of epitaphs and cenotaphs. To those who enjoy life he has written of the beauties of familiar things. Who shall say that this is not gentle, kindly, interesting and beneficial? There are those—many of them—who otherwise would never come to know that life stretches far beyond the narrow banks within which ripples and flows the gentle stream of their existence.

The volume begins with an essay on the "Power of the Dead" which is almost a meditation, and closes with a meditation on "Karma" which is almost an essay.

The dead "will help us to destroy the great falsehoods of existence; for war and death, if they sow innumerable miseries and misfortunes, have at least the merit of destroying as many lives as they occasion evils. And all the sacrifices which they have made for us will have been in vain—and this is not possible—if they do not first of all bring about the fall of the lies on which we live and which it is not necessary to name, for each of us knows his own and is ashamed of them and will be eager to make an end of them."

Such is the "power of the dead," muses Mr. Maeterlinck, and thence he proceeds to discuss "Messages from beyond the Grave." His conclusion is that all the host of psychical researches and spiritualistic seances do not establish what their devotees hope and believe, "but here as there these results show at least that we have around us wandering intelligences, already enfranchised from the narrow and burdensome laws of space and matter, that sometimes know things which we do not know or no longer know." Then our author asks himself and us the saving question, "Do they emanate from ourselves, are they only manifestations of faculties as yet unknown, or are they external, objective and independent of ourselves? This is what we cannot decide."

Thus for the salients of thought in the first two essays. From there Mr. Maeterlinck wanders in terrestrial side paths on ungermane flower cullings, but in the eleventh hour returns once more upon his mountain paths and considers the "Riddle of Progress." He reflects that "we are engulfed in a universe which has no more limit in time than it has in space, which had no beginning, as it will have no end, and which has behind it as many myriads of years as it discovers ahead of it. Yesterday's eternity and tomorrow's are precisely identical. All that the universe is going to do it must have already done, for it has had as many opportunities of doing so as it will ever have. . . . It is, moreover, thinkable that, if we do not see these other worlds, they, not being material worlds, do not perceive matter and are consequently as unaware of us as we are unaware of them; for we are doubtless mistaken in believing that, because we are visible to one another, we are necessarily visible to all other beings. On the contrary, there is reason to presume that these spiritual beings pass through us without suspecting our presence and that, as they are conscious and sensible only of that which emanates from the spirit, they do not suspect or discover our existence except in so far as we approach the conditions in which they exist."

Students will here observe the approach by an imperceptible gradient to the teachings of the *Secret Doctrine*. The next essay deals with the "Two Lobes," an essay originally published in the *Cosmopolitan Magazine* for February, 1919, and reviewed in the "Lookout" section of THEOSOPHY for March, 1919, page 160. The essay has been entirely rewritten for the volume, and, with others, shows clearly the metempsychosis going on in Mr. Maeterlinck—the "series or changes in the soul" which bring him in the XVth

essay to "Heredity and Pre-existence," one of which he finds "incontestable," and the other "necessary." Here he ventures, "we will not here discuss this doctrine of successive lives and of the expiatory and purifying reincarnation, which is the noblest and, up to now, the only acceptable explanation of nature's injustices that has been discovered. In the present state of our knowledge, it can only be a magnificent theory or a statement impossible of proof."

Pausing in this altitude for a time, however, he surveys the outspread plain of human life and finds courage to consider the "Great Revelation" of Hindu cosmogony. He names Manu, he quotes from Plato's *Timaeus*, he speaks of Lemuria and Atlantis, gives the figures of Brahma's "life," uses such terms as Manvantara and Maya, and, *mirabile dictu*, quotes *verbatim et literatim* from the *Secret Doctrine* its vast liturgy of the spiritual nature and evolution of all beings. He does not, however, mention Theosophy nor H. P. Blavatsky, but speaks of Adepts, Elder Brothers, and Initiates.

The volume closes with an essay on Karma, and this, with the "Great Revelation" is the longest and most impressive of the series. Here he comes to the recognition of the Wisdom-Religion as the parent source of all the great faiths, and here he quotes from the *Bhagavad-Gita*.

Timid, hesitant, hedged with saving clauses and exceptions, lacking much, "Mountain Paths" is none the less more than merely a "sign of the times." It shows growth in perception and courage on the part of one of the most influential writers of the generation. It marks a stage in the effect and influence of the Theosophical Movement on the mind, not of one man merely, but of a great class of men, and is highly significant both in matter and direction. Better one Maeterlinck, still in the nebulous state than ten thousand self-styled "occultists" preaching the left-hand path of spiritualism and dark magic—better than a million "hopeless incurables in the mysteries." To these classes—the charlatans and the seekers for "progress" and "powers"—Maeterlinck pays attention in one of his "flashes of genius," as follows: "Observe, moreover, that a host of more or less intelligent *illuminati*, of elderly women and unbalanced spinsters, of simple-minded people who accept, blindly and off-hand, that which they do not understand; of discontented, unsuccessful, vain or crafty persons who fish in troubled waters, in a word, all the usual suspect mob that gathers round any more or less mysterious doctrine, science or phenomenon, has discredited these first esoteric interpretations."

It is a ray of hope serene that sincere and honest and able men (and Mr. Maeterlinck is all that, if no Warrior) are at last beginning to recognize the vast storehouse of thought in the teachings of Theosophy, despite the cloud of discredit cast about it by the false and spurious things said, done and taught by the whole "suspect mob" of faithless and foolish "Theosophists."

ON THE LOOKOUT

"THE NEW FAIRYLAND"—

The above title is given to the leading article in *The Saturday Evening Post* for January 17th, an article for which all thoughtful people who have sensed the dangers of the spiritualistic and psychic craze which is making itself felt so widely may well be grateful. The Editors of the *Post* are courageous in printing "The New Fairyland". It will make their publication unpopular with thousands of readers who are dabbling in psychism of one kind or another, who are interested in, and sympathetically anxious to give credence to, the many books and magazine articles on spiritualistic, psychic and phenomenistic topics. But it is evident that the publishers of the *Post* are clear-eyed enough to see the menace to our social fabric in the wave of witchcraft and demonology that is sweeping the Country, and patriotic enough to exercise their strong influence against it—instead of pandering to the popular taste, and "cashing in" on the epidemic as some publishers seem to be trying to do. "The New Fairyland" is written by Harry Leon Wilson, who has evidently familiarized himself quite thoroughly with the literature of the "new" spiritualism—the writings of Sir Oliver Lodge, Sir Arthur Conan Doyle, Basil King (whose "The Abolishing of Death" was mentioned in the LOOKOUT for November last), and others. Perhaps no popular writer of today can express the whimsical, healthy, clear-sensed, native American point of view quite so cleverly as Mr. Wilson. Certainly he was the man of all others to "do" this kind of an article, and the reading of it will clear the air for many people who were beginning to wonder if "there isn't something in this thing after all", and for whom the next step would be a contact with the muddy torrents of *Kama Loca*. "The New Fairyland" is deliciously funny. Its writer quotes Sir Arthur Conan Doyle's saying, "Too much attention has been paid to the telephone bell and not enough to the message", and proceeds to examine the "message" in the light of reason and common-sense—this "new revelation", this "new gospel", which contradicts itself so often and so completely that the wonder is how any person of intelligence will give it a hearing at all.

"NOT A GOSPEL TO BITE ON"—

Space requirements set for the LOOKOUT forbid much quoting from "The New Fairyland". The article itself should be read by students of Theosophy, who should try to inform themselves in regard to the present spiritualistic trend, in order to be able to discuss it intelligently when asked in regard to it, and thus be able to help those who perhaps may become its victims. Mr. Wilson's conclusions, however, may be briefly noted. He writes:

"It begins to look like a gospel, doesn't it?" says one of the thrilled listeners in The Seven Purposes. But surely, if so, a gospel for the lazy minded and the morally irresponsible. For I beg the readers of this literature to note that the new gospel, so called, demands nothing of its devotees but the fullest yielding to impulse. "No living thing is obliged to do anything against its will." I would like also to point out that though the words "spiritual" and "spirituality" are constantly in the mouths of these spirits and their mediums they are all, nevertheless, a grossly and inveterately material lot. Their talk—and I have lately plowed through a couple of hundred thousand words of it—is invariably of material things. They insist that they have only spiritual bodies, but garments are needed to cover these, and they rest, sleep and eat; nor have I found a single utterance from any of them that by any stretching of the word could be called spiritual. Further, they are a vain, windy, lying, bombastic lot, with their shoppy patter and their ecstasies of flubdub and yaphoodle. A gospel, indeed! The old-fash-

ioned meeting-house gospel has something in it you can bite on, but searching for substance in this windy, wordy mistiness of the Conan Doyles and the Sir Oliver Lodges is like trying to find the bones in a cup custard. And no matter what impressive physical phenomena attend the manifestations of these spirits, no matter how definitely they seem to set aside the known laws of matter, their very contradictions show that they cannot be those they pretend to be.

"Sir Arthur was right. Too much attention has been paid to the telephone bell and not enough to the message."

"EPIDEMIC OF DUAL PERSONALITY"—

A London dispatch in the *Los Angeles Examiner* of January 28th, notes that Doctors deduce a wave of "dual personality" from the fact that six hundred persons are reported to the police as missing every month.

Sociologists are alarmed at the steady progression in the numbers of people who suddenly wrench themselves away from all home ties and relations and disappear. Now that the average has reached thirty men and women daily, the matter is engaging the attention of the authorities.

Well educated men and women, including doctors, university graduates and business managers, vanish from comfortable homes without apparent cause. Dual personality is declared to be the only sound explanation.

Some students will agree that the phrase "dual personality" provides an explanation that does not explain, and it is quite doubtful if the "doctors" really know much of anything about it anyway. But it is an interesting "coincidence" that England, and especially London, is a veritable hot-bed just now of psychism, phenomenalism and the "new spiritualism". Devotees to the prevalent diabolism are not confined to any single class of society, but are especially numerous among the so-called educated and upper classes. A logical outcome of psychic practices, of mediumship, of attendance at seances and of mingling with mediums, is a tendency to the passivity without which mediumship, automatic writing and the like are impossible. And actual obsession by discarnate entities, whatever their nature, may follow—without the affected person being in the least aware of the presence of his "dweller". This is a very real fact in nature, a genuine danger, as many an observer of spiritualistic devotees has been able to discover. One can call them "influences" or what not—the name does not matter—but they assuredly are not high influences, not in the least spiritual, and they utterly disorganize the natures and disorder the lives of those unfortunates who have rendered themselves subject to them. Dr. Jekyll and Mr. Hyde is no mere fancy: the world is full of unaware Dr. Jekylls and Mr. Hydes! Apply the foregoing to the disappearances noted in the London dispatch, and some explanation of the matter may be sensed. The Teachers of Theosophy, H. P. Blavatsky and Wm. Q. Judge, warned students in no uncertain terms of the dangers of psychism and the practices of spiritualism. Those who study and apply Their writings have learned for themselves that nothing contained therein was set down at haphazard or in vain.

SUNDAY-SCHOOLS WANING—

At the annual convention of the Sunday-School Council of evangelical denominations held in St. Louis late in January, the secretary's report showed that Sunday-school attendance in the United States in the last two years fell off more than 680,000. The total attendance in 1918 was 18,751,787, a decrease of 272,712 over the preceding year, and in 1919 it decreased 409,765 more. From the point of view of the free-thinker, this is an encouraging sign of the times, and it undoubtedly has a wider significance

than the mere figures themselves present. Many parents who themselves draw away from active participation in theological Christian activities and church attendance, who have realized the emptiness of modern Christian teachings, still send their children to Sunday-school in the lack of some better place to send them, and thinking that thereby the children can at least come to no harm. So the decrease in Sunday-school attendance means a far larger falling off in church attendance, as will be seen. But to what will the children turn? No religious instruction is far better than false religious instruction, but what a pity that these little ones can not be acquainted with true ideas concerning the soul of things before they have to go forth to battle their way in the world on their own account. Some years ago a move was made in the right direction when the Children's School of Theosophy, of the United Lodge of Theosophists, was started in Los Angeles. It has been kept alive ever since. One book for children was published, "Because—For the Children Who Ask Why," and another which is devoted to actual lessons will appear, it is hoped, during the present year. Theosophical literature for children has heretofore been largely of a sentimental nature, with strong emphasis on fairy and other phenomena, and a pointing to prayer and worship of some kind of celestial beings or another—as *untheosophical* in very truth as it well could be. Experience has shown that children can be interested in, grasp and apply the "straight" fundamental teachings of Theosophy—the Self, karma, reincarnation, responsibility, duty, the meaning of life and death—just as their elders can, and sometimes much better; for children are not so loaded down with preconceived notions and hard intellectual concepts as is the average adult. It is the duty of sincere Theosophists, whenever and wherever possible, to do what they can to enable children to get hold of the true ideas. The future of the very Nation itself depends upon it—and we may remember that we who are now incarnate in the Nation must have had, under Karma, a hand in making it what it now is, and may again come into it, under Karma, when next we appear in bodies on earth.

SALE OF ENGLISH CHURCH PROPERTY URGED—

It has been proposed that all the property of the Church of England, and the Church of Scotland, should be sold, and the proceeds used for the relief of debt-ridden England. Needless to say, the suggestion does not come from the ecclesiastical authorities, but it has attracted much attention because it is advanced by the Statistician of the *Journal of Finance and Trade*, a publication of influence among British business-men. It is advised that even historic Westminster Abbey should be converted into cash. The writer who advances the idea declares:

"There is no reason why the Church of England should be supported by the whole population. It is not believed in by the whole population, and therefore it has lost all right to exact support from those who do not attend its services. What is wanted now is that the whole property of the church, without exception, should be used for the freeing of the country from debt."

How the dry-bones of British ecclesiasticism must have rattled upon learning of the foregoing. Only fancy how many well-cared-for bishopric hands were raised at the shocking sacrilege of the idea! But the English are facing a condition, not a theory—an annual *interest* charge alone said to equal five hundred million pounds sterling, to say nothing of the principal of her debts which must sooner or later be liquidated. What more logical, what more just, than to unload, at a price, the out-worn housings of a theological dogma no longer acceptable to a large portion of the people who have paid for it and still perforce support it—and turn the money in toward lifting the terrible load of debt for which the whole nation is honestly obligated. It is obviously the thing to do, but will the courage to do it be found? We hardly think so.

AN EDITOR'S RELIGIOUS CONFESSIONS—

Ed Howe, of *Howe's Monthly*, and formerly of the *Atchison, Kansas Globe*, is one of the few remaining American editors whose name is well-known to the reading public of the United States, as well as to American newspaper-men and journalists. His writings are wonderfully simple and homely, full of the natural philosophy of a plain man who sees things clearly, and can present them frankly and unpretentiously. His literary work possesses an absence of "style" that is, in fact, style itself. And there is a freedom from hypocrisy and cant about his writings that would seem to be characteristic of the man himself. Ed. Howe is *un*-religious, but not in the least irreligious. In a recent article in his publication he says:

"I have long believed it is a very rare man who is entirely irreligious. . . . Men do not fully accept the current religious faith, but have faiths of their own. . . . Almost every man has a Deity of some kind; possibly it is himself. . . . I have come to the conclusion, after much thought, that death ends all, and the subject has been dismissed from my mind. I know what I think on the subject, finally and irrevocably.

"I have known many fine men who pretended to be religious; and almost all the best women do. . . . Particularly of late years I have not thought any one very serious in their religious beliefs. . . .

"Those who are conspicuously religious are the one class I understand least. I am willing to bow my head, or get on my knees, when they pray, but all the time I am secretly regarding them with wonder".

We have quoted the foregoing because it is the honest expression of an honest newspaper-man, and can be considered, we believe, as a true reflection of the position of nine-tenths of the newspaper-men of the United States. They have seen and sensed the conscious, or unconscious, hypocrisy, cant and inconsistency of the "conspicuously religious" and "secretly regarded them with wonder". And thus looking from behind the scenes have themselves lost faith in the spectacle. Likewise have the evidences of their own experience demonstrated the truth of Ed. Howe's statement, "Particularly of late years I have not thought any one very serious in their religious beliefs". Pretensions are many, as are the formal performances of religious rites, but with few men and women is religion a living power in actual life.

Newspaper-men of today are not perhaps so much the moulders of public opinion as they used to be, but they are faithful reflectors of it, when permitted to write sincerely rather than in the service of some special interest or another. An *un*-religious nation is better off than an irreligious one, but the former soon becomes the latter if no scientific and common-sense basis for the expression of the religious instinct is supplied. Will the United States go the way Rome went after the old gods became dead in the minds of men? Or will the "sanctified common-sense" of Theosophy supply the basis for a new religion upon which the nation may move forward to a fuller, more equitable life and procedure? It remains for Theosophists to determine. We wish more thoughtful and influential men like Ed. Howe would lay hold of the writings of H. P. Blavatsky and Wm. Q. Judge. We wish Ed. Howe himself would.

PLATO'S "SHADOWY IMMORTALITY"—

Mr. Howe is evidently something of a student of Plato. In the article above referred to he writes:

"Aristotle, as well as Plato and Socrates, believed in a shadowy immortality; but all three had doubts, as did the Stoics, who held that besides the individual soul, there was a universal soul."

If he would but study his Plato in the light that Theosophy sheds upon the philosopher, we believe Mr. Howe would abandon the word "shadowy",

as well as the "doubts". In her *Key to Theosophy* Madame Blavatsky writes:

" . . . Plato was an initiate, and therefore could not go into forbidden details. . . . He regarded man as constituted of two parts—one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible, deriving its constituent parts from the minor 'created' Gods." And again, "Plato defines *soul* . . . as 'the motion that is able to move itself'. 'Soul', he adds (*Laws*, X) 'is the most ancient of all things, and the commencement of motion'".

Plato's knowledge of immortality was not in the least "shadowy". Indeed, if he was an initiate—and there is every indication of the fact in his writings—his was a *conscious immortality*, a realization of the *fact* of his immortal nature while he was still functioning as a human being, awake and active in a physical body. He had no "doubts". No man who has the knowledge has any doubts; he *knows* for himself. Theosophy teaches that the knowledge of his immortality—its full realization—is available to any man, if he will fulfill the conditions. The first of these conditions is the admission that it *may* be true, and any fair, open-minded man is willing to admit that.

BRITAIN'S PROTECTING HAND—

On March 13th, last, the Governor of Bengal, in Council, ordered the confiscation of all copies of a book called "Islam a Challenge to Faith," including in the prohibition "all copies of all documents containing the matter of the said book, on the ground that the said book contains matter which is calculated to wound the religious susceptibilities of Moslems." Christian missionary societies united in loud complaints against the ruling, and the matter is still being referred to with great disapprobation in the Christian religious press. Quite likely the action of the British Government in suppressing a book written and published twelve years ago was a "war move"—to put out of circulation a work that might tend to cause further unrest among the great masses of Mohammedans in India. Nevertheless, the wisdom of the general policy of the British Government in protecting the religious freedom of the peoples of British dependencies will be upheld by all thinking and liberal-minded men. And the action in regard to the book mentioned may be construed as an application of this wise, far-seeing policy. If the protecting hand of Britain had not held back the destructive tendencies of fanatical Christians in the early days of British-Indian history, many of the gems of ancient literature and Scripture which have brought such spiritual light to the West would not be available to Theosophical students today. They would have been burned, just as Christian vandals have burned and destroyed the religious writings of so many other conquered peoples whenever they could lay their jealous hands upon them. Theosophists in particular, and the world in general, owe much to England. This karmic debt may arrive at its point of objective adjustment when the hour approaches for Britain's final reckoning. She will need the help.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*
Los Angeles, California.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VIII

APRIL, 1920

No. 6

"Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means, and no other."—WM. Q. JUDGE.

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

The defined Objects of the Society were as follows:

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

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

А И Я

The bearer of ill-will towards them that bear ill-will can never become pure; but he who bears no ill-will pacifies them that hate.

—*Udanavarga, c. 14, v. 12.*

Let us then practice good works, and inspect our thoughts that we do no evil.

—*Fo-sho-king-tsan-king, 1642.*

THEOSOPHY

Vol. VIII

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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.

THE THEOSOPHICAL MOVEMENT*

Chapter III

ISIS UNVEILED is stated on its title-page to be "a master-key to the mysteries of ancient and modern science and theology."

In the body of the work there are said to be seven of these keys to the mysteries of nature and of man, of which one only is given. The volumes are dedicated to "The Theosophical Society which was founded to study the subjects on which they treat."

By comparing the work with the three Objects of the Society a clear light may be had on the method of treatment employed. Volume I has for its general subject "Science," and in that respect relates strictly to the "third object." Volume II is entitled "Theology," and relates to the "second object." Since both science and theology relate to the great objects of human inquiry the treatment is interwoven and interblended throughout. And as all inquiry presents two general poles, the ascertainment of facts and the consideration of their meaning and relations, so "Isis" takes up the acquisitions of modern scientific research and the theories and hypotheses built up to account for ascertained physical phenomena. In the same way the revelations and claims of the various religions, particularly the Christian, are examined, and their theologies (or theories to account for metaphysical phenomena) are analyzed.

The work is necessarily addressed to the most open-minded of the race, and the method pursued is necessarily adapted to the limitations of those minds. It is not so much the introduction of new evidence that is attempted, as the partial presentation of an

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

entirely new (to Western minds) hypothesis to explain the evidence that already exists in the general fund of human experience, the discoveries of science and the religious history of mankind. In the course of the work it is demonstrated over and over again that the dogmas of the sects are not only mutually contradictory and destructive, but, as well, that sound philosophical principles, correct logic, and the proved facts of modern science are in direct and overwhelming opposition to the claims and pretensions of theology. The same method of examination is also applied to the "working hypotheses" of modern science, and the various theories are tested out by comparison, one with another, all with the facts of experience, and it is conclusively established that, no more than theology, can the philosophy of modern science stand the light of searching investigation. The believer in theology or science is furthermore shown by masses of indisputable testimony that certain facts exist and always have existed, which are in themselves absolutely destructive alike of the claims of orthodox religion and materialistic science; that these facts have been persistently overlooked, ignored or denied, both by the votaries of "revealed religion" and of modern "exact science;" yet that these disregarded facts have at all times been uniformly testified to by the noblest minds of the race no less than by the common belief of mankind. Side by side, therefore, with the introduction of the affirmative evidence of these facts is placed the testimony of the ages as to their bearing on the great subjects of religion, philosophy and science, and the inference is drawn that there has always existed, from the remotest times, a system whose teachings in regard to nature and to man are inclusive of all things and exclusive of nothing. This system Madame Blavatsky denominates the Hermetic philosophy, or Wisdom-Religion, and declares that her work and mission are a "plea for the recognition of the Wisdom-Religion as the only possible key to the Absolute in science and theology." The work itself is the evidence that she uses the word "plea" in its strictly legal and forensic sense. "Isis" contains the testimony, the analysis of the evidence, the arguments, and the citations of principles, laws and precedents. The work is "submitted to public judgment" upon its inherent reasonableness as to its conclusions, its verifiable accuracy as to the facts, and not upon any assumed authority, any claimed revelation, any arbitrary hypothesis.

Turning ever and anon from the purely inductive method which characterizes the work generally, Madame Blavatsky submits some of the principal tenets of the Wisdom-Religion, which she names THEOSOPHY, and shows that there is more than ample ground, from evidence accessible to the general student, to justify the statements she makes, that the Wisdom-Religion underlies and antedates every religion, every philosophy, every system of thought, every science, known to mankind, and that all these have in point of fact sprung from periodical impartations of portions of the Secret Doctrines by its Adept custodians.

"Isis" is in no sense put forward by its writer, however, as an inference, a revelation, or a speculation, although the burden of its mighty contents is necessarily largely assumed to prove that the existence of Adepts and a Wisdom-Religion is the unavoidable inference from the testimony; the prior missions and messages of great Adepts the indubitable source of the great religions and the common belief in gods, saviors and redeemers; their teachings regarding the "mysteries" the real fountain whence have been drawn the materials for the philosophical and ethical treatises of the great writers of all times. And with regard to the much vaunted progress of modern science she shows that everywhere, from the remotest antiquity, there are abundant indications that the arts and sciences as re-discovered in our times, were known and practiced by the "wise men of old;" furthermore, that much was "known" to the ancients of certain sciences and arts now "unknown" even to the most advanced science and scientists of our day. And although religion, philosophy and science became in time polluted with purely human speculations and fancies, "Isis" shows that this does not alter the fact that they all started originally as clear and unadulterated streams from the mother-source. What was originally a teaching depending on knowledge and inspiration degenerated in time into mere dogmas and speculations; what was originally a Teacher of primeval truths became in time an object of veneration and worship as a god or a divine incarnation.

With these considerations in mind something may be grasped of the epochal importance of Madame Blavatsky's first great work, and of the leading statements of Occultism embodied in it. Although "Isis Unveiled" has been before the world for nearly half a century few, even among Theosophists, have as yet assimilated more than a few crumbs from this "storehouse of thought."

The plan of the work is early stated. The object is not to force upon the public the personal views or theories of the author, nor does it aim at creating a revolution in some department of thought:

"It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the *exegesis* of the same, in the spirit of those *secret doctrines*, of which none—thanks to prejudice and bigotry—have reached Christendom in so un mutilated a form as to secure it a fair judgment. Hence the unmerited contempt into which the study of the noblest of sciences—that of the *spiritual man*—has gradually fallen.

"In undertaking to inquire into the assumed infallibility of Modern Science and Theology, the author has been forced, even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives with those of the ancient philosophies and religious teachers. Things the most widely separated as to time have thus been brought into immediate juxtaposition, for only thus could the priority and

parentage of discoveries and dogmas be determined. In discussing the merits of our scientific contemporaries, their own confessions of failure in experimental research, of baffling mysteries, of missing links in their chains of theory, of inability to comprehend natural phenomena, of ignorance of the laws of the causal world, have furnished the basis for the present study. Especially we will review the speculations and policy of noted authorities in connection with those modern psychological phenomena (Spiritualism) which began at Rochester and have now overspread the world. *We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities go to the Brahmins and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science.*

"Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of Today is born of the brutal Yesterday. Unless its growth is arrested it may become our master. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY."

The work plunges forthwith into the comparison of the ancient Occult tenets both with modern theological dogmas and modern scientific theories. Some of the tenets laid down are as follows:

1. The pre-existence of *spiritual* man clothed in a body of ethereal matter, and with the ability to commune freely with the now unseen universes.
2. An almost incredible antiquity is claimed for the human race in its various "coats of skin," and the great doctrine of Cycles of Destiny (Karma) is emphasized, as well as that these Cycles do not affect all mankind at one and the same time, thus explaining the rise and fall of civilizations and the existence at one and the same time of the most highly developed races side by side with tribes sunk in savagery.
3. A double evolution, spiritual and intellectual as well as physical, is postulated whose philosophy alone can reconcile spirit and matter and cause each to demonstrate the other mathematically.
4. The doctrine of the *Metempsychosis* of the spiritual and mental Man is given as the key which will supply every missing link in the theories of the modern evolutionists, as well as the mysteries of the various religions. The lower orders of evolution are declared to have emanated from higher spiritual ones before

they develop. It is affirmed that if men of science and theologians had properly understood the doctrine of Metempsychosis in its application to the indestructibility of matter and the immortality of spirit it would have been perceived that this doctrine is a sublime conception. It is demonstrated that there has not been a philosopher of any note who did not hold to this doctrine of Metempsychosis as taught by the Brahmins, Buddhists, and later by the Pythagoreans and the Gnostics, *in its esoteric sense*. For lack of comprehension of this great philosophical principle the methods of modern science, however exact, *must end in nullity*.

5. The ancients knew far more concerning certain sciences than our modern savants have yet discovered. *Magic* is as old as man. The calculations of the ancients applied equally to the *spiritual* progress of humanity as to the physical. Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "As above, so it is below. That which has been will return again. As in heaven, so on earth." The revolution of the physical world is attended by a like revolution in the world of intellect—the spiritual evolution proceeding in cycles, like the physical one. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, *in accordance with the same law by which they ascended*; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

6. "Too many of our thinkers do not consider that the numerous changes in language, the allegorical phrases and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that *from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.*"

7. The first chapter of volume i, from which we have extracted the several statements which we have here numbered for their better massing and comprehension, closes with a forecast, drawn from the study of the past:

"The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer to the point where they will

be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. *The cycle has almost run its course; a new one is about to begin*, and the future pages of history may contain full evidence, and convey full proof that

‘If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.’”

If we turn now to the twelfth and last chapter of volume ii of “Isis,” we shall be confronted with an introductory paragraph, also prophetic at the time of its writing, now all too truly a matter of both theosophical and profane history. She there says,

“It would argue small discernment on our part were we to suppose that we have been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated.”

The chapter follows with a recapitulation of the principles of natural law, covered by the fundamental propositions of the Oriental philosophy as successively elucidated in the course of the work. She states them in numbered order as follows:

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. This “immutable law” is frequently referred to throughout the volumes under such terms as cycles, the “law of compensation,” Karma, “self-made destiny,” and so on. Its mode of operation is incessantly discussed in treating of the rise and fall of civilizations, successive races of men, earth transformations, the three-fold principle of evolution, Spiritual, Mental, and Physical; the compound nature of man and the universe; and in such terminology as pre-existence, metempsychosis, transmigration, reincarnation, transformation, permutation, emanation, immortality, and after death states and conditions. Constant effort is made to keep before the reader the unvarying principle that spiritual and mental evolution proceeds apace with physical manifestations, and stands to physical evolution in the relation of cause to effect. This is all summarized in proposition

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not. This universal postulate

is then applied specifically to human nature and evolution in proposition

3d. Man is also triune; he has his objective, physical body, his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. The argument throughout the two large volumes of "Isis" is always that such mergence or union is possible and is the underlying purpose of all evolution; that such beings as Jesus, Buddha and others had in fact arrived at this consummation, and that the real mission of the Founders of all religions is to point mankind to the purpose of mental and spiritual evolution, and give the directions and conditions precedent to the "perfectibility of man." Such exalted beings are by H. P. Blavatsky variously called the sages, the adepts, the Great Souls of all time. Their knowledge of nature and of nature's laws is called in its entirety the Wisdom-Religion, and its practical exemplification is summarized in proposition

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice. Granting that great powers exist in nature, and that the conscious control over these powers by metaphysical means may be attained by the incarnated being, it follows that such control may be exercised beneficently or maleficiently. Arcane knowledge misapplied is sorcery, or "Black Magic;" beneficently used, true Magic or WISDOM. In either case it constitutes Adeptship, whether of the *Right* or the *Left-hand* Path. This is the 5th proposition, and the text of the two volumes contain almost numberless direct and indirect references to celebrated characters in history, tradition and myth who exemplified the two characters of Adeptship.

6th. This proposition sets forth that Mediumship is the opposite of Adeptship. Whereas the Adept actively controls himself and all inferior potencies, the Medium is the passive instrument of foreign influences. There is no more important practical theorem in the whole work. Many, many pages are devoted to discussion of the characteristics, tendencies, practices and fruits of mediumship. Its phenomena, objective and subjective, are dealt with at length. Spiritualism, or mediumship, is shown to have been prevalent in all ages, no matter under what names known, and its recurrence, whether in individual cases or amongst masses of men, is shown to be subject to cyclic law, now more generally known to Theosophical students under its Sanskrit designation of Karma. In Mediumship, as in Adeptship, it is shown that there are two polar antitheses, dependent on the moral character of the medium for the quality and range no less than the effects, good or bad, of its exercise.

The remaining numbered propositions of the last chapter of volume ii will be considered in another connection later on, but their essential nature and implications are contained in the following sentences, without the basic apprehension of which no inquiry into Theosophy and the Theosophical Movement can be fruitful or understanding, however it may afford information:

"To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. *One common vital principle pervades all things, and this is controllable by the perfected human will.* The adept can stimulate the movements of the natural forces in plants and animals in a prenatal degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

"The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. *He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.*"

The restrictions with which the information conveyed in "Isis" is hedged about, both from the standpoint of the teacher endeavoring to impart and the inquirer endeavoring to learn, and the dangers, known or unknown to the latter, are indicated towards the close of the chapter:

"By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers.

"We would have neither scientists, theologians nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people have taken their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

"Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them

thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

“The trinity of nature is the lock of magic; the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

“Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is, practically, beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Unlike other sciences, a theoretical knowledge of formulæ without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.”

The concluding pages of “Isis” recites that those best prepared to appreciate occultism are the spiritualists, although, through prejudice, they have hitherto been the bitterest opponents to its introduction to public notice. She sums up thus:

“Despite all foolish negations and denunciations their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of ‘intelligences,’ which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed—not without cause—both by scientists and theologians. In its modern aspect it is neither a science, a religion, nor a philosophy.”

With this outline of the teaching of Occultism as contained in "Isis Unveiled;" its overwhelming arraignment out of the mouths of their own exponents, of the religion, science, and philosophy of the day; its outspoken treatment of dogmatic Christianity, of materialistic hypotheses, of the phenomena and theories of spiritualism, the student can begin to comprehend the enormous difficulties faced by H. P. B. in gaining a foothold for the Theosophical Society and a hearing for her teachings of Theosophy. Her task was not that of a teacher in a kindergarten: to meet and lead plastic and unsullied minds eager with interest, unburdened with preconceptions, into new and delightful paths of occupation and learning. Far from it. Rather it was that of the alienist in a mad world, its insane and unsane inhabitants soaked through and through with their several illusions and delusions, each profoundly certain of the wholesomeness and value of his own particular mania, profoundly convinced of the hallucination of all others; each looking at the phenomena of life through the distorted lenses of fundamental misconceptions. Regardless of names and forms, she had to reckon with the fact, from the standpoint of the teachings of Occultism, that everywhere, without a solitary exception, the men of the Western world were fast fixed in false beliefs, taking that to be the Eternal which is not eternal; that to be Soul which is not soul; that to be Pure which is impure; that to be good which is evil.

With this corrupted and perverted mind of the race she had to deal, to take it as she found it, to destroy while seeming to create, to create while seeming to destroy. She had to adopt and employ the nomenclature of false religion, false philosophy, false science, false psychology, to inject into it ideas that would infallibly rupture the very foundations upon which Western civilization is builded, while still so safe-guarding her patients that the civilization should not be wrecked while re-creating its foundations. She had to save whole the life while destroying the very elements upon which it was depending for nutriment.

Great as are the difficulties of the physician of the body, they are as nothing to the burden of the physician of souls. She came into a world all mad and intent on the employment as food and medicaments of the very poisons and intoxicants of the soul that have wrecked every prior great civilization. She had to use the old labels, the old formulas and prescriptions, while substituting and compounding ingredients that, if suspected, would have been rejected forthwith and out of hand by those she came but to serve.

Looking back from the present basis of tolerated if not accepted ideas, it is only by the contrast that the supreme miracle of her wisdom can be even faintly sensed. The *identity* of man with the Supreme Spirit, the doctrine of Cycles, the law of Compensation, spiritual and intellectual as well as physical evolution, *inherent* immortality, metempsychosis, the Spiritual Brotherhood of all beings, Adepts as the culmination of the triple evolutionary scheme in Nature; Spirit and Matter as the eternal dual present-

ment of evolving Consciousness, the polar aspects of the One Essence—all these great and supreme ideas she and none other restored to a vital place in human thought. The *words* existed—mummied forms from the by-gone Past, wrapped in the thousand ceremonies and grave-cloths of the sects. As in the Talmudic legend, she breathed upon the clay, breathed into it the breath of life. Or, better, as in the story of Joseph, she made the dead come forth from the tomb, clothed in the habiliments in which the living dead had buried him against a far-off impossible resurrection. H. P. Blavatsky raised the dead, reincarnated the Soul, restored the Spirit to a living issue in a Mind hopelessly enmeshed in Matter as the only reality.

Much has been written by Theosophists—those who owe their all to her and her work—that the H. P. B. of 1875 was not the H. P. B. of later days; that she, like themselves, was but a student, stumbling, halting, groping, finding her way through failures and mistakes; that it was only in later years that she came to learn of this, of that, of reincarnation among other matters; that many contradictions will be found in "Isis" when compared with her final teachings.

C'est pour rire!

The inquirer into facts and philosophies has but to read "Isis," to annotate its teachings, to compare them with all her subsequent multifarious writings to see and know for himself beyond all doubts and beyond all peradventure, that the teachings of "Isis" are her unchanging teachings; that not in jot or in tittle is there a contradiction or a disagreement in all she ever wrote; that in "Isis" are the foundational and fundamental statements of Occultism, and all her later writings but extensions, ramifications, the orderly development and unfolding of what is both explicit and implicit in "Isis Unveiled." And that wholesome study and comparison will do more: it will give the student a solid and impregnable standard from which to survey the real nature and character of the Avatar of the nineteenth century; a criterion by which, as well, truly to measure the understanding, the nature and the development of those disciples, students and followers of H. P. B. of whom she might well have repeated in the words of Blake on "certain friends:"

"I found them blind; I taught them how to see;
And now they neither know themselves nor me."

The facts being ascertained, and some faint perception of their significance being grasped, the student needs no interpreter and guide to tell him that obstacles, opposition, misunderstanding, contumely, hatred and misrepresentation of her and her mission were the necessary and unavoidable concomitants of every step in the progress of the Theosophical Society, its students, its propagandum, no less than in the path of her whose mission it was to be their "presiding deity." The chief of these difficulties in the first decade of the Movement have now to be considered.

(To be continued)

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.

WHAT is the Perceiver?" is asked. I do not see how any definition can be made. What is sight? Sight cannot see itself, yet it sees all things. It cannot be defined or described, yet without it nothing can be seen; it is not changed though it receive millions of impressions, nor can a limit be assigned to its action. Apply this to Consciousness or the Perceiver, and there is apparent that changeless, inexhaustible, unprovable Spirit. Reality IS, and cannot be proved by changing unrealities. Space is not proved by the number of things in it, in so far as its infinitude is concerned; yet a realization of the impossibility of a beginning or ending to space can exist.

I think you have the idea right when you say that the trouble exists in the "thinking principles" on each plane not being in accord. We eternally endeavor to see the Perceiver as something different, something separate from ourselves, whereas, "Thou art That."

Our methods of analysis are illustrated in the old query, "Which was first the hen or the egg?"—with no solution. Is it not a looking for something separate, different from what we conceive to be ourselves? "Immortality is on both sides of death,"—or change. He is wise indeed who sees the Self in all things and all things in the Self. The time must come for a being when "He" may know all things, but we would also know that he is not all these nor any of them; so far as I can grasp words to convey an idea he would know himself to be "All-Self," limitless, and therefore beyond anything that we would call "knowing." All manifestation is the result of the action of Consciousness; would not the first film of substance be the homogeneous product of a previous manifestation? The time must come for a being when he knows the nature and possibilities of this homogeneous substance, but "He" as a conscious power, stands above and beyond all perceptions and conceptions—infinite, all-pervading; creator, preserver, destroyer. The power of seeing is not visible, it is the cause of visibility. But what is the use of troubling about all this? There are many steps in the stairway of wisdom to be climbed, and one step leads to another; we cannot climb the stairs by looking up at the top. I think your expression of finding the "Unity in a pair of opposites, to be in itself one of a higher pair," is a good one; this might represent the "rungs in Jacob's ladder."

*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

It is all right and well to state your difficulties to me. If "mind" has power, and the will to give all possible help is there, action must follow. Your faith in this must act as an open door. "Have confidence and faith in Master," applies to everything in life and all living; our doubts are the deterrents. We have to beware that we ask not amiss—from a wrong motive. I have no doubt that adjustments are brought about where there is honest striving, and even apparent mistakes are made to serve a good purpose in such case. The Masters are not "absentee landlords," They are present in the world and we should hold to this fact always in our personal and collective efforts. We have to do as They do, *i. e.*, take conditions as they exist and work in them and through them. If all do their best, Masters can adjust and bring all the lines together for the best and highest good. In the effort of each, all cannot be in the same place nor doing the same thing or in the same way, but if the aim is one for all, all benefit and the world as well.

I am going to keep your notes in regard to the inability of the student to relate admonitions to himself. I think despair and despondency come from not following what we know but did not apply. If we make effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view; it just means a continuation of effort. "It is only in the present that we can gain wisdom."

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for all these small irritations are based upon self-assertion. I have seen these small matters neglected as unimportant, then the time came when this very habit of self-assertion showed itself as an assertion against the Teachers Themselves; "They were nothing but persons, liable to err," etc.; ingratitude and disloyalty follow as a matter of course, and loss of all benefit from the teachings even. It is, as you say, the Arjuna's postpone the engagement, awaiting some big thing to overcome, but they have not the stamina should they be so confronted; they fall or flee, blaming everyone but themselves—self-assertion to the last, and another failure is recorded where success might have been.

As to "The brother and sister of the Order of Regeneration." All down the ages men have been endeavoring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions. This Theosophy teaches, by showing what man is; his origin, nature, history and development—so far, as well as his grand destiny. Without this knowledge all attempts to obtain true and better conditions, but plunge mankind deeper in the mire of ignorance and error. Works without knowledge can but lead to

more and more ignorant works, piling up all the time a worse and worse future, as history has shown and is showing; restraint from any kind of food, habit or practice, leads nowhere. The wise man does not try to regenerate the world by any one course, but having obtained knowledge, lives according to it as best he can under any conditions, and uses his energy and knowledge in the world and for the world, by presenting what he sees to be truth.

It is well to have these things come out and to formulate right ideas and applications in our minds, for they do not remain inert if we "feel" them; we endow them with our life and energy, and they are our messengers carrying seeds of thought for other minds. There is an occult meaning to everything, and all things work together for good to those who love the Lord (Law). That we should have been brought into direct communication with error while naming it truth, has its meaning; must be a step in the great cause. We should be glad to be able—and *be* able—to correct erroneous views and applications; it is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought—which comes from inner knowledge, should make us stronger, better able, surer of victory.

It may appear to some that these are criticisms of the methods of others; they are not so intended. They are intended to show there is a definite philosophy of Theosophy; that it is scientifically based; that the mission of distinctively Theosophical societies, viz., to study, apply and promulgate Theosophy, is not filled by the holding of such misconceptions; and finally to prove that such misconceptions are not based upon the Philosophy of Theosophy whatever else may be their foundation.

REINCARNATION AND SEX*

G. W. R.—*"The Ego passes through a series of incarnations, in some of which it may inform the body of a man, in others of a woman. Is the sex of the vehicle chosen consciously by the spiritual Ego to perfect knowledge, or does it depend upon the Karma engendered in a preceding life? Can any principle be said to preponderate in one sex more than in another?"*

W. Q. J.—If masculine quality is the predominate characteristic, the Ego probably will be next in a male body; if not, the other sex. But the whole question is answered by that doctrine of Visishadwaitism which says that "Good Karma is that which is pleasing to Ishwara (the Ego), and bad Karma that which is displeasing to it."

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

WHAT REINCARNATES*

WHAT reincarnates is a mystery to many minds because they find a difficulty in understanding such a permanency as must stand behind repeated incarnations. They know that the body is born and dies and is dissolved, but their minds are so identified with the body in its relations and surroundings that they are unable to dissociate themselves from it. They think of themselves as persons, as bodies of a physical nature, and hence can not see where in them may reside that power of incarnating from life to life.

Theosophy presents a larger view in showing that man is *not* his body, because the body is continually changing; that man is not his mind, because he is constantly changing his mind; that there is in man a permanency which is the identity throughout all kinds of embodiments. There has been no change in our identity from childhood up to the present day. The body has changed; the surroundings have changed, but the identity remains the same and will not change from now on through all changes of body or mind or circumstance. That in us which is itself unchanging is the only real. Nothing is real that changes. It is only the real that perceives changes. Change can not see change. Only that which is constant perceives change; only the permanent can perceive impermanence. However dimly we may perceive it, there is that in us which is eternal and changeless.

Now this unchanging, constant, and immortal something in us is not absent from any particle or any being whatever. There is only one Life in the world to which we, as well as all other beings pertain. We all proceeded from the same source, not many, and we are proceeding on the same path to the same great goal. The ancients said that the Divine Self is in all beings, but in all it does not shine forth. The real is within, and may be realized by any human being in himself. Everyone needs that realization that he may shine forth and express the God within, which all beings but partially express.

If then the Source is the same—the One Spirit—in all beings, why so many forms, so many personalities, so many individualizations? All—again Theosophy shows—are developments. In that great Ocean of Life, which is at the same time Consciousness and Spirit, we move and live and have our being. That ocean is separable into its constituent drops and the separation is effected through the great course of evolution. Even in the kingdoms below us, which are from the same Source, the tendency to separate into drops of individualized consciousness goes on in ever-increasing degree. In the animal kingdom, those species that are nearest to us make an approach to self-consciousness, but we, as human beings,

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

have arrived at that stage where each is a constituent drop of that great ocean of Consciousness. As with an ocean of water, each drop of it contains all the elements of the great body, so each constituent drop of humanity, human beings, contain within its range every element of the great universe.

The same power exists in all of us, yet where we stand on the ladder of being we see many below us and others greater than we above us. Humanity now is building the bridge of thought, the bridge of ideas that connects the lower with the higher. The whole purpose of incarnation, or our descent into matter, was not only to gain further knowledge of matter, but to impel the lower kingdoms to come up to where we are. We stand as gods to the lower kingdoms. It is our impulsion that brings them weal or woe. It is our misconception of the aim of life that makes Nature so hard; that causes all the distresses and disasters which afflict us in cyclones, tornadoes, diseases, pestilences of every kind. All are our own doing; and why? Because there is a sublimation of mineral, vegetable and animal kingdoms in our bodies, which are lives in themselves. Every cell in our bodies has its birth, youth, manhood, decay and death, and its reincarnation. We are impelling each one of those lives according to whatever thought, will, or feeling we may have, whether for help or injury to others. Those lives go out from us for good or evil, back into their kingdoms with good or evil. So by our lack of understanding of our own true natures, without a comprehension of universal brotherhood, we are imperfectly performing our duties on this plane and are imperfectly helping the evolution of the lower kingdoms. We shall realize our responsibility to them only as we see that every being is on his way upward; that all above man have been men at one time; that all below man will some time reach man's estate, when we have gone on further; that all forms, all beings, all individualizations are but aspects of the One Spirit.

Granted, then, that this one unchanging Spirit is in all,—the cause of all evolutionary development, the cause of all incarnations—where, may we ask, do we carry the power to see and know from life to life? How is continuity of knowledge, gained by observation and experience, preserved? How is the individual maintained as such?

We should remember that we were self-conscious beings when this planet began; some even were self-conscious when this solar system began, for there is a difference in degree of development among human beings. If the planet or solar system began in a state of primordial substance, or nebulous matter, as Science calls it, then we must have had bodies of that state of substance. In that finest substance are all the possibilities of every grade of matter, and hence it is that within the true body of primordial matter all the changes of coarser and coarser substance have been brought about; and within that body is all experience. Our birth is within that body. Everything that occurs to us is within that body—a body of a

nature which does not change throughout the whole Manvantara. Each one has such a body of finest substance, of the inner nature, which is the real container for the individual. In it he lives and moves and has his being, yet even the great glory and fineness of that body is not the man; it is merely the highest vesture of the soul. The Real man we are is the man that was, that is, and that ever shall be, for whom the hour will never strike—man, the thinker; man, the perceiver; always thinking, continually acting.

Life is one. Spirit is one. Consciousness is one. These three are one—a trinity—and we are that trinity. All the changes of substance and form are brought about by Spirit and Consciousness and expressed in various forms of life. We are that One Spirit, each standing in a vast assemblage of beings in this great universe, seeing and knowing what he can through the instruments he has. We are the Trinity—the Father, the Son, and the Holy Ghost; or, in theosophical parlance, we are Atma, Buddhi, and Manas. Atma is the One Spirit, not belonging to any one, but to all. Buddhi is the sublimated experience of all the past. Manas is the thinking power, the thinker, the man, the immortal man. There is no man without the Spirit, and no man without that experience of the past; but the mind is the realm of creation, of ideas, and the Spirit itself, with all its power, acts according to the ideas that are in the mind.

The "Voice of the Silence" says, "The mind is like a mirror. It gathers dust while it reflects." It needs soul-wisdom to brush away the dust. This mind of ours, or that which we call the mind, is merely the reflector, which presents as we train it, different pictures. The Spirit acts in accord with the ideas seen, for good or for evil. Is there evil in the world? It is the power of Spirit that caused it. Is there good in the world? It is the power of Spirit that caused it. For there is only one power: the misdirection of that power brings evil; its right direction brings good.

We must give up the *idea* that we are poor, weak, miserable creatures who can never do anything for ourselves, for as long as we hold that idea, so long will we never do anything. We must get the other idea—that we are Spirit, that we are immortal—and when we come to realize what that means, the power of it will flow directly in and through us, unrestricted in any direction, save by the instruments which we ourselves caused to be imperfect. So let us get away from the idea that we are this poor, miserable, defective physical body over which we have so little control. We can not stop a heart beat; we can not stop the breath without destroying the body; we can not stop the constant dissociation of matter that goes on in it, nor prevent its final dissolution. Some people talk of "demonstrating" against death, but we might as well try to demonstrate against the trees shedding their leaves when the winter blasts come. Death will always be, and there is a great advantage in it. If we could not change our bodies, how would there be any chance for advancement? Are we so well pleased with the bodies now ours that we would desire no change? Certainly not. There is only

one thing in this life that can be retained permanently, and that is the spiritual nature, and the great divine compassion which we may translate by the word love.

We are the reincarnating egos who will continue to incarnate until the great task which we undertook is completed. That task is the raising up of the whole of humanity to the highest possible stage of perfection on an earth of this kind. We incarnate from age to age for the preservation of the just, the destruction of wickedness, and the establishment of righteousness. That is what we are here for, whether we know it or not, and we must come to a recognition of the immortality of our own natures before we shall ever relieve ourselves from the distresses that afflict humanity everywhere. We have to bring ourselves in touch and tune with the whole great purpose of Nature which is the evolution of soul, and for which alone all the universe exists.

TRANSMIGRATION OF THE LIFE ATOMS*

(Concluded from March)

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions;" and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman", man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman and thus kills the future Devachanee. becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is

*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1883.

the real meaning of the doctrine of metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana*, the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana*, its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkshus, while pointing out to them a broom, that “it had formerly been a novice who neglected to sweep out” the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world’s sages stands accused of idiotic superstition. Why not try and find out, before condemning, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of “the Unseen Universe” object to light, heat and electricity being regarded merely as imponderables and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself*. “Indeed it is life atoms” that a man in blind passion throws off, unconsciously, though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame. Why then should not a broom, made of

a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents; that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a lifelong blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa*, for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

FROM THE UPANISHADS¹

That subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises. —*Mundaka Upanishad*.

*And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed.*

¹This Extract was printed by William Q. Judge in *The Path*, July, 1886. The title used is our own. (EDITORS THEOSOPHY.)

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 XIV.

Q. Most of us are under the necessity of reincarnating, but the Great Beings who come to us incarnate of their own choice. What determines the cycle of their appearance?

A. If the spiritually perfected men who come as divine incarnations at different periods of the world's history do not *have* to come, yet there must be conditions on earth that draw them here. The nature of the Egos on the earth at any given time is what brings about the appearance of a Great Being. Then, too, such Beings appear at the intersections of great cycles, as occurred between 1875 and 1898 when three great cycles intersected. The first five thousand year period of *Kaliyuga*, which began at the death of Krishna, the Teacher of the "Bhagavad-Gita," was completed in this time. The hundred year cycle, when in the last twenty-five years of every century an effort is made by the Great Lodge, through Teachers or their disciples, to place better ideas before mankind was also in operation. The sun, during this period, passed from Pisces into Aries, and there, too, was a sign. The intersection of these three cycles, then, meant several things, but one signification was that in or about that period a Great Personage would appear on the earth, with such knowledge as the civilization and the mind of the time would allow. If we want to know who that Being was, we have only to think along the lines of our studies. The being known to the world as H. P. Blavatsky was known to the Masters by quite another name, as They stated, and the knowledge put forward by Her, or by Him, is what we know as Theosophy.

Q. Did any marked changes take place among men in general, at the intersection of these cycles?

A. Religions, sciences, governments, and peoples were all changing. For that very reason the Great Personage came. The

conditions were such as to permit that visit and make possible the greatest benefit from it. When old forms are changing, men's minds are more open, and then is the time for the work that only great Beings can do.

Q. Why was the work begun in this country in 1875?

A. Because the cycle has brought again that which was before. Here among this people the old Egyptians have come again; old Persians, too, old Hindus and those of other ancient nations you may find incarnated among us, if you know how. Lower down in the scale are those who in previous incarnations were the Red Indians of America; their Karma permits them to be reincarnated in the race which mistreated and supplanted them. In this country, too, is an aggregation of individuals from almost every country of the globe, so that a mixture of physical strains is going on which in time will produce a body of quite a different nature from any precedent physical bodies. At the same time, the psychic nature of these old people moves forward, increasing in sensitiveness, and has its influence on the physical strain. Altogether then, we have here a class of Egos with a wider range of ability to understand and perceive than has existed in previous classes of Egos.

All these are considerations which bring back Saviors, and they point to one thing which we ought and need to understand—that the One who began the work in this country is *second to none*. If we will study the teachings of that Being and of that Great Lodge with this idea in mind, the better will be our studying. The more we can understand from that point of view, the more we shall receive—the closer shall we reach to wisdom. The status of that Being is one great lesson which an understanding of the law of cycles should teach us.

Q. Why is it that the teachings of Jesus which were to a limited people receive so much more consideration from these Western nations than the teachings of Theosophy which were written in black upon white, with an appeal to all the world, inclusive?

A. Is it not a fitting Karma that the now incarnated Egyptians who enslaved the Jews of old should be enslaved by the dogmas of the Jewish religion? For it is not the teachings of Jesus which are put generally into practice by so-called Christian peoples. The true teachings of Jesus were the teachings of Theosophy. Jesus taught the same things that Buddha taught some six hundred years before Him; He but repeated the same teachings to a smaller people, to the Jews, who were His mission, as He himself said. That mission spread to a people unprepared for knowledge, but prepared rather for all sorts of superstition and dogmas. Jesus came in a lower cycle than that which brought Buddha. An age of mental and spiritual darkness was beginning, and instead of knowledge being given out, it had actually to be withdrawn from the ignorant class of Egos then existing. Even in India where much of this ancient knowledge was held, and was a matter of record, it

was maintained apart from the masses. This is why Jesus taught the multitudes in parable.

Q. If the law of intersection of the cycles points to the fact of a very great Being appearing on the earth, it would also obliterate any idea of a successor, would it not?

A. The fact of the intersection of three cycles pointing to a very extraordinary event in the coming of a certain Personage lies at the root of an understanding of the whole philosophy. If we do not grasp the fact that the source of the philosophy is *an actual knowledge*, and realize that the Being who presented that knowledge *knew* it, and gave out all that could be given at this time, we have not got the first clue. With that clue, we can get more and more light in every direction; we can see what these things mean, for it actually tends to open what you might call the spiritual eye.

Q. In this chapter it speaks of a coming Avatar who will combine the qualities of two of the greatest of the past Ones. What would that mean?

A. Of course, we need to recognize that we have not gotten to the end of our orbit yet, and there is much to occur before then. There will be no end of the attempts to further and spread the ideas that must arouse men's minds. Like the striking of rapid hammer blows, these attempts will precede whatever and whoever is to come. Now Krishna was the warrior, not in the military but in the *true* sense; He was an administrator, while Buddha was ethical intelligence. The next great Avatar will be the uniting of administrative and ethical intelligence.

Q. I have heard some Theosophists say that another great Savior is coming very soon.

A. He will come when we are ready, but the Masters have not given the cycle of His coming, for a very good reason. Many of the Jews who were promised a Messiah did not recognize Him when He came and are still looking for Him. Just so, many Theosophists knew Him not, and have had Him incarnating in various bodies, proclaiming Him.

Q. Would the cycle of Theosophy depend upon the work of the students?

A. If every effort is made to carry on the work as the Masters left it to be carried on; if it is *promulgated*, not speculated upon, it will have a much wider influence, and in the next Coming a body of people will be found ready for the Teacher.

Q. Are these general efforts made at a time when the destruction of some of the great civilizations is imminent?

A. Yes; but we must remember that the destruction of a civilization does not mean the destruction of the Egos. It means the destruction of the *system* previously followed. Then individuals, who follow the old system, in one manner or another die out, or are destroyed physically. It is a matter of the Great Choice for all, and a question as to which side, as to which path we shall take.

Q. Does the ignorance of man change his evolution, or does the law of cycles change his ignorance?

A. The ignorance of the man keeps him ignorant. That is his evolution. If he wants to stay ignorant, no cycle and no person can change him.

Q. What are the cycles of destiny?

A. All are cycles of destiny. Applied to ourselves, it is we who make our own destiny—we fix it for ourselves. The hole we fall into is the hole we dug. That is our destiny.

Q. Will you explain something as to the application of the law of cycles, in the formation and breaking of personal habits?

A. The doctrine of cycles applies everywhere. There is not a single impression of any kind that we have that will not return; not even a thought that we think that will not return; not an act that we do that will not return. We are going through regular cycles all the time—self-established cycles. Now, the way to correct habits is to *recognize* that wrong thoughts will return, that even unwelcome thoughts are bound to return under law. So then, set up an *opposite* thought—a thought of an opposite nature, or a feeling of an opposite kind, or start an act of an opposite kind. Keep on doing that as best you can, and finally you will destroy the old cycle and establish a new one.

There are people who have the “blues”—their days of despondency. Mr. Judge once said, “I have other things, but I never have the blues.” Most people, however, do have them. The blues come on and seem to take complete possession of the person; but they can be cured, if he will take the opportunity of establishing a different cycle. He must note the fact that they come at about a certain period, that usually a certain interval elapses between periods of blues, and knowing that they are coming be prepared for them. Then he begins to think of the happiest day or the happiest moment or the happiest association he has ever had, and hangs on to that happiness as best he can. He won't succeed the first time, or even the second time, perhaps, but if he keeps up the effort, each time he will find all the strength put into the previous efforts, until by and by, instead of the period of despondency there will be a period of happiness.

So it is by watching the return of impressions that we can correct these habits. Habits of any kind are instituted by repetitions. The first time we do a thing, it is not yet a habit; but we repeat the action and keep on repeating it and finally it becomes automatic. With the knowledge of cycles, habits are within our intelligent control.

Q. What are the principal factors entering into the period of time which elapses in the case of individual returns of impression?

A. The cause itself. The first impression has within itself its own limitation, for the return of an impression is in accordance

with the quality and strength of the first causation. For instance, if we look at a light for a little while and then close our eyes, that light will be seen on the eye within, changing a little, coming and going, until the impression fades out. This takes but a few seconds; other causes take longer for ripening, according to their nature and the nature put into them.

The subject of cycles is of the utmost importance and value, both for man, considered personally and individually, and for nations and civilizations, considered as large bodies of units. There are two points in this chapter which, particularly, should give the student a perceiving view. One is, that it is man, *spiritually* considered, who holds all the other kingdoms together. When his work is done on the earth, he leaves it,—his force is withdrawn, and the disintegration of the various lives that compose the globe begins. The cataclysms, in fire and flood, by means of which this disintegration proceeds, *are not causes*, but the result of man's withdrawal.

Another point is, that cycles are not the return of impressions forced upon us. *We are those cycles.* Cycles are the returns of causation that we had set in motion before, as individuals, as a people, as a race, and as the whole of humanity. We are all bound together with every other being in the universe in which we are moving. All the returns in the Zodiac, in the orbits of the planets, in the course of the sun, and in any other direction are ever the return of causes set in motion by those who are feeling the effects. If we find ourselves in existence in a dark age, in a time of physical and psychological epidemics, it means that we are related to it. We should begin to see the cause in the effect, and if the effect is wrong, come out from among that kind of effects to a true basis in thought and action, while remaining with our brother pilgrims, and going through with them. Thus the Masters have done.

THE BRAHMANICAL FAITH*

M. R.—“*Is not the Brâhmanical faith the antipodes of Universal Brotherhood, in that no one who is not born a Brâhman can ever be received into their religion?*”

W. Q. J.—That faith is not such antipodes, for the Brâhmanical faith is not the same as the Brâhmanical law of caste, now only a perversion of the actual and eternal divisions among men. Rightly understood and practised, the real, the pure Brâhmanical faith increases universal brotherhood and furnishes for Egos the right stream of heredity for future true progress. But nowadays it is corrupted and hence fulfils not its objects.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of June, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON THEOSOPHICAL SOCIETIES

FROM 1875 to 1895 there was only one Theosophical Society known to the public mind. The literature of Theosophy was confined to a very few books and magazines, and no confusion existed anywhere as to what was meant by the words *Theosophy* and *Theosophical Society*.

It is true that dissensions and differences of individual opinion existed in many quarters among Theosophists, and their several theosophical activities took a widely varying range. This was inevitable and was due, not to the philosophy or to the Objects of the Society, but solely and only to the inherent defects in the race mind and in human nature as at present constituted—defects that it was the very purpose alike of the Masters of Theosophy and the Objects of the Society to aid in eradicating, by affording to the individual student the philosophical basis and practical applications needed.

The Masters from whom Theosophy came stood in relation to the members of the Society in a way clearly enough defined by Them, and on Their behalf, but seldom really recognized or understood by the Fellows of the Society. What that relation was and might become was set forth, in the first instance, in the very Objects of the Society itself, and secondly, in the actual structure of the Society.

As to the Objects, the one essential was the persistent recognition and cultivation of the feeling of Universal Brotherhood, without distinction of race, creed, sex, caste, color, or condition. Those are the very distinctions that every human being makes internally and externally in his relations with his fellows. One does not become free from these causes of separateness and friction merely by assenting to the First Object, nor by becoming a member of a theosophical society. The individual has to destroy them in himself, root and branch. The second object, the study of comparative religion and philosophy, must be construed in the light of the First Object. The only *theosophical* purpose of such comparative study is that the individual may come and see for himself by knowledge gained that all religions and philosophies are fundamentally the same in their truths, and every one of them overloaded with heresies breeding the separative distinctions named in the First Object; therefore such study should free the student from any sentiment or feeling of devotion to any of the religions extant in the world. The third object, the investigation of the unknown powers in nature and in man, had the same *theosophical* purpose. By investigating the facts the student would see for himself that the materialism of modern science is as depravedly erroneous as the superstition of the churches and religious sects. The agnostic would become truly recognisant that spiritual knowledge does exist; the prisoner of the creeds would long for no heaven, fear no hell, worship neither a personal God nor a personal devil; the spiritualist would find out for himself that there are other incorporeal beings than the "spirits of the dead," and go to looking for philosophy in

place of phenomena. The theories of the scientific speculations, the creeds of the sects, the belief in all manner of *ex cathedra* statements of unknown "guides" and "controls"—all these would melt away, dissolve and disappear from the mind of the one who pursued the *practice* of the First Object and the independent and impartial *study* of the remaining two Objects, and the individual member of the Society would thus become internally fitted for the next step.

That next step had to do with the *Second Section* of the Theosophical Society, and would bring the *individual student* one step nearer in his relation to the Masters of Theosophy. No secret was made by H. P. B. of the fact of the existence of Masters, or of Their School of probationary and accepted *Chelas* or disciples. It was proclaimed in 1874 to Col. Olcott and to Mr. Judge and to others not yet named. It is clearly spoken of in *Isis Unveiled*, the first Theosophical work published. It is referred to over and over again in the volumes of *The Theosophist* from the first. A guarded, but explicit, statement was made in *The Theosophist* of April, 1880, of the composition and nature of the First and Second *Sections* of the Theosophical Society, and the requisites for admission of applicants and candidates to the probationary degree of the Second Section.

What are those requisites? Two only; the candidate must be *living and practicing* the First Object to the utmost of his ability in all the relations of life, and he must be prepared to defend the life and honour of a brother Theosophist as he would his own. These conditions fulfilled, the neophyte could enter the probationary degree of the Second Section, and thereafter he had but to continue faithfully on the way entered in order to become an *accepted Chela* of the Masters: in other words, *to come into direct conscious communication with Them*.

Not any devotion to the Third Object, not any wealth of funded learning in respect of the Second Object, could bring the applicant one single step toward the Masters; only the *living of the life*—devotion to the First Object—could avail in finding the path of Chelaship. Not powers not learning, were called for; virtue, morality, unselfishness in thought and speech and action constituted the *sine qua non* of the Second Section. *Love and loyalty* were the keys to the "magic casement."

H. P. B. herself put in print in 1886 that in the eleven years of the Society's existence, of the many thousands of those who signed themselves F. T. S. only a few hundreds ever got even so far as the portals of probationary discipleship; and of the hundreds of "lay" or "probationary" chelas *three only* had "achieved a *partial* success;" and of these three, one *only* became an *accepted chela* of the Masters. Fellow theosophists of all societies or of none, what do you think of that? Of the millions interested in Theosophy to some extent, of the thousands upon thousands of F. T. S. in the first glory and enthusiasm of the Movement, in the prime ardor and

force of the first eleven years—one only fulfilled the conditions precedent to conscious communication with Masters. Read her words for yourself in "The Theosophical Mahatmas"; see for yourself the causes of the failures.. They are printed in *The Path* for December, 1886, and reprinted in THEOSOPHY for July, 1913. And read the article on "Chelas and Lay Chelas" as printed in *The Theosophist*, Supplement for July, 1883, and reprinted in THEOSOPHY for January, 1916.

Not one *need have failed*; all but one *did* fail. Are we, any of us, in spite of our wealth of theosophical literature, in spite of our particular Theosophical Society, which we think to be the only one, in spite of our "leaders" and "teachers" and "outer heads" and "successors" who talk so unblushingly of Masters and who profess to speak for Them—are *we* any nearer conscious communication with Masters than we ever were; are we living the life of brotherhood and loyalty any more than we ever were; are we truly any more *Theosophists* than Hindus, Buddhists, Mohammedans, Christians, Spiritualists or atheists? And if not, why not?

Are the "theosophists" in any particular society any more "brotherly" even to their own clan than say Christian Scientists, Methodists, Unitarians, what not? And as Theosophists do we at all receive our fellow students of another society than our own, or of no society, on the basis of the Three Objects of the original T. S.? Are we in union and harmony amongst ourselves, or are we that "bundle of sticks which, divided, will inevitably be broken one by one," of which H. P. B. spoke in warning in 1891? *Have we "one aim, one purpose, one Teaching"—THEOSOPHY FIRST, THEOSOPHY LAST. AND ITS PRACTICAL REALIZATION*" our One Object?

Do we not need a Congress of *Theosophists*—not of Theosophical Societies—so that we may regain that which is lost to us—unity and harmony? How is that to be achieved if not by returning once more to the Source from which all that we have, all that we claim, all that we hope of good for ourselves and for the world, must come if it is to come at all?

It is to H. P. B. and W. Q. J. we must turn and return if we are to find the way that has been lost, obscured, turned into side paths and *cul de sacs*. They brought Theosophy into the world; They were and are Masters' agents, and Their only *direct* agents; Their writings the only unadulterated and direct teachings of Theosophy. Let us declare a truce on the interpreter's house, a truce on our societies, our differences and dissensions of individual opinion, and study the fundamental teachings of philosophy, of ethics, of science, given to us at first hand by the Messengers of the Masters. *Theosophy* is more than any and all societies; Brotherhood is more than any and all our sects and parties; Unity is more than all our exclusiveness; Fundamental Principles more than all our "head-learning;" The Soul of man more than all our petty personalities.

Back to the *First Object*; back to the writings of the Messengers; back to H. P. B. and W. Q. J. *It is the forward path.*

ON THE LOOKOUT

THE INTERNATIONAL MIND—

In the March *Atlantic Monthly*, Dr. L. P. Jacks, Editor of the *Hibbert Journal*, and Principal of Manchester College, Oxford, sounds a deeper note of internationalism than yet discussion of the League of Nations has yielded. He sees us incapable, at this stage, of genuine world-citizenship, and is not disposed to ratify the League of Nations as a "partial" internationalism, which is worse than none at all. If the end in view of this proposed affiliation stops short of *the ultimate unification of the whole human race into a single family, organic group or community*,—leaving any one nation outside—it has not a sufficient basis. Such partial internationalisms accept the political model as the goal of their efforts. Political thinking and habits of mind dominate the scheme. Statesmen, politicians, diplomats and persons writing articles on the subject, as well as the newspapers, have all graduated in the philosophy of politics, and subscribe to the political conception that a being needs to be governed, which, Dr. Jacks says, is a true conception so far as it goes, but a very inadequate expression of human nature. The political model is an unstable foundation for a league of universal community. All political states are precarious and eminently perishable—great states having proved themselves more perishable than the little ones. Great states, also, conceive of themselves as fighting units, but though a world-state based on a war-made political form would be free from foreign aggression, yet it would be much more open to internal tension and foreign war would be replaced by civil. It is the principle of nationalism that blocks the way to internationalism.

In pleading for the importance and priority of non-political models, Dr. Jacks suggests what he thinks a true program of internationalism—its principle reciprocal good-will, its aim the fraternity of nations.

DR. JACKS' PROGRAM—

I. Community of Labor, and an International Bank which should sustain the credit of *all* nations.

II. Community of Insurance, which should bear in common the burdens and risks of all nations. The pooling of risks would make it the interest of each nation to regard the others' rights.

III. Community of Learning. "Whatever you have, you give; no mine or thine, but only mine *and* thine. Internationalize *that*."

IV. Community of Excellence, which should actuate the whole industrial world to work for quality, not quantity.

V. Community of Friendship. (On this score, perhaps, Dr. Jacks' suggestions are not so practical, but he deprecates modern tourist travel and extravagant living, and would like to see a more humane friendliness growing among the people.)

VI. The Church, which he considers a form only dimly hinting at the world of invisible reality behind it. While visible churches are the things of a day, the members of that invisible church united by no compact, but by each in his place and station being loyal to the Highest, are always finding one another out. When there is an invisible community of faithful souls, then is the highest form of human organization. "The international mind," says Dr. Jacks, "is a religion, which has room for all the religions, but is identical with no one of them." And again, "The idea of a universal community of the human race is the moving spring of the international mind. Wherever this idea and the desire for its realization exist, there and there only can we say that the international mind has come into being."

Theosophists must feel happy to see such a broad ideal of brotherhood advocated before a wide public. They know that the salvation and peace

of the nations of the world lie in no outward form; that the league of humanity must be a league of individuals; that each one must begin where he is, being brotherly to all whom he contacts, and as those contacts spread, so brotherhood spreads among the nations, and must in time encircle the world.

SCIENTISTS AND SPIRITUALISM—

A dispatch has been going the rounds of the important newspapers of the United States, to the effect that scientists and psychologists in America are preparing to take steps to discredit as "totally unscientific and misleading" the belief in spiritualism on the basis of the kinds of evidence cited by Sir Oliver Lodge. Authority for the dispatch seems to be Professor Joseph Jastrow, who occupies the Chair of Psychology at the University of Wisconsin, and he names a number of other college professors who consider "extravagant" the views endorsed by Sir Oliver. Professor Jastrow seems inclined to discredit as fraudulent any and all phenomena of a "spiritualistic" nature. "Such phenomena have been repeatedly investigated," he says, "and have been universally found to be steeped in fraud and the tricks of a dubious trade." And undoubtedly he is abundantly confident that the investigators have been, and are, thoroughly competent for the task. There may be quite other opinions on that point, however; among them those of students of Theosophy who know full well, by observation and experience, that our Western "Psychology" is unworthy of the name, and who know equally well, by the same process, that there is a *true* Psychology—a demonstrable Psychology—which has been handed down, under conditions, from time immemorial in the Ancient East. But this would probably not be admitted by Professor Jastrow.

PHENOMENA NOT CAUSED BY "SPIRITS"—

To take the position, however, that all "spiritualistic" phenomena are fraudulent is to take a false position. The facts will not support it, because some phenomena are not fraudulent, as has been proven by genuinely competent investigators over and over again. But the phenomena are not caused by the "spirits" of the dead; the dead are quite otherwise engaged, and indeed are not aware that they are "dead"—the personality being subjectively busy within its own nature (in which there are many states), and happily beyond the reach of "mediums" and other psychically disorganized persons. The cast-off garments of the physically dead can sometimes be galvanized into a sort of fictitious life, if proper conditions are provided, and made to give off some of the impressions left therein by the wearer, just as a phonograph record will give up its content. This ascertainable fact will account for many of the phenomena, and other equally available and provable facts will account for the remainder. Professor Jastrow ought to know that full knowledge in regard to "spiritualistic" phenomena has been in the world for thousands of years, and before the American public in the writings of H. P. Blavatsky, since 1877. The "psychic craze" is nothing new; it has its own cycle and return of impression. Like history, it repeats itself. So why be disturbed because Sir Oliver Lodge, who has lost a son in the war and is heart-torn in consequence, should seek to assuage his grief in the cup of psychism. He is not the only scientist who has made mistakes in some directions, while doing valid work in others. All scientists make mistakes, especially when they move out of their own proper domain into others they know nothing about.

In this connection a few extracts from an editorial in the *New York Times* are interesting. Says the writer:

" . . . As photography is dependent on light, so most mediumistic exhibitions, whether 'spiritual' or not, thrive best in a dim or darkened room. It is always insisted that they are dependent, moreover, upon a sympathetic mood on the part of those present. Such conditions are

perfect for fraud, and all the marvelous tricks of legerdemain have been freely practiced. The mediums are mainly hysteriacs and, when in a state of trance, are controlled by subliminal 'personalities' who are themselves Puck-like tricksters of the spirit. . . .

". . . Physically, the manifestations are dangerously exhausting, while the 'messages,' even if they are not fraudulent, are trivial. Those English clergymen were right who denounced such 'spiritualism' as more materialistic than honest agnosticism. Most people will find it easier to believe in a future life when well-meaning folk cease their efforts to convince us of it by 'evidences' that reflect, chiefly, their own credulity.'

OUIJA BOARD DRIVES THEM INSANE—

A United Press dispatch from Martinez, California, reports under date of March 4th, the detention in the insane ward of that town of seven persons, "who, the police say, were driven insane by constant use of ouija boards."

"Among the unusual charges against them are:

"That they held seances 24 hours long.

"That they burned \$700 in currency to drive away evil spirits conjured up by the ouija boards.

"That they lured little children into their house and shaved their hair, burning it to drive away ouija board spirits.

"That they did not feed the children thus stolen and that the children were found in the house in a starving condition. . . ."

The foregoing, if true, is not at all surprising to students who have watched the wave of superstition and demonology that is sweeping over many of the "christian" nations. These ouija board addicts are ignorant persons, at least the better educated would call them so. But there are thousands of other addicts, equally superstitious, if not so "ignorant," in the accepted use of the word. We wonder if they are essentially any the less insane than these poor people at Martinez who have gotten themselves into such a state by following the fashions. The direction the mania takes may differ, but is anybody ever fully sane again after following mediumistic practices of one kind or another, inducing in themselves the passivity that is essential to results?

JOHN BURROUGHS ON IMMORTALITY—

Among the many persons of more or less prominence who are quoted in a recent symposium on the question, "Are the Dead Alive?" in *Leslie's Weekly*, John Burroughs, the naturalist, makes a statement that will appeal to every student of Theosophy. To quote:

"I have no belief in immortality as the term is usually accepted, and no terms in which to discuss it. As I see it, the only thing immortal is life itself, which had no beginning, and will not have any end in this universe."

Could anything be much better said? Here is a recognition that immortality means *beginningless*, as well as endless; that life itself antedates and survives all forms of life; that those things which begin in time, end in time, but that That in which they all rest is eternal, immortal.

Reasoning from the foregoing, it is easy to perceive that nothing which exists for a space in this Life could actually be apart from it, or indeed of another essence ultimately than Life itself. If forms come and go, it must be in response to the impetus of Life itself, but Life is not affected by the coming and going—It always is. What survives? Life. What else survives? The experience gained, the knowledge acquired by the spark of life within the form that has broken down—the *intelligence*. In what does this

inhere? In Life. In Life as a whole—and Life is one—in that spark of life which still maintains its individual existence after its outer, physical form has dissipated, just as a single drop of water retains its integrity though one with the whole ocean. According to the degree of intelligence acquired will this spark of life build itself a new form and again express itself physically. Where will it find the materials? In Life. For Life includes all, and to express itself must build an instrument—a Soul of some degree. What are we, who speak of these things? We are Life essentially; expressions of Life, as individuals. How can we then speak of immortality as something to be *gained*, as apart from us! It already is. Our task is to *realize* it.

THE VIRTUE OF INTOLERANCE—

“Lookout,” so often accused of “intolerance,” feels free to confess a keen delight in this charming article by Robert Kilburn Root, Professor of English at Princeton. (*March Atlantic.*) We shall let it be our defense, in the following excerpts.

With the ideal of the open mind goes the ideal of broad tolerance. Have I not a right to my own opinion? . . . But if “right” means absolute right, as established by abstract Justice in the high court of Truth, the liberty of private judgment is not wide. One can have no absolute right to any opinion except a true opinion.

What men demand, after all, is not so much the recognition of a right as a toleration of their idiosyncracies. . . . Tolerance presupposes indifference. It is not in human nature to be tolerant when we are deeply in earnest. . . . We were not tolerant of Mr. Hohenzollern and his system, nor are we now tolerant of Lenine and his Bolsheviki. . . . Tolerance thrives best during a protracted peace, when the public conscience is blunted by much dipping in the fleshpots of prosperity and ease; but even in times of peace a successful business man is not tolerant of dishonesty or inefficiency.

We reserve our tolerance for things of the mind divorced from practical affairs. . . . As if real action could ever be divorced from real belief! . . . The beliefs systematically propagated in the German mind for forty years have made some serious difference to the world. . . . Anarchy of thought must ultimately issue in anarchy of action.

Much as Prof. Root deplors the general anarchy in art and literature, he would not have all the world turn scientist, whose canons alone are so sharply defined that deviation from them in any particular convicts of charlatantry. . . . But . . . tolerance, which is a growth of indifference begets a deeper indifference of its own . . . and intellectual order will never arise out of easy going tolerance. . . . The intolerance I would advocate, says Prof. Root, does not mean persecution; it is directed, *not at the mistaken individual, but at the wrong idea; not at the heretic, but at the heresy.*

Such is the “intolerance” to which “Lookout” must plead guilty.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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

Correspondence should be addressed to

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THE THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY.



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VIII

MAY, 1920

No. 7

"In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."
—H. P. BLAVATSKY.

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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.

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Even when much provocation is given, be neither angry nor malicious.—*Subha-sutta*.
In this mode of salvation there are no distinctions of rich and poor, male and female, people and priests: all are equally able to arrive at the blissful state.
—*Chinese Tract*.

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

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

THE THEOSOPHICAL MOVEMENT* CHAPTER IV.

THE student will find much of interest and value to be derived from a careful investigation of the factors opposed to the spread of the Theosophical Society and hostile to the teachings put forth by Madame Blavatsky in furtherance of its three Objects.

At first glance those Objects might be assumed to be in themselves so manifestly beneficial and, negatively speaking, so entirely harmless and devoid of antagonistic elements, as at once to commend them to the good will if not to the active support of all men everywhere. To draw this conclusion, however, is unfortunately to be blind to the lessons of human history, is to be ignorant of the forces which dominate the operations of human consciousness.

Selfishness, in one or another of its countless forms, is and at all times has been the prevailing key-note of human action. Many have been the attempts to form enduring associations having for their prime object the realization of an actual nucleus of universal brotherhood among men. To unite firmly a body of men in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives, has been the dream of many high-souled men and women. Whatever of progress and amelioration has been achieved for the race from time to time has been due to such efforts. But in their real and durable purpose they have all failed of the great object, and humanity is today waiting as vainly as ever for the accomplishment of the most holy and most important mission that has ever commanded the devotion of the savior, the philanthropist and the martyr. Disruptive pressures from without, distintegrating forces from within, have in the end made mock and havoc of every

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

attempt to embody practically what all men reverence as the noblest of ideals. Yet the ideal persists, though its successive incarnations wither and decay.

It cannot, then, be supposed that H. P. Blavatsky was in ignorance or misconception of the difficulties of the gigantic task she set for herself in the endeavor to create among men a Society which should have for its primary purpose the formation of a nucleus of actual Brotherhood. Nor is it to be imagined that she was indifferent to or unacquainted with the causes of all former failures in that direction. The second and third objects of the Society whose inspiration and sustenance she was, have their real foundation in her understanding of the causes of all failures among men to achieve their heart's ideal. So long as men find occasion for frictions and antagonisms, rather than grounds for union and harmony, in what they believe and practice in the name of religion, so long will they be fundamentally at variance, building upon the sands and not upon solid rock their structures of brotherhood. So long as their ideas of knowledge—of true science—relate and are confined to mere bodily, earthly existence, so long will all attempts at brotherhood degenerate into sordid search for material well-being, for physical and intellectual progress and development only. Faith and knowledge, instead of being natural allies, will pursue opposed courses, religion and science take mutually destructive paths, the ideal and the practical seem to be separated by an impassable gulf.

All these things are clearly, if succinctly, indicated in the *Preface* to the first volume of "Isis Unveiled." Never in all her vast outpour of teaching and practical example did Madame Blavatsky place on record anything of more enduring and far-reaching worth than the propositions and implications of this Preface. After dedicating "these volumes to the Theosophical Society, which was formed at New York, A. D. 1875, to study the subjects on which they treat," her first words are an affirmation of the existence of Masters, of the Wisdom-Religion, of her own intimate acquaintance with Them and with their philosophy: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science."

Here is implied the existence of an actual Brotherhood of living men, of perfected human beings who have become such through self-induced and self-devised exertions by the study of a perfect science; herein is affirmed the perfectibility of man, the possibility of a fraternity of peace and good will among mankind through the means and the example afforded by acquaintance with and study of these adepts and their science. Centuries of sectarian theological teachings that man is a poor miserable sinner, inherently imperfect and never by any possibility to become perfect save through an act of faith in a vicarious Savior, centuries of materialism in thought and action on a one-life basis—over against these deeply imbedded and dominating ideas is set, sheer and clear, the *fact of Masters*; not as some far-off, remote abstraction, some longed-for but im-

possible ideal, some unique and special creation of a favoring God, but veritable Divine Beings who have reached physical and mental, no less than moral and spiritual, perfection *under Law*. Here is the tremendous assurance that the realization of Brotherhood is not an impossibility to any man who will follow the path They show, by creating in and of himself the conditions precedent to the acquisition of their knowledge and nature.

What those conditions precedent are is indicated in the succeeding sentences: "It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old." All men are willing to accept truth, but each of us is predisposed to determine for himself the terms and conditions upon which he will base his acceptance. Each man holds, consciously or unconsciously to himself, certain fundamental ideas as to Deity, Nature and Man; he will, by consequence, accept only so much of truth as may conform to those ideas, modifying or rejecting all else. As those fundamental conceptions proceed in fact from human ignorance and partialities, the true vital principles which *underlie* the race-old systems of thought must be detected, and that cannot be for any man so long as he clings to forms of religion and philosophy which in fact separate instead of uniting mankind in the bonds of true fraternity. The second Object, the study for comparative purposes of the various religions and philosophies, will lead to the perception of the common vital principles upon which all faiths are founded. In this comparative study the searcher for truth must emulate the plan and purpose of "Isis," which is written "in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme." Unless the inquirer adopts and maintains the spirit of "Isis," he cannot rid himself of prejudice, of preconception, of bias and self-interest, the real barriers to knowledge and to Brotherhood.

The third Object runs current with the following clauses of the noble *Preface*: "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. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to

its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to believe and infer that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken." He who would pass behind the "veil of Isis," and learn to fathom the mysteries of Nature and of Man, must boldly take his stand in advance of the science of our times and proceed to the study of the unexplained laws of nature and the psychical powers latent in man. The quoted sentences postulate the omnipresent existence of immutable Law, do away with the idea of miraculous intervention in human or mundane affairs, and affirm the inherent capacity of the mind of man for such development of its faculties as shall enable him to penetrate the arcana of being, to understand, and understanding, control the phenomena of nature and of his own consciousness, without which true Brotherhood must forever remain a longed-for but inaccessible Utopia.

The second and third Objects thus constitute the ways and means by which alone the great first Object may be consummated. Viewed from the standpoint of religions which teach that enduring happiness is possible only beyond the grave, or from that of a science which inculcates that earthly existence and earthly knowledge are all that are accessible to man, all the objects of the Theosophical Society are alike futile, because impossible of attainment. Considered from the basis of the ordinary man those objects are equally useless or unsatisfactory, because they all imply and require the giving up of objects and possessions counted valuable; at best in exchange for something remote and intangible, yielding no personal or selfish benefit; at worst the loss of what one holds dear without any return but failure.

Here, then, the Preface predicates the true and enduring foundation for the seeker's faith and efforts. The philosophy of the Adepts is given: "They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from whence it must have come. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!" Every attempt to establish a religion on the fundamental conception that man is inherently fallible and sinful, every attempt to understand nature on the theory that man is inherently mortal and finite, must end in failure. But once the stand is taken that there is an *immortal self* in man, its limitless potentialities for knowledge and power (true religion and true science) follow; the

three Objects of H. P. Blavatsky seem no longer a vain attempt at hitching of the earthly wagon to the firmamental lights: a nucleus of Universal Brotherhood becomes the one thing to be striven for, because seen to be eternally possible and eternally desirable; the immortal is substituted for the mortal as basis and as structure, as object and as subject.

The fact of Adepts grasped, the fact of the Wisdom-Religion recognized, he only is in any real sense a Fellow of the real Theosophical Society who sets to work to perform the work of clearance standing in the way of his own realization of both. By the study of the wisdom-religion of these elder brothers, the adepts, says H. P. B., "science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character" in her sight. The same must take place in the student, else the second and third objects of the Society have been misconstrued in their purpose by him, will fail of their mission with him, and the first object be as far-off as ever from realization by him. Unless this position is assumed it will still remain hidden from him, as she says it always has been hidden, "from those who overlooked it, derided it, or denied its existence." Encouragement is offered to prosecute the search and the effort, and the explanation made of her mission at this time in the words, "the day of domineering over men with dogmas has reached its gloaming. The drift of modern thought is palpably in the direction of liberalism in religion as well as in science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long exercised and enjoyed."

Nevertheless, she well realized that all the forces of reaction, within as well as without the Society, would fight to the death against the hearing and the spread of the ideas she came to impart. So she says, prophetic at the time, facts of history now:

"To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

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

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

"Pseudo-scientists will, of course, denounce us furiously.

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

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

"The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand;

for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant. But we look to the future. We repeat again—we are laboring for the brighter morrow.”

Once a clear apprehension is gained of what is actually implied in the “three objects” of the Theosophical Society, and of what is involved in the attempt to apply them, the student will have no difficulty in determining how absolutely dependent the Society was for its life and sustenance on the teachings imparted by H. P. Blavatsky, if it were not to fail utterly as a vehicle of Brotherhood, whatever other success it might incidentally achieve. The same understanding will make plain that external and internal difficulties were inseparable from its every effort toward even a measurable and partial realization of those objects. The effect upon the “spiritualists” has already been foreshadowed in a general way. Convinced as they were of the reality of metaphysical phenomena; multitudinous, conflicting and oftentimes grotesque as were the theories formulated or accepted to account for them, the “forces of reaction,” that is to say, of preconception and bias, had already ascribed all these phenomena to the agency of “disembodied human spirits.” When, then, philosophical principles and logical deductions, as well as the uninterrupted line of teaching of all the sages of the past, were applied to the manifestations, and it was pointed out that they could not proceed from the rational moral elements of once-living men, the spiritualists almost without exception rose in arms. They were all “looking for truth,” but not in that direction.

One may soberly ask himself, after a careful study of “Isis Unveiled”: What is there in that work but the conscientious, painstaking and stupendous presentation of facts, principles, arguments and analogies to explain consistently and irrefutably the source and rationale of the phenomena called spiritualistic? What is there to arouse the opposition, the anger, the malevolence of anyone, let alone one seeking truth “wherever it may be found” in regard to mysterious and ill-explained happenings—happenings so recently brought to the attention of mankind in the mass that the three parts of that mankind reject as absurd and incredible the events themselves? Here is a metaphysical phenomenon worthy of the utmost consideration: the rejection of evidence and testimony from verifiable living sources in favor of the blind acceptance of unverifiable theories, speculations and “communications” at variance with the whole order of nature and the whole history of human experience. Madame Blavatsky was assailed and pursued by spiritualists with a persistency of misrepresentation equaled only by that of the religionists and pseudo-scientists of the day. Surely, if they had approached the séance-room and the medium in the same spirit that H. P. B.’s communications were received, they would, according to their own unvarying experience, have received nothing at all; yet what she had to say, when contrasted with the best that has ever been recorded from any “spirit,” was a thousand times more logical,

more consistent, more philosophical, more explanatory and more easily verifiable.

In the earlier years of the Society in the West the bulk of the opposition to its teachings came from the spiritualists. The teachings of H. P. B. were as yet so alien to rooted inherited ideas in religion and science that her Society attracted but little attention except among the spiritualists and hence the weight of the opposition came from the same quarter.

In India, where the conditions were altogether different, the obstacles arose from another source. There, in spite of the rigid sects and castes, the religious faith and philosophy of the people (apart from the Mohammedan element of the population), was deeply akin to the message the Founders had to bring. For they but brought back to the source the ancient teachings of the revered Rishis of old, stripped of their outward, human garments, the accretions of the milleniums of interpreters and priests. What they had to say appealed alike to Brahmin, Buddhist, Jain and Parsi, once the barriers of credal exclusiveness were passed. In the earlier and precarious days the alliance hitherto formed by correspondence with the *Swami*, Dhyanand Saraswati, and his Arya-Somaj, was of the utmost assistance in this respect. A visit was made to Ceylon and there the Buddhist high-priest, Sumangali, a noble and enlightened man, received H. P. B. as a fellow devotee of the great founder of the Buddhist faith. He admitted Col. Olcott to membership in the Buddhist congregation and was at pains to favor their mission. A couple of years later Col. Olcott's "Buddhist Catechism" aided in producing a veritable revival of Buddhism and gained for him and his Society the enduring friendship, not only of enlightened Buddhists, but of the other faiths of the ancient East. Almost immediately after their arrival Col. Olcott began lecturing throughout India, and his clear expositions, his great tact, his intuitive understanding of and sympathy with the Oriental mind made the establishment of branches phenomenally successful.

Shortly after their arrival H. P. B. made the acquaintance of T. Subba Row, an orthodox Brahmin, a lawyer, a man of ability, immense erudition, and great influence among the native inhabitants. His friendship and attachment to the Society paved the way for many accessions. Damodar K. Mavalankar, a native Brahmin youth of high caste, met H. P. B. and recognizing in her his *Guru*, forsook family, fortune and all worldly prospects to become her devoted follower, pupil and servant. "The Theosophist" was founded by H. P. B. within less than a year after the arrival in India. Contributions were invited and obtained from native writers of ability and repute on the various subjects afforded by Eastern philosophy and religion, and these, with H. P. B.'s own articles, soon made of the magazine a forum which attracted attention far and wide.

These activities quickly drew the notice and aroused the ire of the missionaries of the various Christian sects established in India.

Almost immediately rumors began to circulate that H. P. B. and Col. Olcott were disreputable characters, practically forced into exile from their own land. A sinister purpose was alleged to be behind their Society, and that purpose the overthrow of British rule in India. H. P. B. was said to be an immoral woman, a Russian spy, and Col. Olcott her dupe and her abetter. Nothing could have been better calculated to prejudice their mission, and nothing could have been more difficult to counteract and disprove. The Government set a watch upon their every movement and for many months the spies of the secret service dogged their every step. In the end, however, nothing of an objectionable nature was discovered, and Col. Olcott was able to submit to the central authorities indubitable documentary proof of the antecedent good character and repute of himself and his colleague. Fortunately, also, within the first year, the Founders met Mr. A. P. Sinnett, editor of the Allahabad "Pioneer," the official government organ, and Mr. Allan O. Hume, late secretary to the Government. Both of these gentlemen had been interested in spiritualistic manifestations, and learning something of the nature of H. P. B. and the scope of her teachings, became members of the Society and active in its behalf. They busied themselves in removing all misconceptions as to the nature and purpose of the Theosophical Society, the authorities became friendly, and the reaction was of positive benefit, for it speedily brought the Society to the favorable attention of many well-known English residents.

Other stories were circulated that H. P. B. and Col. Olcott were "godless," atheists as well as "infidels," and their purpose equally to destroy the Hindu religions as well as the Christian and make of India a land of materialism. The pages of "The Theosophist" as well as its "supplements" during the earlier years, show how unbrokenly and in what varied fashion the opposition to the Society and its teachings continued. One device was the importation of the Rev. Joseph Cook, then a widely known American clergyman and lecturer, who came to India ostensibly on a tour, but whose lectures were almost uniformly devoted to such misrepresentations of Theosophy, the Society and its Founders as would have done honor to a hired mercenary. He was repeatedly invited and challenged to meet the Theosophists in debate, but always avoided any such direct issue and comparison. Finally, he was publicly denounced in a signed card published by a British army officer, and thereafter speedily departed the country. A similar stratagem was employed in the case of the Rev. Moncure D. Conway, who, while in India, visited the headquarters and was cordially received there by H. P. B. He afterwards published articles in leading magazines of America and England in disparagement of Theosophy and the work of the Society and declared that H. P. B. had admitted to him in his interview with her that her phenomena were all "glamour," hence fraudulent. Once or twice, in unguarded moments, the assailants of the Theosophists laid themselves

open to proceedings which enforced public retractions and apologies, but in general the assaults were too cunningly made to permit of redress or rebuttal. So much for the general course of antagonism to the Society's progress.

The first serious ripple within the Society occurred when Dr. George Wyld, President of the London Lodge, resigned his Fellowship and became extremely antagonistic. Dr. Wyld was a well-known and highly educated man, a Christian and a Spiritualist. When he came to learn that the teachings of H. P. B. were opposed to the theories of "spirit communion," and to all ideas savoring of a "personal God," he attacked her, her "Masters" and her Theosophy with equal violence.

Dr. Anna Bonus Kingsford then became President of the British Society. Though she remained friendly to H. P. B. and sympathetic toward the general objects of the Theosophical Society throughout her life, Dr. Kingsford had very pronounced ideas of her own. These are embodied in her work, "The Perfect Way, or the Finding of Christ," originally delivered as a series of lectures before a private audience during the summer of 1881, and published in book form in 1882. Herself a "psychic" and strongly colored with Christian mysticism, it appeared to Mrs. Kingsford that the Society was devoting too much attention to purely Oriental teachings, which she considered to be more or less anti-Christian and tainted with a materialistic bias. Together with Mr. E. Maitland (associated then as thereafter with her in her teachings), Dr. Kingsford issued in 1883 a pamphlet "Letter to the Fellows of the London Lodge," containing a severe arraignment of some of the statements embodied in Mr. Sinnett's "Esoteric Buddhism." A good deal of more or less acrimonious discussion followed and finally, very early in 1884, T. Subba Row published, with the approval of Madame Blavatsky, a pamphlet for private circulation among the Fellows. This pamphlet contained some "Observations" on the various questions raised and in it Mr. Subba Row discussed the general teachings as outlined in "Esoteric Buddhism." He defended the book as a whole, while admitting the justice of some of the criticisms, which he explained by reciting Mr. Sinnett's unfamiliarity with the Occult tenets, and by correcting some of Mr. Sinnett's erroneous deductions and expositions. To Subba Row's pamphlet in turn Mr. C. C. Massey gave attention in a 70-page booklet bearing the title, "The Metaphysical Basis of Esoteric Buddhism." Mr. Massey's booklet was on the whole an ably argued support of the position taken by Dr. Kingsford, and, in addition, embodied some criticisms and complaints on his own account of Madame Blavatsky's policy. He charged her with teaching, first one thing and then another on the same subject, and of countenancing opposing views propounded by her pupils and followers. In due sequence, also, Mrs. Kingsford and Mr. Maitland returned to the fray and published a "Reply" to Subba Row, reiterating and further fortifying their earlier criticisms and objections.

Mr. Massey's charges against H. P. B. really originated from an article in "The Theosophist." As early as June, 1882, she had published certain questions addressed to her by "Caledonian Theosophist" on the apparent lack of consistency and uniformity of some of the statements in "Isis Unveiled" with later articles in "The Theosophist" supposedly emanating from the same source. To these queries, published under the title of "Seeming Discrepancies," H. P. B. had replied in an Editorial Note, closing her explanation with the words: "But there never was, nor can there be, any radical discrepancy between the teachings in 'Isis' and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS." In the English Spiritualist publication "Light," for July 8, 1882, "C. C. M." (C. C. Massey) took up "seeming discrepancies" and more or less directly charged H. P. B. with equivocation in her reply to "Caledonian Theosophist," and instanced that in "Isis" the subject of Reincarnation was treated in a manner not reconcilable with her later writings on the same topic. To this challenge H. P. B. replied in "The Theosophist" for August, 1882, denying any contradictions in teachings, but stating that much in "Isis" was preliminary and special only, therefore incomplete, but not in actual conflict with anything subsequently given out. Various other articles appeared thereafter in "Light," in "The Theosophist," and in other publications in English and in French on this mooted subject of the Theosophical doctrines on "reincarnation," with arguments, speculations, charges and counter-claims by different writers, but H. P. B. held her peace, and not until 1886 did she break silence on the much discussed passages in "Isis," volume i, pp. 346-351 *et circa*. This will be considered in its proper sequence.

Another fruitful occasion for external attack and internal disturbance arose out of the publication of Mr. Sinnett's book, "The Occult World." This work contains extracts from letters of the Master K. H. to Mr. Sinnett and an unnamed friend who was, in fact, Mr. A. O. Hume. In one of these letters the Master took occasion to refer to spiritualistic ideas and theories. In 1883 Mr. Henry Kiddle, a highly reputable and well-known American lecturer on Spiritualism, published in "Light" a communication in which he claimed and proved that Mr. Sinnett's published extract was in large part made up of unacknowledged quotations from an address of Mr. Kiddle's delivered in the summer of 1880 (a year prior to the publication of "The Occult World") before a Spiritualist camp-meeting at Mount Pleasant, New York. He published in "deadly parallel" the germane portions of his address as printed at the time in several papers, and the quotations from the "Master's letter" in "The Occult World." Mr. Kiddle's letter was, of course, very widely copied in Spiritualist publications and the secular press, and numerous spiritualists and other commentators made merry over the discomfiture of the Theosophists. The vaunted "Adepts," it seemed, were not above stooping to "borrow" without credit from

ordinary human exponents of doctrines these "Masters" professed to consider erroneous and false. In many quarters the episode was quite sincerely believed to be not only proof of plagiarism, but a complete exposure of H. P. B. and her pretended Adepts. The existence of Masters and of a Wisdom-Religion was derided; they were ascribed to the inventive imagination of Madame Blavatsky by some and by others called as much a plagiarism from the ideas of Éliphas Lévi as the "Master's letter" was a plagiarism from Mr. Kiddle. The faith of the Theosophists in the good faith of H. P. B., in the source of her teachings, and in her teachings, was considered to rest upon a basis more unsubstantial and more discreditable than the belief of the spiritualists in their mediums, their "guides" and "controls." Madame Blavatsky's phenomenal powers were either laughed at as mere humbugging devices or ascribed to the same character as mediumship. The defenders of the orthodox sects and the disbelievers in psychical manifestations of any kind made haste to avail themselves of the ammunition provided by Mr. Kiddle's "revelation," and used it with equal zeal to discredit both the Theosophists and the Spiritualists. Much feeling grew up out of the "Kiddle incident" and much of whatever amicable relations existed between the various spiritualist and theosophical exponents was dissipated by it. In the Theosophical Society, and among those friendly to it, a good deal of doubt sprang up, on the theory that where there was so much smoke there must be some fire. H. P. B. remained silent as the proverbial sphinx, but in time several cautiously worded articles appeared in "The Theosophist" and in other friendly publications, from Subba Row and others, defending the *bona fides* of Mr. Sinnett, of the Masters, and testifying from personal physical as well as psychical relations with them to the actual existence of Adepts as living and perfected men, with phenomenal powers over space, time and matter. Subba Row's article, in particular, contained some guarded statements on the subject of the "precipitation" of "occult letters." He also referred to the manifest discrepancies in the extracts published in "The Occult World," as indicating that in the process of "precipitation" some mistakes of omission or of commission had occurred. This article also was widely commented on, and the explanations hinted at were accepted of course by Theosophists with relief, by a few others with reserve, but for the most part by antagonists with sarcastic comments on the *ex post facto* nature of the explanations. Finally, in 1884, in the fourth edition of "The Occult World," Mr. Sinnett added an Appendix containing the Master's own reply to his letter of inquiry on the subject. The explanation given was received by many as not only wholly satisfactory in itself, but as containing some most valuable hints on occult processes; and by others as merely a further effort on the part of the Theosophists to extricate themselves from an embarrassing situation. As the "Kiddle incident" the matter has long since been forgotten or has never been heard of by present-day students, but it has an important bearing

on the "Coulomb case," on the "Report" of the Society for Psychical Research, on the charges made a decade later against Mr. Judge, and on the whole subject of the phenomena of "precipitation," and the so-called "Occult letters." We shall treat the matter more fully at a later period of the Theosophical Movement.

The troubles over the Kiddle matter, the charges of contradictory teachings on the subject of "reincarnation," the disputes existing in the London Lodge as a result of the broadsides of pamphlets on the materialistic trend of "Esoteric Buddhism," occurred contemporaneously and were added to by sharp dissensions among the French Fellows. Practically all the members of the Society in France were Spiritualists, and believers in "reincarnation" and other subjects as developed by Allan Kardec. As the Theosophical teachings were at variance, both in theory and practice, with the Kardec philosophy, the zeal of the proponents of the respective views threatened to disrupt the Paris Lodge as well as the British. These and other reasons impelled H. P. B. and Col. Olcott to make a visit to Europe. They accordingly sailed from India early in 1884. The Paris difficulties were first adjusted and a new impetus given both to the Society and the Movement. It was while at Paris on this occasion that V. V. Solovyoff sought and made the acquaintance of H. P. B., became a Fellow of the Society and, for the time being, an assiduous worker and student. Mr. Judge had come over from America to meet the Founders. He spent some time with H. P. B. in France and then went on to India, returning to America via London, where he met Col. Olcott again, late in the year. After their Paris stay H. P. B. and Col. Olcott proceeded to London. Much time and effort were given to straightening out the difficulties in the London and Paris lodges, to meeting the Fellows of the Society, and in receptions to inquirers. An immense interest was excited by the presence in England of H. P. B., and it was at this time—the summer of 1884—that the Society for Psychical Research began its investigations of the Theosophical phenomena. To this we must now turn our attention.

(To be Continued)

FROM THE SECRET DOCTRINE*

. . . Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's "*Lettres Persanes*." "By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad."

*From the Original Edition Vol. I, p. 676; see Vol. I, p.p. 739-740 Third Edition.

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.

DO not all the senses resolve themselves into what may be called “feeling”—the residuum of all perceptions, the resolution into the one sense-perception? If I do not *feel* any perception there is none for me; also there are grades of feeling, deep or superficial, more or less transient in effect. We often say “I see” when we really do not mean what we call sight, but comprehension, which to my way of thinking means a feeling in regard to the matter. We may rightly call this “one sense” seeing, if that implies the grasp of all the characteristics of the subject.

It seems to me that the true body of man could be well considered as a set of trained “mirrors”; these as conscious lives have their own “seeing” and “memory”, but man’s seeing and memory would not be theirs nor his feeling, either. “The eyes of the Highest see through the eyes of the lowest,” but the “lowest” does not see what the “Highest” does. In each case the seeing is related to the area of vision. The Perceiver may be universally perceptive without relation or may be particularly related by focalization—which would mean a shutting out of all perceptions but those upon which feeling was concentrated. In such latter case the various “mirrors” thus cut off from contemplation, would have their own seeing, which might or might not be stored and regained by the Perceiver in accordance with the training given them by the individualized being. “Kutastha, he who standeth on high, unaffected. But there is another spirit designated as the Supreme Spirit—*Paramatma*—which permeates and sustains the three worlds.” The former could be taken as the Perceiver, the latter as Consciousness *per se*.

Jiv-Atma is the *One Life*; from and in this arises *being* and Divinity; *i. e.*, full self-consciousness. Light, Life, Being and Divinity,—growth and individualization within the One, and ever tending toward greater universality. This seems to tell the story, but words do not always carry the meaning of the speaker or writer; yet sometimes a new meaning is given by the juxtaposition of ideas as expressed in words. The usual tendency is to consider differentiation in general and in particular, forgetting that That which sees differentiation is not any of the things seen, and to attribute to the

*From the Letters of Robert Crosbie. Here published for the first time.

—EDITORS.

“sights”, qualities which can be seen and known only by That which sees.

Yes, the problems are to be faced now,—in this life—because they present themselves. And we have the ways and means to “overcome” in our philosophy of life. Does not the command to “stand aside”, mean to look on, to watch the play of forces? We cannot do that if we make ourselves the fighter. “Be not thou the warrior, let him battle for thee,” bespeaks renunciation of self-interest in the result of one’s actions.

Don’t you think that much of our feeling of “strenuousness” comes from wanting what we want and not wanting what we don’t want? Like and dislike. To be neither elated by success nor downcast by failure is the even way; we know that and we keep trying for it. The very effort and desire to attain will bring it about through all the circumstances which are our teachers.

I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them: we demand services as our right in so many ways, and are annoyed when we do not get them as we think they should come. At least that is the way I have found it; and adopting that attitude in the small, the same is maintained in the great and much more easily,—and also to help us, perhaps, there is a multitude of small annoyances to each great trouble.

If sensitiveness goes no deeper than the personality it will be constantly offending the basis of that false entity, and be a source of irritation to the person and to others by reaction. With strong natures this is difficult to control, but a simple rule might be adopted which would help much if carried out: “Never speak nor write if the slightest trace of irritation remains”; wait: or if speaking or writing is necessary take some subject which permits of accord: it is remarkable how quickly one state may be stilled and quite another one induced by a recognition of the fact and a use of knowledge. Another help is to take everything that comes as a matter of course—as it really is law. No use expending energy on what might have been, nor throwing the onus of conditions on any one else. When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered and stored away for future use. In this way power grows, is “stored.” The other way fritters away energy and causes its dispersion in others.

If we are looking for light it is because we find darkness where at one time we thought there was light: this is also experience and of the truer sort. One’s personal experience is one facet through which experience may be gained; to be of real value it has to be related to and made a part of all experiences. It is as you say, “dependence on principles and faith in those principles” that leads

us out of the obscurity cast by the bundles of perceptions that are dignified by the name of "mind". This means a stoppage of the ordinary basis of action, the (lower) mind in use, and a creation from the source within, in a true relation; a creation which proceeds from the basis of the eternal verities. By those who see the truth and look into the principles of things, *the ultimate characteristic of these both is seen.*

Undeniably it is startling to many to think that we had some of the Masters right among us working with and for us, and that we judged Them as though They were actuated by our small and selfish motives. This might not be true for us, but it is true for many who are now very much in the public eye as Theosophical exponents, and who appear to be still oblivious of the fact. That this lack of discrimination should lead to all sorts of mistakes and wrong steps is easily perceived, and also that many who came later were blinded by those who claimed to know. It must be clear to every one who has done much Theosophical reading and study of H. P. B. and W. Q. J. that the failure of the T. S. lay principally in that non-recognition, for it implies a lack of comprehension and power to apply the philosophy given; "They may learn, but what of that."

It would be well for us and for the world if all had held true to the Teachers and Teachings; we know that they have not. Belief in any one or any thing is not called for, but devotion to the lines laid down *is*, and this is sure to bring about right understanding and right relation.

These words occur in H. P. B.'s message: "Although Theosophical ideas have entered into every development and form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight *for recognition* . . . there are others among us who recognize intuitively that the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets—is of the most vital importance . . . inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. This should never be forgotten."*

To us, here is clearly and unequivocally stated the duty of those who desire to carry on the work done by Her, and there is no question at all as to Who and what She spoke for. It is that we are by every means in our power endeavoring to do. We have devoted our lives to it, and there is no energy to spare for any other issue.

Now and always, with best love.

*The quotation is from the first Letter of H. P. Blavatsky to the American Convention. It is reprinted in THEOSOPHY for November, 1912. Volume I, No. 1.

—EDITORS.

MAN, VISIBLE AND INVISIBLE*

"There are two kinds of beings in the world, the one divisible, and the other indivisible: the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds."

IN considering these statements, our immediate tendency is to make a separateness—a division—in our minds; but to understand nature at all, to understand ourselves at all, we may not make any such division. Both the divisible and the indivisible, and the Supreme Spirit exist within each and every being. The "three worlds" exist in the nature of man as a being. Man, "visible and invisible," is Man, "divisible and indivisible." There are different classes of visible beings, as well as different classes of invisible beings, but whatever we may know of those different classes must come from a perception within ourselves. For that perception, however high, there is no stoppage anywhere; it may reach to the utmost confines of space. The power of perception in each one is the Supreme Spirit.

When we look at a human being with our physical eyes, we are able to see only the form; when we listen to the speech of a human being, we are able to understand only the sounds that we hear, or the ideas that the words convey. We can not tell just what a human being is, just what his possibilities are, or what knowledge is his, either by looking at him or by hearing him speak. We may know this or that presentment, or the various circumstances under which we came in contact; we may gain ideas from those contacts, but to know one through and through, root and branch, is not given to any mere physical thinker. So there is in the human being that which is invisible—that power of perception and expression, of which we sense only a part. That invisible part of man has never been fathomed, though it exists in all of us, and from it all that is visible has sprung.

Now, Spirit is invisible, yet can we think of a place where Spirit is not? Spirit is everywhere, in everything, the cause, the sustainer, of all that was, is, or ever shall be. Spirit is not outside of us; the same Spirit is in all; whatever differences we may be able to perceive in any other are not differences of Spirit, but differences in range of perception. All our powers rest upon that One Spiritual Nature. The limitations placed upon the power to express are not made by any external force whatever, but made by ourselves, by the ideas that we hold. Our range of perception is governed by the ideas that we hold in regard to ourselves, our nature, and the life about us. These ideas that control our physical lives and our minds are, in fact, the limited quantities in ourselves;

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

yet, however varied, however high, however low they may be, their very permanency rests on the Spirit itself and every one of them springs from perceptions of Spirit. Truth and error both spring from perceptions of Spirit, and by the very power of Spirit are sustained. Ideas rule actions, and as ideas have, like actions, their cycle of return, so we create a vicious cycle in which we become involved, from the one single fact that we constantly identify ourselves with this, that, or the other condition. But this very power of self-identification is from Spirit.

Visible man—his body—his physical instrument—alone is a growth from below upwards. The physical body is merely the shell of the man, made of matter of the earth, from the three lower kingdoms—mineral, vegetable, and animal—and is being constantly renewed from day to day, constantly worn out from day to day. Man, himself, is that invisible power and entity which inhabits the body, which is the *cause* of its present construction and development from lower forms of consciousness. Man, himself, is above all physicality. From the physical point of view, man, himself, is absolutely invisible. He is that which acts. No form may restrain him. No form can in any real sense contain him. Any form may be the focus from which he may and can act.

The Real Teaching is that the man himself, as spiritual being, descends from the plane of spirituality, or spiritual self-consciousness, step by step, through all the stages of condensation of matter; that he meets the uprising tide of form from the lower kingdoms, and when the most perfect form of all has been brought to its highest stage of development, he enters it. Not until that *invisible* man enters the physical instrument, could there be humanity at all. So we, as human beings, are the product of the higher Divine Spirit, of all the knowledge of a past immensity of time, and, also, of all that lies in the lower kingdoms, which constitutes our lower nature.

Man's higher nature is not divisible. It is constant, eternal and true. The lower nature is impermanent and changing, but the invisible man within is the one who makes the changes, who forces on the changes, and who gathers experience and knowledge through them. There is no static condition for any instrument whatever in all the kingdoms, in all the worlds and in all systems. Never-ceasing motion, the power to move on and on, in greater and greater ranges of perception, is the birth-right of every living human being. We are like the one who went out from his father's house and dwelt among the swine and fed upon husks. The time must come for us to say, like the prodigal son, "I will arise and go to my Father"—I will arise and resume my own real place in Nature; using all the instruments that I have, I will work to the end that all beings may share in all knowledge, that they may progress in a consecutive range of steps, ever on and upward, without the breaks and obstacles that a false conception of our nature brings about. Such is the whole object of the ancient Wisdom Religion—that man may resume his own birthright. No being or beings of any

grade can *confer* upon man the knowledge that he alone can get. That knowledge is all in reserve in the invisible part of his nature, the result of every experience of all his immense past; it is right with him, although he has made his physical instrument of such a nature that it will not register what he, as the real being—the invisible man—knows.

Man—the invisible being—eternally is; for him there is never for an instant cessation of consciousness. The curtain rings down on one scene to immediately rise on another. When the body is at rest, the man is still acting and thinking in another way, in a finer form, on planes not so restricted as is the physical plane. There he has freedom. There he sees and feels and hears and speaks and acts as he does on the physical plane, but he can be here, there or elsewhere, wherever his thought brings him, wherever his desire is; he can move freely and unhampered by gross physical material. The power of perception of all kinds of substance, and of all kinds of beings is the power of every one of us, but that power to see lies behind the physical eye; it belongs to the eye within—the eye of the soul. How shall we realize that power? By acting from the basis of our eternal, divine nature; by assuming our own divinity; by ceasing to place dependence on any philosophy, on any science, or religion, or any statement whatever; by depending on the reality of the inner, true, spiritual man; by clarifying our mental conceptions; by thinking right thoughts and by acting in accordance with them. In that way, every channel in the body becomes open to what goes on when, as spiritual beings, we leave the physical instrument at night, and are active on the inner, spiritual planes of being. Each and every human being must open up those channels of his higher nature for himself. He must know for himself, and the only place where he may know is within himself. Each one, in reality, stands at the center of the universe, and all the rest are pictures and sounds and experiences, in which he may see the play of spirit.

How may we obtain a resumption of divinity? It can not be obtained by too much speaking, nor by argument. It can be obtained only by taking the position. Always we act in accordance with the position assumed. So let us take the highest position, the position that is shown by everything in nature. The highest of the high is ours. We must assume that high position. We must affirm it. How else can we gain a knowledge of immortality than by taking the position of immortality? We assume and act in accord with the position of wickedness very easily; if we take the high position, we not only act in accordance with the greatness of the position taken, but we come to a realization of it within ourselves, where is all perception of it, all fulfillment of it.

What knowledge could we have of immortality from the point of view of mortality? What idea of perfection could we get from the basis of imperfection? None but a faulty one. The highest idea on that basis would merely be less imperfection. Real per-

fection does not mean a relative perfection; it means an intimate knowledge of the essential basis of everything that exists in nature. True spirituality is not a hazy condition; not a mere existence without action; but the power to know and to do, to have what the ancients called "all-knowingness". When we reach "all-knowingness," then are we truly divine—divine in knowledge, divine in power, acting through every conceivable state of matter, and through every conceivable instrument. And that is our great destiny. Just let us seize it. Life is ours. Spirit is ours. Consciousness is ours. Eternal existence is ours. Just let us take it.

The greatest of all knowledge does exist. All the experience of the past, all the civilizations that ever have been have produced beings who now are the custodians of all the knowledge that has been gained. That knowledge is waiting for us as soon as we shall take the necessary steps to fit ourselves to become the possessors of it. That knowledge includes all intellectual knowledge, all spiritual knowledge, and all knowledge of every force in nature. Great and powerful as are some forces that we know of now, there are forces to be known that far transcend them all. The power to destroy a world is reachable by the one who takes the right step; but the one who takes the right step will never destroy. He will only build. He will use all the power that he has to construct a path on which humanity may travel the way that he has gone.

If, then, we will think of ourselves as eternal invisible beings, acting through visible impermanent instruments, we shall get a better and truer conception of life; and if we will try to reach inward to the innermost part of our heart of hearts, we shall find a greater vision ours, a power to perceive in wider ranges, to greater depth, with more effect than can ever be gained by our physical organs of sight. As one of our Great Teachers said, all nature is before us: take what you can. It is for each one to listen, to learn, to apply.

SECRET DOCTRINE TEACHINGS*

The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

* From the Original Edition, Vol. I, p. 274; see Vol. I, pp. 294-295, Third Edition.

“PRECIPITATION”*

OF all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:

“ . . . Bear in mind these letters are not written but impressed, or precipitated, and then all mistakes corrected. . . . I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—so we have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.”

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced

*This article was first printed by H. P. Blavatsky in *The Theosophist* Dec.-Jan., 1883-84.

along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ákas*, (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left.

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things:—(1) The force and the clearness with which the thoughts are propelled, and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected*." To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

Who not once their foul deformity perceive,
but would trample down Ulysses for seeking to restore them their
lost manhood.

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 XV.

Q. If scientists would admit the existence of the astral plane, would they not be able to make great strides in their investigations?

A. Unfortunately, those scientists of the present day who do admit it relate it only to post-mortem existence. With them, it is a mere sentimental consideration. If they would give the astral plane true scientific consideration, they would discover a great many truths. They will never understand evolution, for instance, until they admit the astral plane, as all the "missing links" are to be found there.

Q. In what state of matter do the monads from the former chain begin work on this chain?

A. They begin in the first or highest state of matter, but that first state is quite different from the subsequent states. It is a state of amalgamation which pertains to Globe I of the earth chain in the first round, and in the early part of the second round. Then begins a differentiation. All the kingdoms begin their work along the lines they had been following on the moon. Condensation begins and consequently the first solidification of the human form also begins here.

Q. Why do we find the fossil relics of mammals, and not of man?

A. The mammals are caught, as it were, in the solidification. Fossils are the real astral forms.

Q. Is "the alteration of the forms" by the Dhyanis, spoken of on page 132, done by thought?

A. Certainly. With knowledge and wisdom comes the power to add to, or subtract from, any given form, and this is done chiefly in the astral period of evolution. Those kingdoms coming over to the earth chain would remain just what they were on the moon, if it were not for the beings who have become perfected spiritually, intellectually, and physically, and who guide the whole evolution. They map out the field, as it were. The lower kingdoms begin their work as such, with no connection between them, and no touch

with the higher beings. They are all working for themselves, on their own basis. Then comes the time when the whole evolutionary scheme is brought into tune through the forms of the higher beings. When once all the kingdoms have become fully amalgamated, then comes solidification, and the beginning of the general earth cycle.

Q. Are the organs of perception formed by consciousness?

A. They could not be formed in any other way. They do not make themselves. They are evolutions.

We must remember that the seven classes of beings who deserted the moon as a worked-out planet, so far as they were concerned, had their own organic forms, and carried forward the type of humanity. They represented the humanity of the moon, and the highest expression, according to the class, of all the other classes. All were in the finer state of matter. The seven classes work first each in its own way, that is, there is a separation into classes; then, with the guidance of the higher classes, they come to work together, that is, there is a gradual amalgamation. Finally, comes perceptive differentiation, that is, each to its own class again, plus all it has gained from the other classes. Thus Consciousness progresses, by contact with others and spreading the knowledge of the whole.

Q. What is meant in the last paragraph of the chapter by "inorganic material"?

A. We must remember that the Master in talking to us uses the words with which we are familiar, such terms as are in common use among scientific men. All Their teaching declares that there is *nothing* unconscious, and matter may be inorganic only in the sense that it does not have the same organs of perception which other life has. So, here it is not meant that the power of consciousness is not present in "inert material", which is "inorganic" only to our perception, and "inert", as compared with the power of thought and action possessed by the higher kingdoms.

Q. Is there, in reality, any sharp line of demarcation between the vegetable and the animal?

A. The line of demarcation may be observed in the power of locomotion. The vegetables do not move about consciously. When they have their own motive power in any given element, they are no longer classed as vegetables. They come into the animal kingdom.

Q. Is there any object in evolution?

A. Intelligence is always reaching out, and it makes its own object. It is its own object. And that object is unattainable, because that which is *itself* is unattainable. We can never encompass our own consciousness, no matter what we might be able to do on this or on ten thousand other planets.

Q. Please explain the meaning here: "The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos"

in other and long anterior periods of evolution upon other chains of globes."

A. It means that all exhibitions of the power of knowledge, or progress, or qualities are the coming out in man of qualities and powers acquired long, long ago. It is conditions which make possible their coming out. If we were conscious, as in fact, we were, when we began this earth, we must have had inherent all those qualities that we now possess. They have been added to and changed, but the qualities were there. We simply make the conditions wherein the qualities may manifest.

According to this chapter, let us bear in mind the fact that we have come down the stairs of seven grades of substance, and that *each grade of substance has been formed by the beings operating in the previous grades of substance.*

Q. *What is meant by the moment of choice for humanity as a whole?*

A. It is the old story in the Bible of the separation of the sheep from the goats. The time must come in the progress of humanity when there are two divisions,—that of the right-hand path, and that of the left, or, when, as the Secret Doctrine says, one part of humanity goes north, and the other south. Beings of the same kind move by themselves. When that division comes, there are many earthly cataclysms which serve to make physical disruptions of humanity, such as the disappearance of old continents, and the establishment of new ones.

The moment of choice exists all the time for every individual. In that moment he may take any path, but when the general moment of choice comes, he takes the path to which he has become addicted by his nature and disposition. We are constantly following the line of separateness, or of unity, choosing one way or the other, and the time must come when the differences between those who take the right-hand path, and those who take the left, are so great that there is no possible conjunction between them.

Q. *On page 130, it reads: With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. What makes the responsibility?*

A. The Atlanteans of the Fourth Race were *Manasic* beings, and, in repeating what was done in the Third Race by the "Mindless Men", incurred full karmic responsibility, which, as the Chapter states, will have to be worked out at a very much later period than now. The mass of men will have to meet this karma in its full strength, but for individuals the opportunity is always present of drawing away from the mass karma, of paying our debts, as it were, as we go along, and coming out from among those who will not. If we fulfil our whole duty along the lines that the Masters have pointed out, it will necessarily follow at the time of separation that we shall not meet the full destructive karma which must come upon those who have taken the other side. For they will meet with a destruction of all their works and begin over again in the new evolution.

Q. Then they will not have in the new evolution the benefit of their past knowledge?

A. They lose the power. They may not lose the disposition. Yet they have the power to change the disposition, and they have help in the fact that they are thrown together with other beings of a different disposition in the period of amalgamation. Beings with the proper kind of attributes are there, and they have the opportunity of the example.

Q. Why is it that this earth has but one moon while Jupiter has four?

A. If we take a moon to mean a deserted planet, we could imagine a period in the evolution of a planet when there might be rapid births, as we might say, several *kamarupas* remaining instead of only one. Our moon is a *kamarupa* of the earth; the four moons of Jupiter are its *kamarupas*.

Q. Does the term "races" refer to the forms or to the Egos?

A. It refers to the forms. Consciousness evolves its own form as it sees the necessity, and arrives at its own particular degree of intelligence. Now, there are seven degrees, or hierarchies, of intelligence. To which hierarchy he tends would depend upon the kind of evolution chosen, or upon the basis of thought and action taken by the Ego. He is really using all the hierarchies in his inner and outer sheaths, or bodies.

Q. Then we have to make our various sheaths homogeneous?

A. Consideration of our septenary nature should help us on this question. There is no form of nature, however low, that has not now present with it the homogeneous state. The homogeneous state is behind and within every form. It would follow, then, that we are homogeneous ourselves, in that respect, and so are in contact with the homogeneous state of everything in nature. It is through that homogeneity that we can know and understand nature, because there we are in contact with any given point. All the processes in every direction from that point can be found, whether they be those of a sun, of a planet, of a plant, an animal, or of a human being.

Q. Might it be said, then, that the ultimate end of man is the realization of his own nature?

A. To use a term, we may say that "the ultimate end" is the realization of man's own immortal, eternal nature. We reach that realization only through experience, through contact of almost every kind, but we have to see that we are not the contacts, nor all of them put together, nor are we the experience gained by the contacts. Man can not realize his immortal nature until he sees that he, as Perceiver, is absolutely separate and non-identified with all that he goes through. None of these perceptions are himself. He looks at them all, experiences from them, uses them as a basis for further action, gets results, good or bad, from them; but He is none of them.

SPIRITS AND SPIRITUALISM

"If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown."

THEOSOPHY has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, in view of the ever-rising tide of interest in the subject, it should be of value not only to Theosophists but to the world at large to consider more carefully and more accurately what Theosophy has said already. On merely general and precautionary grounds surely it is the part of wisdom to neglect no avenue of information that may lead to light on the mysterious phenomena concerning which one part of humanity—by far the larger part in the West—is still steeped in incredulity; in which another large portion believes, but in fear and trembling like the "devils" of scripture, ascribing them to "satanic" agencies; and regarding which still a third portion, constantly augmenting both in numbers and influence, is profoundly convinced that they are produced by disembodied "human Spirits."

Human interest in anything may be classified under certain great divisions, phenomenal, historical, scientific, religious and philosophical. Some approach the subject of spiritualism through one and some through another of these channels, but in general it is probably fair to say that by far the most part of mankind is and always has been interested in the subject from the phenomenal standpoint only. Curiosity is the beginning, and with average mankind, the end of the search for "wisdom." Only extreme necessity goads the run of mortals to sustained effort in any direction, and of all things calling for sustained endeavor the acquisition of real knowledge stands foremost. It was long ago written, "gratification of curiosity is the end of wisdom to most people."

Those who begin the "investigation" of Spiritualism moved by sceptical curiosity very soon come to believe that

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

Being thus easily satisfied and content with mere "belief," which is never anything but an opinion, a confession of ignorance, these good people soon have their attention diverted by something else which arouses their curiosity, and flutter away to the more enticing flowers of fancy. Butterflies though they are, these people none the less represent a stage in advance of the caterpillar or larval minds which "do not believe in Spiritualism" at all simply because they have never investigated at all.

The next degree of interest is the historical. Few indeed are those who pursue this branch of research further than the confines of their own neighborhood or generation. They are satisfied with the testimony and experience of friends and acquaintances, fortified

by what they read "in the papers," impregnably entrenched behind the opinion of some man or men upon whose infallibility of judgment they rely. These "also serve although they only stand and wait," because they constitute the raw material from which is recruited the pioneer band of explorers whose "scientific" investigations slowly disintegrate the granite hard and fast conclusions of humanity in regard to matters of which it knows nothing at all save that these conclusions have been held "so long that the memory of man runneth not to the contrary."

Slowly, very slowly, in the last seventy years since the celebrated Fox sisters, the first unwitting "explorers" of our time, the number of quasi-scientific investigators of Spiritualism has increased. The inchoate mob of the curious now numbers tens of millions in Europe and America; the voluntary believers, in uniform and in mufti, are enrolled and enrolling by millions, and the drill-sergeants of "science" are busily, very busily, engaged in arming, equipping and drilling them with all manner of weapons to "carry the kingdom of heaven by violence."

Religious interest in Spirits and Spiritualism is thus far at the best a mere benevolent neutrality; at the worst a violent bombardment and barrage of texts from behind the hitherto inviolate ramparts of orthodoxy—shells loaded with fulminations which no longer explode. In every religion in every time the fixed cycle of evolution has always been in most strict conformity with what the poet hath writ of Vice, which

. . . is a monster of such frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

By this we may be assured that in due and proper course the Christian sects will informally but none the less actually adopt little by little with extreme unction and a very literal application of saving grace any theories or practices of Spiritualism that become widely acceptable to the masses. It will not be the first time that the Churches have found that to be orthodox which has become expedient, and texts will be found, invented, and interpreted to justify and require that which was aforesaid *anathema maranatha*. We forget that each succeeding generation has its own canon of pronounciation for any shibboleth; the law of ecclesiastical procedure being in effect: The shibboleth never changes, but its sound changes at need; *vox populi, vox dei*.

Philosophically speaking, there is no interest in Spirits or Spiritualism. This is not for lack of philosophy, but rather from dearth of philosophers or even students of philosophy. Philosophy deals with the rationale of all things, and the world, the flesh and the devil are all too intensely interested in results to consider the great subject of the First Cause of anything. Philosophy remains in the region of the purely abstract because it is not "practical." It is not practical because there is no longer any one to practice it.

We are all too interested in doing things to be interested in why we are doing them, or very greatly concerned as to how we are doing them, even. Most of our "philosophers" are very recent graduates (or out-castes) from the theological seminaries or the scientific laboratories. They are Doctors of Divinity or Doctors of Philosophy, not Divines or Philosophers, and being Doctors they are very busy in devising new prescriptions and medicaments for their ailing patients. They are too occupied in treating Nature, psychological¹ and physical, to study her.

"What then," may inquire that *rara avis*, the genuine student of Nature in all her infinite moods and tenses, "is the Theosophical modulus in regard to Spirits and Spiritualism?"

The answer must, in the first instance, be a negation. Theosophy is not a phenomenal, historical, scientific, religious or philosophical investigation or consideration of the subject in any sense in which those words are everyday actually and practically employed regardless of their academic import. Theosophy is *sui generis* in its treatment of all things and beings, and so its first positive statement to the student is in regard to himself: "first make clean and clear your own inner perceptions and conceptions, and all the rest will follow naturally."

(To be concluded)

CAN THOUGHT BE FREE?*

G. E. L.—*"I am a married man, without children, and my wife, who takes no interest in Theosophy, complains that I am neglecting her to attend Theosophical meetings or lectures in the evenings. Should I give up the lectures?"*

W. Q. J.—Justice to ourselves and those dependent on us would seem to answer that no wife has the right to demand the whole of a man's time. If she cannot attend a lecture or meeting once a week, she ought to be willing that her husband may. But if she considers herself the "legal owner" of the man she married to the extent that she wishes to eat up his entire attention, then of course dissatisfaction will supervene, unjustly founded and wholly inexcusable. If her complaint of neglect is based upon one night in a week devoted to a Theosophical meeting which she has no taste for, the man who submits is his own task-master, who ought not to ask other Theosophists to lay down his duty in daily life. Questions between man and wife ought to be settled in the family forum, and not dragged into the field of Theosophical discussion, where they are utterly out of place.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

READING VERSUS STUDY

SUPERFICIAL and inattentive habits of thought may be said to be the characteristic mark of the mind of the race in the present cycle. We read for curiosity, for amusement, for information, for profit, not for instruction.

H. P. Blavatsky, being a genuine occultist, had to take the mind of the race as she found it. Her writings are not for the bigoted, the dogmatic, the contentious, or the narrow-minded. But no more are they for the superficial, the careless, the lazy, the shallow-minded. If any of these conditions exist in the mind of the theosophical inquirer or student, they have to be overcome. No one else can achieve that task for him. In his own attempts to overcome these conditions the student starts on the path of true Occultism: the study of the weaknesses and defects in his own nature, and the means of eradicating them.

For purposes of the present discussion we may take it that "Isis Unveiled" was written for the information of all those who had already discovered for themselves that there is "something wrong" with the religions, philosophies, sciences and generally accepted ideas of the race in every direction of human activity. "Isis" shows such a discontented mind not only where the troubles are in the race mind, but what causes them. It was written for those who want information, and is not a book of propagandum, nor an attempt to convince anyone against his will. She was too wise, too much an occultist, to attempt the impossible.

The "Secret Doctrine" was not written for the information of the student, but for his *instruction*. It presupposes that the inquirer wants knowledge, has satisfied himself that THEOSOPHY is Wisdom in the highest and most inclusive sense, and is determined to avail himself to the utmost extent of its assistance in his individual efforts to acquire what it can alone provide.

The *student* has already found out that it is not the race mind, the race weaknesses, the race defects, that stand in the way of his progress, but their embodiment, their incarnation *in himself*. He knows this mind is his by his adoption; that it can only be changed by himself; that that task calls for unity (association with others in the same task); for study (individual and collective); for work, unceasing work, to understand and apply *in himself* and in all *his relations* that unity and that study, if he is ever to achieve the great task of creating a new heart and a new mind (the heart and mind of true occultism) in himself. Exactly as this is undertaken by individual students is the great First Object of the original Theosophical Society furthered.

Study does not call for much reading and little thought and still less of application, but for meditation and action; for repetition, repetition, repetition, of principles and applications. It is not a "royal road," but its sure result is the acquisition of the Kingly Knowledge.

ON THE LOOKOUT

A PHYSICIAN ON CHRISTIAN SCIENCE—

In a recent issue of the *New York Medical Record* Dr. Edward Huntington Williams writes interestingly of his observations among the followers of Christian Science. Dr. Williams claims he has discovered "a definite type of mental aberration" which affects some persons belonging to the cult of Mrs. Eddy, terming it "Christian-Science Psychosis," of which he cites several cases that have come under his direct observation—all of them closely related to some other forms of psychoses in which religious delusions predominate, except that the element of fear is almost wholly wanting. This variation, in his opinion, is due to the fact that fear and punishment are eliminated in Christian Science teachings. Writes the Doctor:

"The explanation is obvious—the suggestion of fear and future punishment is wanting in Mrs. Eddy's vagrom teachings. Throughout the entire category of mystic and mysterious ramblings of 'Science and Health' there is preeminently hope and love, and practically no suggestion of fear and punishment.

"Thus, when the Christian Scientist's balance-wheel goes askew (and frequently it hasn't very far to go) he is not distracted by the fear of molten punishment, as is frequently the case with the old-fashioned orthodox Christian lexicons, and therefore one need not be bothered by what does not exist. In this respect, then, the Christian-Science psychosis has an advantage over the older form—it is at least a happier form of dementia."

Students of Theosophy, who will remember that H. P. Blavatsky characterized Christian Science practices (then just becoming known in the West under that term) as a form of self-hypnosis, will doubtless see in Dr. Williams' "Christian-Science Psychosis" the logical outcome of a persistent effort in that direction by the unfortunate victim. And some students will remember Mr. Judge's prediction in regard to Christian Science and other similar systems of mental "healing": that they would result in a new crop of nervous diseases for which physicians would have to find names—a prediction that has already verified itself.

CHRISTIAN SCIENTISTS CLASSIFIED—

Aside from persons afflicted with this "obliquity," as he calls it, Dr. Williams classifies in his article four types of persons among the followers of Mrs. Eddy who cannot be considered as truly psychotic:

"1. Persons who do not attempt to fathom the vagaries of Mother Eddy's ambiguous volume, but who feel the need of some religious uplift;

"2. Persons with a pecuniary turn of mind, who may or may not have any very deep convictions about religious subjects, but who sense the possibility of some profit in getting aboard this religio-medical excursion train;

"3. Earnest persons, who read and reread their 'Science and Health'; and, having read and reread, believe that they think they understand the entirely incomprehensible sentences—the squint-brained type of individuals, frequently cultured and apparently intelligent, who are congenital faddists and whose particular fad for the moment is Christian Science; and,

"4. Persons with an incurable affliction who, having tried everything else without benefit, seize upon this last straw with entirely pardonable avidity, and frequently most comforting results."

In her "Key to Theosophy," pages 72 and 73 (original edition), Madame Blavatsky writes: "Nor is there any more doubt, that some patients of 'Christian' and 'Mental Scientists'—the great 'Deniers'—are also sometimes cured; nor that hypnotism, and suggestion, psychology, and even mediumship, will produce such results. . . ." And her footnote to the word "Deniers" reads as follows: "The new sect of healers, who, by disavowing the existence of anything but spirit, which spirit can neither suffer nor be ill, claim to cure all and every disease, provided the patient has faith that what he denies can have no existence. A new form of self-hypnotism."

"THE MYSTERY OF SPACE"—

Above is the title of a book, by Robert T. Browne, (E. P. Dutton & Co.), which is reviewed at some length by Benjamin De Casseres in *The New York Times* of March 14th. "It is written by a mathematician, a mystic and a thinker," says the reviewer, "one who, endowed with a tremendous metaphysical imagination, never lets go any point of the threads of reality"; but it would seem as if Mr. De Casseres himself had no small sweep of vision, no small range of understanding to draw from, if we are to judge by the feeling, as well as the actual ideas, that his review discloses. To quote:

"Back to the human soul! You shall see by closing the eyes! The mystery of space, like the Kingdom of God, is within you! Progress is involution, not evolution! (Mr. De Casseres later explains that involution "is the opposite of evolution. It is the process of uncoiling consciousness." And he evidently takes cognizance in this direction, of the outbreathing and inbreathing of Brahma as a symbol of evolution and involution, or the evolution from *arupa* planes to *rupa*, and back thence to the *arupa* plus the experience gained—the cyclic manifestation and return of all beings as set forth in the Ancient Wisdom-Religion). You can only enlarge the outer world by excavating the inner world! The Fourth dimension is not a place, but a plane of consciousness. . . . When the principle of exfoliation, or involution, ceases the whole universe will be drawn back into its original form of potential nothingness, until the eternal and hidden Prospero waves his wand again. . . ."

"There is nothing new in this philosophy. . . . A thing is 'new' or 'old' only in its psychological relations, in its peculiar adjustment to the phantasms of time. The Hindus—and we are returning to them by a route obscure and not lonely—said all that Mr. Browne and the Kantians have said thousands of years ago. They attained, through meditation, the pinnacles of human knowledge. Their Euclids worked without paper. Their Newtons traveled the interstellar spaces with closed eyes. Their Poincares found the solution of all abstruse problems in their pineal gland. But under Western eyes he is a 'creator' who digs out these truths of the East and speaks of them to us in our own tongue and through our material connotations. In this sense 'The Mystery of Space' is as great a book in its realm as 'The Origin of Species' in its." . . .

Much more might well be quoted that is Theosophical in its derivation and meaning; but in his review Mr. De Casseres nowhere mentions Theosophy, nor Madame Blavatsky, through whose work and sacrifice the ideas and some of the knowledge of the ancient East became known and accessible to us. But perhaps these words are *tabu* in the editorial sanctum of the *Times*, or Mr. De Casseres prefers for some other reason not to make the proclamation, or perhaps he drinks at some spring which has derived whatever of truth may be in its waters from H. P. B.'s inspiration—but does not acknowledge its Source.

SLANDERING THE NOBLE DEAD—

Signs of the Times is a little monthly publication issued by a corporation of Seventh-day Adventists, at Mountain View, California. Its issue of March 23rd is devoted to a consideration of Spiritualism and Spiritism, various writers condemning the present craze and "proving" by means of Bible texts that the source of communications mediumistically received is "devilish." As practically any position anybody can take is possible of this kind of "proof," the articles printed are of little importance or value to the thinking mind, and will likely interest more people in Spiritism than in Adventism. Such is often the effect of argumentative talk or writing by followers of the more reactionary theological "Christian" sects. But one of the writers, Lucas Albert Reed, goes out of his way to slander Thomas Paine, and Lookout cannot permit his misstatements to pass uncorrected. That is the only reason for mentioning *Signs of the Times* in these columns. Writes Mr. Reed:

"Thus that famous infidel of modern times, Thomas Paine, is represented by spiritualism as being now in heaven and highly exalted. It is averred that he is one of the most honored teachers over there. And some persons who have looked with horror at his life and death, and have abhorred his corrupt teachings, now, deceived by the claims of spiritualism, submit themselves to be taught by him who was both vile and corrupt."

The attempt of the foregoing to convey the idea that Thomas Paine had Spiritualistic leanings is sufficiently apparent. The fact is that his life and writings show nothing of the kind. To characterize him as a "famous infidel" is to betray the grossest ignorance, or to deliver a deliberate falsehood. Thomas Paine was a Deist. To call his teachings "corrupt" is to admit that one knows them not at all, or to wilfully misstate the facts. Thomas Paine's teachings were pure, high and reverent. To write that Paine himself was "both vile and corrupt" is to state the opposite of what is provably true. He was a patriot of the purest water, the friend of Washington and other leading figures of his time, in America, England and France. It is to Thomas Paine more than to any other one man that we Americans owe our religious freedom—that Seventh-day Adventists, for instance, can follow and promulgate their own weird theology unpersecuted—that purveyors of slanders against the dead, like Lucas Albert Reed, can continue undisturbed in their "Christian" practice.

George Washington wrote to Thomas Paine, September 10, 1783: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June, 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return." (9 Sparks, 49.)

But perhaps Mr. Reed would have us believe that Washington also was an "infidel" and "vile" and "corrupt." And Franklin, and Jefferson, and others of Paine's Brother Freemasons, the great patriots and lovers of humanity to whom American freedom is so largely due. However, it is not always safe and healthy to malign some great men even if they are no longer living in the flesh.

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

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

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

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

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Vol. VIII

JUNE, 1920

No. 8

. . . "And, my dear friends, I can swear it, the Masters are watching us all, and that without fail, when we come to the right point and really deserve They manifest to us."
—WM. Q. JUDGE.

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The defined Objects of the Society were as follows:

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

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

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

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



ॐ ॥ ॐ

I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.—*Bhagavad-Gita*, ch. 9.

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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.

FROM THE BOOK OF IMAGES

AS the day of works drew toward its closing, the Master spoke but little with the disciples. Although he had been long among them, teaching and exemplifying the Good Law, they, living always in the present, postponed understanding and application to the morrow. Therefore, they were not ready when the hour came.

Left to themselves unanswered questions arose, demanding solution, and they discussed anxiously among themselves, seeking to postpone the inevitable by discussion.

Sandhya, embodied complacence, spoke first.

"Nimittika, the law of embodied existence, cannot be gainsaid," said he. "Life comes and life goes, the Lives uniting and separating. Even for a Sannyasi the time comes when the sack must burst and the grain be spilled. In my opinion He whom we all love, fortifies himself by that meditation called Isolation for the great change. We have done much and have heard much. Be comforted; we will carry on the great work."

Having heard wise words formerly uttered by the Master, the disciples were comforted, some saying in their hearts, "We shall have a worthy successor in Sandhya."

Nakula, he who had received most at the Master's hand, was besought also for the expression of opinion, some of the disciples thinking him favored of the Master, because he had received much.

"I think that the Master is troubled over what may befall, fearing divisions amongst us. Doubtless he is absorbed in the modification of the mind called memory and is, therefore in the state denominated meditation with a seed. Be comforted. Although he

presently understands not the full measure of our devotion, yet shall we nobly sustain the work begun by him."

As all the disciples had been instructed in the states called modifications, and recognized in the saying of Nakula words formerly employed by the Master, believing him to have been favored by the Master, they were comforted and some thought in themselves, "greatly as we shall regret the departure of him who was sent, we shall not be left without a Head. Nakula will be the Antaskarana, the link between the world of the Nirmanakayas and the world of embodied men."

Alone among them all Sahadeva had retained cheerfulness of demeanor. Being embodied fancy, and the friend of Nakula, and it being known that the Master had often treated him tenderly in his follies, his opinion seemed valuable.

"What is there to fear," said he, "even though the Master go hence before we are ready? His words will remain with us and from them we can erect goodly structures of thought and opinion for them who come after. I doubt not his silence amongst us is due to his foretasting of heavenly bliss, the reward of labors well performed. These states have been with each of us, and we, being his disciples, it must be that his states are ours. While he rests in the devachan, we will not be idle, but go forward in full confidence."

Sahadeva being congenial to the company, they recognizing sayings formerly uttered by the Master, were comforted. Some among them, assuaged in their hearts, and knowing the friendship of Nakula and Sahadeva, and not perceiving the contradiction in their opinions, accepted both the opinions and thought within themselves, "the one hath the memory and the other the imagination to accomplish great things. Between them we shall have guidance as to the Will of the Master, and further sustenance regarding his new Testament after the Guru hath forsaken the body."

While the disciples thus discussed among themselves, a little way apart, that the Master might not be disturbed in his repose, Iran, who first had loved the Guru, sat by him, his senses assiduous in attentions, his mind afflicted with forebodings, his heart torn with grief.

He bowed his head to conceal his tears, if peradventure the Master might waken. The beneficent fingers of the Master rested upon his head. "Grieve not, Iran," the fingers seemed to say.

"Lord," thought Iran in his heart, "what shall we do that Thou be near, so that we may continue to walk in thy footsteps through good and evil report?"

Through contact with the Master's fingers Iran seemed to hear in his heart, "Sow the seed ye have received at my hands, that it may spring up in the hearts of men. Water it by service in the name of the Good Law. Even as the plant grows in the hearts of men, so shall your eyes be opened that ye see. Nourish it by following in the path of the Predecessors. Even as the hearts of men

emulate the example set, so shall your ears be opened that ye hear. Faithfulness is the path of seeing. Faithfulness is the path of hearing. Seek me in the hearts of men and thou shalt assuredly find."

The disciples, returning to the presence of the Master, Sandhya spoke gently to him.

"Master, remain with us that we have guidance and direction." But the Master answered not.

Then Nakula spoke considerately to him.

"Lord, when thou goest who should be chief amongst us that we remain of one mind and divisions come not upon us?"

But the Master gave no sign. Then Sahadeva spoke to him pleasantly.

"Master, if it be thy will, make appointment giving to each his due measure, that thy seed may not be spilled or scattered, and we, knowing thy will, may abide it."

But the Master remained silent. Silence fell upon the disciples. The Master's hand was withdrawn from the head of Iran. Then, seeing the withdrawal, Sahadeva, Nakula and Sandhya spoke to Iran.

"Iran, what is thy interpretation of this that all have witnessed?"

"I fear much that we have been remiss in devotion, and therefore amiss in application of the lessons imparted, seeing that we remain whole while the Master suffers in silence."

This not being of a satisfying nature to the company, Sandhya reproved Iran, saying, "were this thus we would not have been chosen to be his disciples."

Nakula reproved Iran, saying, "Verily the Master hath selected us from among many candidates for his favor."

Sahadeva reproved also in his turn, saying, "Iran, we have been the acceptable instruments of his teaching; otherwise thou deniest the efficacy of the Good Law."

Iran, shaken with grief, moved with love for the Master, answered.

"May it not well be that we have been accepted because of merit acquired in former lives rather than from devotion in this? May not our longing rather than our love have urged us to this presence? He who comes among embodied men seeking only to do them service can refuse no one. I fear that he dies from lack of the sustenance of understanding devotion from us."

This being unsatisfactory to the company, each felt in his heart, "The fears of Iran proceed from a dubious mind. Manifestly he has learned little from the Master's teaching, and has acquired the eye doctrine rather than imbibed the doctrine of the heart. The disciple must have unbounded confidence in the Master's ability to

impart, unlimited confidence in his own ability to learn. As for me I have both and therefore it is my belief that our love sustains the Master in his present trial, and if we hold fast he will conquer in this trial and acquire a further initiation. And we also, unless it be Iran, will benefit by the Master's advancement."

Comforted by these conformable thoughts the disciples remained silent, repeating inaudibly remembered and imagined words of the Master, not perceiving that Wisdom lies in application, not in memory; understanding devotion in service, not in imaginings.

When the ultimate moment arrived, the Master sat upright on the pallet whereon they had laid him, and gazed upon the company.

"He sees not," murmured the disciples, observing that the Guru looked fixedly, by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows.

"Yet seeing not, he sees," felt Iran, in the midst of his tears.

They bespoke him seated upright among them.

"Lord of all," they besought him, "remain with us yet a space, lest we perish and all truth with us." The eyes of the Master remained undeviating.

"He hears not," said the disciples in their despondency.

"Yet hearing not, he hears," thought Iran, in the midst of his affliction.

Then they strove to support the Master, thinking he could no longer sit erect; to persuade him by gentle insistence to recline again upon the pallet. But he moved not, nor yielded to their insistence. "He feels not," cried the disciples, overwhelmed with the grief come upon them.

"Yet feeling not, he feels," felt Iran in the laceration of his heart torn by a love beyond names and forms.

"Om! I must go. Atha, Svasti, Om!" breathed the Master.

"He hath given up the ghost!" cried the disciples, as the Guru melted upon the pallet.

"Swapita; he hath gone to his own place," heard Iran in the burnished depths of his fathomless love.

When they had washed him, and vested him with the vestments, they lighted the ghât. In the mounting flame of the burning body they thought to perceive the departing Soul of the Guru. In the drifting smoke of the pyre they thought to see the vanishing bhût of the Guru. Iran, plunged in meditation, felt the great peace of an immediate incorporeal presence inhabiting his love.

Thereafter the disciples remembered the Master for a season, and spoke in his name, but as they had been content to live in reflected light, darkness came upon them as memory declined. Some became of the complacency of Sandhya, hearkening to his words. Some partook of the memorial utterances of Nakula, unaware of any change in themselves. Some refreshed themselves with the fancies uttered by Sahadeva, imagining they were receiving further teachings of the Master.

In time, Sandhya, Nakula, and Sahadeva, accepting as the apportionment of their dues the devotion of the disciples, remembered and imagined words spoken privately to each of them by the Guru, and ordained many special ceremonies which the disciples accepted reverently as leading to heaven, to powers, to objects of enjoyment, and to the receipt of communications from the Guru.

Divisions soon came upon them, and after a generation, there arose three sects of religion, three systems of yoga and three schools of philosophy in the name of the Master from the single life, the single teaching and the single example of the Master. Depending upon interpretation and not upon application for their understanding, dependent upon interpreters and not upon service for the path, the company perceived not the contradictions propounded in the name of the Master.

When Iran had speech with them they reproved him patiently with explications. Sandhya explained that the Master was departed, and to continue to adhere to that which had been was to worship the bhûts. Nakula explained that the Master could no more be reached directly, and the teaching could only be understood by interpretation. Sahadeva explained that with interpretation continued as an exercise, by the practice of the imagination the further will of the Master was being followed and messages received of new import, correcting the former teachings.

Iran, not being satisfied, searched diligently the sayings of the Master, and finding them not conformable with the teaching and example of Sandhya, of Nakula and of Sahadeva, sorrowfully went his way.

Thus, solitary and deserted of the company, Iran in loneliness and isolation sought for the space of seven years to find the way, having naught to sustain him but the love of the Master, the example of the Master, the words of the Master.

When the ultimate moment of his trial arrived he communed within himself.

"Master," communed he, "while thou wert present in bodily form, we had sure guidance. I can no more find thee through the medium of the senses, for of thy bodily form naught remains. Where, then, is the Path open to thee? Where is the triple thread of Brahman that shall bridge the wide interval to thee?"

Asking these questions within himself, the Self seemed to reply.

"Remains the recorded word of the Master. Remains the example of the Master. Remains the love of the Master who hath the whole of nature for his object."

So Iran determined to seek in these the strength to forevermore endure. "For love of thee," he cried, "I will serve all men in love, telling them of the Good Law."

Thus taking the whole of nature for his object, Iran rose in his love and service to the plane where the Masters are, and entered into conscious communication with the Guru to whose bidding he had devoted his life.

THE THEOSOPHICAL MOVEMENT*

CHAPTER V.

THE first serious modern attempt to investigate metaphysical phenomena in a quasi-scientific spirit was that made by the London Dialectical Society. At a meeting of the Council of that society in January, 1869, a committee was appointed "to investigate the Phenomena alleged to be Spiritual Manifestations, and to report thereon."

The Committee, composed of thirty-four well-known persons, passed nearly eighteen months in its investigations. It held fifteen sittings of the full committee, received testimony from thirty-three persons who described phenomena occurring within their own personal experience, and procured written statements from thirty-one others. The Committee also appointed from its membership six sub-committees who undertook first-hand investigations by experiments and tests. The Committee sent out letters inviting the attendance, co-operation and advice of scientific men who had expressed opinions, favorable or adverse, on the genuineness of spiritualistic phenomena.

On July 20, 1870, the full Committee rendered its unanimous Report to the Council, with request for publication of the report under the approval of the Society. The Council received and filed the Report, discharged its Committee with a vote of thanks, but declined to accede to the request for publication of the report. In consequence the Committee unanimously resolved to publish its report on its own responsibility. Two editions of the report were printed to supply the demand for copies, and at the time caused a very great discussion.

The Report is drawn with great conservatism. The statement of facts ascertained and conclusions reached by the Committee is, condensed, as follows:

The Committee specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion. On this the report says, "your Committee, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion. A large majority of the members of your Committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit."

The Committee recites that the reports of the several sub-committees "substantially corroborate each other, and would appear to establish the following propositions:"

1. Audible sounds and sensible vibrations of a very varied character apparently proceeded from articles of furniture, from the

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

floors and walls of rooms, without being produced by muscular action or mechanical contrivance.

2. "Movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person."

3. "These sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

4. "The answers and communications thus obtained are, for the most part, of a common-place character; but facts are sometimes correctly given which are only known to one of the persons present."

5. "The circumstances under which the phenomena occur are variable, the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena."

6. Nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively."

In addition to these conclusions the Committee state that occurrences of a still more extraordinary character are testified to by reputable witnesses: *Levitation*, both of human beings and of other heavy bodies; *Materialization*, both of hands and of full figures; handling of red-hot coals without injury; drawings in pencil and in colors; automatic writings; prophecies of future events; voices, music, flowers, crystal visions, elongations of the human body, etc. The phenomena are variously ascribed by the witnesses, some attributing them "to the agency of disembodied human beings, some to Satanic influences, some to psychological causes, and others to imposture or delusion."

The Report concludes: "Your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

It has been fifty years since the above Report was issued. In that period unnumbered thousands have repeated the investigations of "the phenomena alleged to be spiritual manifestations," great numbers of books have been issued, arguments and theories pro and con have been multiplied, but no advance whatever in actual

knowledge has been gained. It remains today, as it remained then, that "no philosophical explanation of them has been arrived at" outside the propositions advanced by H. P. Blavatsky in "Isis Unveiled."

Viewing the moderation, the accuracy and the dispassionateness of the Committee's report of facts ascertained and conclusions reached, it should be of interest to the student of human nature in the light of the teachings of Theosophy, to observe the reception accorded the Report of the Committee by the moulders of public opinion in press and science. The *London Times* called the Report "a farrago of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon." The *Pall Mall Gazette* declared, "It is difficult to speak or think with anything else than contemptuous pain of proceedings such as are described in this report." The *London Standard* commented, with unconscious verisimilitude, as follows: "If there is anything whatever in it beyond imposture and imbecility, there is the whole of another world in it." The *Morning Post* swept the whole matter aside in one contemptuous sentence: "The Report which has been published is entirely worthless." The *Saturday Review* pronounced the subject "one of the most unequivocally degrading superstitions that have ever found currency among reasonable beings." The reviewer of the *Sporting Times* made these dispassionate remarks: "If I had my way, a few of the leading professional spiritualists should be sent as rogues and vagabonds to the treadmill for a few weeks. It would do them good. They are a canting, deceiving, mischievous lot. Some of their dupes are contemptibly stupid—insane, I should say." Professor Huxley, who had spoken slightly of the manifestations, wrote, in reply to the Committee's invitation to participate: "It would be little short of madness for me to undertake an investigation of so delicate and difficult a character, the only certain result of which would be an interminable series of attacks from the side from which I might chance to differ. I hope that I am perfectly open to conviction on this or any other subject; but I must frankly confess to you that it does not interest me." Professor Tyndall's attitude is indicated by this quotation from his *Fragments of Science*: "The world will have a religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism."

While the Dialectical Society Committee was engaged in its investigation, Professor William Crookes, later to become the most notable scientist of his generation, but then just beginning to attract the attention of the Fellows of the Royal Society, had determined on his own account to study the phenomena privately. His bold and unqualified statements of the results achieved, his cautious discussion of the many theories to account for the phenomena he witnessed, were first printed in the numbers of the *Quarterly Journal of Science* for 1870-72, and published later in book form in 1874, with the title, "Researches into the Phenomena of Spiritualism."

His researches were undertaken in a truly scientific spirit, in the public interest, and his results described with a sincerity, a courage and candor that in any other field would have received, as they merited, the highest commendation. But upon his head, as in the case of Darwin, was heaped every abuse, and against his scientific repute every calumny was spread, that could be devised by the reactionists of religion and science. It was more than thirty years before his enormous services to mankind in the field of physical research brought him a restored reputation.

In 1875 was published "The Unseen Universe," an attempt primarily to reconcile the "Darwinian Theory" with the tenet of a "revealed religion," and containing a discussion of ancient religions, spiritualism, and immortality in relation to the phenomena of the visible universe. In less than a year the work passed through four editions. Numerous other books and continuous discussion in the press throughout the period from 1870 to 1880 marked the steady increase of interest in metaphysical phenomena, and betokened the growing unrest of the generation. The formation of the Theosophical Society and its rapid progress was like a Gulf stream in the vast ocean of public discussion. The teachings embodied in "Isis Unveiled" and "The Theosophist" and put in popular form in "The Occult World" and "Esoteric Buddhism" might be likened to the sudden upheaval of a new land in the midst of that ocean, offering its compelling attraction to adventurous explorers.

It was in such circumstances that the Society for Psychical Research was established early in 1882 by a number of well-known persons, among them Prof. F. W. H. Myers, W. Stanton Moses (M. A. Oxon.), and C. C. Massey, all members of the London Lodge of the Theosophical Society. The preliminary announcement of the new society declared that "the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic." Committees were to be appointed to investigate and report upon such subjects as telepathy, hypnotism, trance, clairvoyance, sensitives, apparitions, etc. The announcement stated that "the aim of the Society will be to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated."

With such a broad and just prospectus and such an inviting field for its efforts, the new Society almost immediately attracted to its Fellowship some hundreds of men and women of reputation and ability in their several fields. By 1884 the Society had made numerous investigations, had begun the publication of the voluminous reports of its *Proceedings*, and was firmly established in the public confidence as a serious and scientific body engaged in the methodical and unbiased investigation of the disputed phenomena.

Meantime Mr. Sinnett had removed to London, his published books had been read by thousands, he had been elected Vice-President of the London Lodge, and was the center and inspiration of eager investigations and experiments in the line of the "third object" of the Theosophical Society. Rumors and circumstantial stories were afloat regarding "astral appearances," "occult letters" and other phenomena connected with the mysterious "Brothers" supposed to be the invisible directors behind the Theosophical activities. When Col. Olcott arrived in London early in the summer of 1884, followed a little later by H. P. B., interest rose to a genuine excitement. This excitement, coupled with the fact that a number of members of the Society for Psychical Research were also Fellows of the Theosophical Society, made it natural and plausible for the S. P. R. to turn its attention to the new and inviting possibilities at hand. Accordingly, on May 2, 1884, the Council of the S. P. R. appointed a "Committee for the purpose of taking such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by members of that body at the time in England, or as could be collected elsewhere." Out of this beginning grew the famous "exposure" that for a time threatened the ruin of the Theosophical Society.

The S. P. R. Committee as originally constituted consisted of Professors E. Gurney, F. W. H. Myers, F. Podmore and J. H. Stack. To these were subsequently added Professor H. Sidgwick, Mrs. Sidgwick, and Mr. Richard Hodgson, a young University graduate.

The Committee held meetings on May 11 and 27 at which Col. Olcott was present and replied to numerous questions, narrating the details of various phenomena of which he had been witness during the years of his connection with H. P. B. Mohini M. Chatterji, a young Hindu who had accompanied the founders from India, was questioned on June 10. On June 13 Mr. Sinnett repeated to the Committee his observations of the phenomena described in his "Occult World." During the summer the meetings of the Cambridge branch of the S. P. R. were attended on several occasions, by invitation, by Col. Olcott, Mohini and Madame Blavatsky. On these occasions, says the preliminary report, "the visitors permitted themselves to be questioned on many topics." Additional evidences were obtained by the Committee from many sources, testifying to a wide range and variety of phenomena through the preceding ten years, in America and Europe as well as in India. All the witnesses were persons of repute and some of them well-known in England and on the Continent. In the autumn of 1884 the Committee published "for private and confidential use" the "first report of the Committee." This report, now very rare, is a pamphlet of 130 pages. The first 33 pages are devoted to the formal recital of the basis and nature of the investigations made, the Committee's comments on the various questions raised, the conclusions tentatively arrived at, and two notes, one relating to the

Coulombs and the other, by Professor Myers, giving a brief digest of the Theosophical views and explanations of the phenomena inquired into. The remaining 97 pages consist of XLII Appendices, giving the substance of the evidence obtained from the many witnesses.

The phenomena investigated by the Committee were chiefly (a) "astral appearances" of living men; (b) the transportation by "occult" means of physical substances; (c) the "precipitation" of letters and other messages; (d) "occult" sounds and voices. The appendices contain the details of numerous occurrences of the kinds indicated, the sources of the testimony and the names of the scores of witnesses, with comments of the Committee on the character and validity of the testimony as to its sufficiency and bearing, and not upon the good faith of the witnesses themselves, all of whom are regarded as reputable. In the earlier portion of the report the Committee say that in considering evidences of abnormal occurrences it "has altogether declined to accept the evidence of a paid medium as to any abnormal event." It goes on to say, "in dealing with these matters, it is admitted that special stringency is necessary, and one obvious precaution lies in the exclusion of all the commoner and baser motives to fraud or exaggeration." But with regard to the Theosophical exponents it says, "we may say at once that no trustworthy evidence supporting such a view has been brought to our notice."

Although the witnesses expressly state that the Theosophical phenomena are not of the kind familiarly known as mediumistic, and although Madame Blavatsky expressly declined to produce any phenomena for the consideration of the Committee as her purpose was to promulgate certain doctrines, not to prove her possession of occult powers, the Committee's basis of treatment of the phenomena, and its theories to account for them, was the familiar one employed in spiritualistic investigations. Nevertheless, the Committee recognized that there were three points calling for the greatest care on its part. The first of these is "that it is certain that fraud has been practiced by persons connected with the Society." This refers to the charges brought by the Coulombs, who were members of the Theosophical Society, against Madame Blavatsky; to the "Kiddle incident," and to certain "evidence privately brought before us by Mr. C. C. Massey." On this matter the committee says that it suggests, "to the Western mind at any rate, that no amount of caution can be excessive in dealing with evidence of this kind."

The second point raised by the Committee is that "Theosophy appeals to occult persons and methods." Accustomed to dealing with mediums and mediumistic manifestations, where the moral and philosophical factors have no bearing, accustomed to believe that where there is reticence there must be fraud, the Committee does not like the idea made plain at all times by H. P. B. that the subject of occult phenomena, their production and laws, will not be submitted to scientific exploitation, but will only be made known to

those who qualify themselves under the strictest pledges of secrecy and discipleship.

Finally, the Committee recognizes that "Theosophy makes claims which, though avowedly based on occult science, do, in fact, ultimately cover much more than a merely scientific field." This, also, is not agreeable to the Committee, which remarks: "The history of religions would have been written in vain if we still fancied that a Judas or a Joe Smith was the only kind of apostle who needed watching. . . . Suspicions of this kind are necessarily somewhat vague; but it is not our place to give them definiteness. What we have to point out is that it is our duty, as investigators, in examining the evidence for Theosophic marvels, to suppose the possibility of a deliberate combination to deceive on the part of certain Theosophists. We cannot regard this possibility as excluded by the fact that we find no reason to attribute to any of the persons whose evidence we have to consider, any vulgar or sordid motive for such combination."

These frank expressions of the Committee are illuminating as to its own basis and motives, and equally illuminating when contrasted with the fair promises made in the preliminary announcement of the formation of the S. P. R. They become still more clear when viewed in the light of the *Preface* to "Isis Unveiled," with its statement in advance of the kind of opposition its author would be called upon to face.

In spite of its suspicions, its doubts, its fears, its mental reservations occasioned by its own ignorance of the laws governing metaphysical phenomena, by the absolute refusal of H. P. B. to disclose the processes of practical Occultism, by the atmosphere of mystery surrounding the whole subject of the hidden "Brothers" and their powers, by the charges of fraud laid by the Coulombs at the door of H. P. B., by the undisclosed "evidence privately brought before us by Mr. C. C. Massey"—in spite of all these disturbing equations, the testimony amassed by the Committee was so absolutely overwhelming as to the *fact* of the alleged phenomena that the Committee found itself compelled to make certain admissions, as follows:

"It is obvious that if we could account for all the phenomena described by the mere assumption of clever conjuring on the part of Madame Blavatsky and the Coulombs, assisted by any number of Hindu servants, we could hardly, under present circumstances, regard ourselves as having adequate ground for further inquiry. But this assumption would by no means meet the case. The statements of the Coulombs implicate no one in the alleged fraud except Madame Blavatsky. The other Theosophists, according to them, are all dupes. Now the evidence given in the Appendix in our opinion renders it impossible to avoid one or other of two alternative conclusions: Either that some of the phenomena recorded are genuine, or that other persons of good standing in society, and with characters to lose, have taken part in deliberate imposture."

Accordingly, the Committee expressed the following conclusions:

"On the whole, however (though with some serious reserves), it seems undeniable that there is a *prima facie* case, for some part at least of the claim made, which, at the point which the investigations of the Society for Psychical Research have now reached, cannot, with consistency, be ignored."

The Committee decided to send one of its members to India to investigate the charges made by the Coulombs, to interview the numerous witnesses to phenomena testified to by Hindus and Europeans in India, and report on the results of such examination. Mr. Richard Hodgson was the member chosen. His report is the foundation and superstructure of the celebrated "exposure" embodied in volume III of the *Proceedings* of the Society for Psychical Research. Before considering Mr. Hodgson's report, it is necessary to review the antecedent and surrounding circumstances and events, the main features of which are wrapped up in the connection of the Coulombs with the Theosophical Society.

In the year 1871, Madame Blavatsky was *en route* by ship from India to her home in Russia after an absence of many years in the Americas, in Africa, and in the Orient. The vessel on which she embarked was wrecked. H. P. B., along with the other survivors, was landed in Egypt, destitute of money or belongings. She made her way to Cairo and there met Madame Coulomb, an Englishwoman then unmarried and conducting a lodging house. Madame Coulomb was moved by the misfortunes and distress of the wanderer, received her into her house, supplied her necessities, and advanced her funds until H. P. B. could communicate with her family.

Madame Coulomb was mediumistic, intensely interested in spiritualism, and the more so because she had but recently lost a brother with whom she was anxious to "communicate." Finding that H. P. B. possessed a fund of lore and experience in matters occult, Madame Coulomb besought her to aid in procuring the longed-for communications, as, from her experience, they could not consciously be obtained except through another. Finding that others in Cairo were also interested in the mysterious phenomena with which all the Western world was then dabbling in one way and another, H. P. B. took advantage of the opportunity, and endeavored to form a society for investigation and experiment. It speedily developed that curiosity and the thirst for phenomena, not the desire for philosophy and understanding, was at the bottom of all the would-be investigators' zeal, and H. P. B. dropped the matter. The society went to pieces as soon as she did so. H. P. B. was in Egypt in all nearly a year, returning to Russia toward the end of 1872. From there, in the spring of 1873, she went to Paris, and and from there to New York, returning to India early in 1879.

Madame Coulomb married in Egypt. After a succession of misfortunes the Coulombs went to India, and then to Ceylon. Their

misfortunes pursued them and they were living in direst penury in 1879 when they heard of the arrival of H. P. B. and Col. Olcott in India and the interest attendant upon their activities. Madame Coulomb at once wrote to H. P. B., recalling the Cairo acquaintance, detailing her circumstances and asking for help. To this letter H. P. B. replied with expressions of sympathy, but stating that she herself was in little better plight personally than the Coulobms, and describing her mission and purposes in India. Madame Coulomb wrote again avowing the interest of herself and husband in the Society, and pleading for help. To this appeal H. P. B. answered that if the Coulobms so desired they could come to headquarters and share such fortunes as might befall the Founders. Accordingly, the Coulobms made their way to India, arriving early in 1880. They took the pledges of membership and entered the Theosophical Society. During the ensuing four years Madame Coulomb acted as housekeeper, and, as she was acquainted both with French and Italian, and the labors were great and the workers few, she assisted in translations and in foreign correspondence. M. Coulomb was made general utility man around the premises. He acted as gardener, as carpenter, as librarian, and also assisted in some of the correspondence. The Coulobms were made entirely free of the premises and the work at headquarters, and at first professed the utmost gratitude for the succors given them, and the liveliest interest and sympathy in the work of the Society. As the affairs of the Society progressed, they became acquainted with the numerous visitors and inquirers, European and native, at headquarters. They became dissatisfied and discontented with the comparatively insignificant and menial rôle played by themselves, and felt that they were not receiving their just dues. Greedy, weak by nature, and anxious to become financially independent, it appeared to them that Madame Blavatsky was receiving an attention and prominence to which she was no more entitled than themselves. In addition, the Coulobms were Christians of the narrowest kind, superstitious to a degree, and in fact wholly out of sympathy and accord with the aims and teachings of the Founders.

Within a couple of years Madame Coulomb tried to extort or beg money from wealthy natives interested in the Society, notably from the native prince, Harrisinji Rupsinji. This coming to the knowledge of H. P. B., she reproved Madame Coulomb sternly. To others of the visitors and residents at headquarters Madame Coulomb whispered tales of her own powers and of her ability to find "hidden treasures." To others she intimated that Madame Blavatsky's powers were from the "evil one." The Coulobms were more or less constantly in communication with the near-by establishments of the missionaries, and Madame Coulomb, in particular, was in constant frictions and disputes over religious matters and opinions with resident *chelas* and members of the Society. Col. Olcott took her to task for these needless difficulties on several occasions. In general, however, the Coulobms were looked upon

as harmless meddlers, their misfortunes caused them to be viewed with charity, and the known gratitude of H. P. B. for help received from Madame Coulomb at a time of need, reconciled the Theosophists to the annoyances and disturbances occasioned by their presence and officiousness at headquarters.

Just prior to the departure of H. P. B. and Col. Olcott for Europe in February, 1884, a Council was appointed to take charge of affairs at headquarters during the absence of the Founders. Among the Council were Dr. Franz Hartmann, St. George Lane-Fox and W. T. Brown, with whom, particularly Dr. Hartmann and Mr. Lane-Fox, the Coulombs had been in almost constant wrangles. They desired to dispense with the Coulombs altogether, but on the prayers of Madame Coulomb H. P. B. permitted them to remain as hitherto, and, in order to remove sources of disagreement as much as possible, gave the Coulombs "authority" to do the house-work, to have charge of the upkeep of the premises, and to keep her own rooms in order.

The Founders away, fresh fuel for the fires of discord was soon heaped on the ashes of discontent. The Coulombs refused to accept any orders or obey any instructions from the resident members of the Council; they refused all access to H. P. B.'s apartments and declared that H. P. B. had placed them in independent control of her quarters and the conduct of the household. On the other hand, the members of the Council living at headquarters, having no liking for the Coulombs and distrusting them utterly, were more or less harsh and contemptuous towards them, communicating with them only by letter, and refusing to eat with them, or to eat the food provided by Madame Coulomb. They charged Madame Coulomb with extravagance, waste, and with personally profiting out of her handling of the domestic funds, and set about auditing and checking her daily expenditures. Vain, sensitive, and without doubt smarting under their grievances, real and imaginary, the Coulombs planned revenge in dual fashion. They wrote to H. P. B., reciting their wrongs, asserting their own loyalty and innocence of any wrong-doing, and making sundry charges against the Council members. At the same time the Council members were also writing the Founders their side of the disputes, and telling circumstantially the actions of the Coulombs and the insinuations being whispered about by them against the good faith of the Theosophists and H. P. B. While this war of charges and recriminations was going on by mail the Coulombs were busy fortifying themselves for their ultimate treachery by constructing false doors, and sliding panels in the so-called "occult room" in H. P. B.'s apartments, to give such an appearance of mechanical contrivance as might support and give color to charges of fraud in the phenomena taking place at headquarters. To our mind, after weighing well all the circumstances of this unhappy period, there is no room for doubt that the Coulombs were already in active conspiracy with the missionaries and were carefully following able but sinister instructions

in their course of conduct. By temporizing with the resident members of the Council, by their written denials and protestations to H. P. B. and Col. Olcott, they were gaining the needed time to perfect the *mise en scene* for their subsequent accusations.

Both H. P. B. and Olcott wrote the Coulombs and the Council, endeavoring to patch up the rancors and bitternesses engendered, and appealing to all for the sake of the Society and its work, to exercise mutual forbearance and tolerance. But the evil forces at work were too favored of circumstance. The Council members at last forced their way to the quarters of H. P. B., discovered what had been going on there, talked severally with the Coulombs, and summoned them before the meeting of the Council to answer charges of bad faith, of treachery, of false stories about H. P. B. and the phenomena at headquarters. The Coulombs neither affirmed nor denied the statements made in the several affidavits read concerning their behavior, and declining to produce any evidence to support their allegations, were expelled from the Society and ordered to leave the premises. Legal proceedings were then threatened to eject them, and in the wrangling St. George Lane-Fox struck M. Coulomb, who had him arrested and fined for assault and battery. The Coulombs offered, during the disputes and negotiations, to leave the country and go to America if paid 3,000 rupees and given their passage. This was refused. Finally, on the direct approval of H. P. B., to whom both the Coulombs and the Council members had appealed, and after the Coulombs had threatened to her that if she did not support them in their contentions they would expose her, the Coulombs were compelled to leave the premises. This took place at the end of May, 1884.

The Coulombs went at once to the missionaries by whom they were received with open arms. They were given money and their living was provided them. In the ensuing three months the plans of battle were perfected and the material provided for the assault which it was hoped would once and for all destroy the reputation of H. P. B., and in the ruin of her good repute, ruin the Theosophical Society. In the September and succeeding issues of the *Christian College Magazine* were published with extended comments a series of letters purporting to have been written by H. P. B. to Madame Coulomb which, if genuine, showed H. P. B. to have been a conscienceless and heartless swindler, her phenomena plain frauds, her Society a mere collection of dupes, her Masters a mere invention, her teachings a myth of the imagination.

The facts, so far as publicly disclosed, may be found as represented by the various interests involved, in the *Christian College Magazine* articles entitled "The Collapse of Koot Hoomi;" in Madame Coulomb's pamphlet issued at the time in India and republished in London by Elliot Stock "for the proprietors of the 'Madras Christian College Magazine,'" under the title "Some Account of My Intercourse with Madame Blavatsky from 1872 to 1884, by Madame Coulomb;" in Dr. Franz Hartmann's pamphlet, "Observa-

tions During a Nine Months Stay at the Headquarters of the Theosophical Society, Madras, India," published in the Fall of 1884; in the "Report of the Result of an Investigation into the Charges against Madame Blavatsky," by the Committee of the Indian Convention; in the Report of the Indian Convention of the Theosophists held at the close of December, 1884; in Mr. A. P. Sinnett's book, "Incidents in the Life of H. P. Blavatsky;" in Col. Olcott's "Old Diary Leaves," and in numerous articles pro and con at the time and during succeeding years in many Theosophical, Spiritualist, Christian and secular publications. The facts as herein given are those derived from the immense accumulation of literature on the subject, after the most careful and painstaking comparison and weighing.

We may now consider the effect of the Coulomb disclosures and the missionary use of them, both on the Theosophists and on the Society for Psychical Research.

(To be continued)

THE COIL OF KARMA*

"If another by altruistic service benefits one, is not such action vicarious and inconsistent with Karma?"

W. Q. J.—A common error, which arises from incompletely viewing the doctrine of Karma, is the idea that we interfere with Karma when we benefit another. The question is equally applicable to the doing of any injury to another. It cuts both ways; so we might as well ask if it is not inconsistent with the law and vicarious for one to do any evil act which results harmfully to a fellow creature. In neither case is there vicarious atonement or interference. If we can do good to our fellows, that is their good Karma and ours also; if we have the opportunity to thus confer benefits and refuse to do so, then that is our bad Karma in that we neglected a chance to help another. The Masters once wrote that we should not be thinking on our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us. It is only a curious kind of conceit, which seems to be the product of nineteenth century civilization, that causes us to falsely imagine that we, weak and ignorant human beings, can interfere with Karma or be vicarious atoners for others. We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations, to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

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.

YOU were right in saying that our relations are as they are by reason of that which has been undoubtedly, but I would not have you look on me in the light of a spiritual Guru. Think of me as kindly as you will, but do not place me on any pedestal; let me be a pilot who will be most glad to help with any charts and guidance. In reality the Masters are Those to whom we should turn our thoughts in meditation. They are the "bridge" as W. Q. J. says in one of the "Letters."

I do not mean by all this that I think you were placing me in a position where none but the blessed Masters should be placed, but I am saying these things so that you may see that it is not the best thing to rely upon any *living person*, I mean to the extent of idealizing him, for if such an one should be swept into seeming darkness for a time, its effect would not be good for you and might dishearten.

I am glad to know that you are so full of the idea of work for humanity; those who are really "touched" by the inner fire are usually so, and it is a good sign. The desire to be and to do comes out strongly and clears the way for the true and permanent growth with its seasons of expansion and retardation—which means growth and solidification—necessary processes as we see in nature. As further variants of nature's processes we see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit. Both these are nature's processes.

Speaking of those who have fallen by the wayside it is quite true that "the greater the height the greater the effort to preserve equilibrium"; but this applies particularly when the height is an intellectual rather than a spiritual one, and where the motive is tinged with a desire for self-advancement regardless of the paramount duty to our other selves. Very often the ostensible motive is not the real one, and in this we frequently deceive ourselves. Ambition also comes in, the desire of the approbation of our fellows may cloud our vision in our effort to maintain it. There are many temptations, some of which may come disguised as angels of light; our best safe-guard is an unselfish desire to benefit others, with no

*From the letters of Robert Crosbie. Here published for the first time.

anxiety about our own progress, while striving all the time to make ourselves the better able to help and teach others.

There are two doctrines spoken of in the Wisdom Religion, viz: the doctrine of the Eye (or Head) and the doctrine of the Heart; the doctrine of the Eye is the intellectual one, the doctrine of the Heart is the spiritual one, where knowledge springs up spontaneously within. It is this latter which you crave, and which I can assure you Theosophy will lead you to; there is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy; and let me say here to you—do not be too anxious; abide the time when your own inner demands shall open the doors, for those Great Ones who I know exist see every pure-hearted earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his "light", and he is given what is needed for his best development: that light is not mere poetical imagery, but is actual, and its character denotes his spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned; mistakes will occur, perhaps many of them, but as is said "twenty failures are not irremediable if followed by as many undaunted struggles upward." The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

The Great White Lodge exists for the service of humanity; They need and welcome workers in the world; is it strange then, that the light of souls attracted toward the path of unselfishness should receive their cognition, and when deserved—when needed—such succor as Karma permits? They, Themselves, have written "Ingratitude is not one of our vices"; and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant. There may, and there often does come a time when one feels as you say like "standing on nothing, in nothing and about to topple over." The center of consciousness has been changed; old landmarks are slipping away, and sometimes black doubt ensues; doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego has neither; the Gita says "cast aside all doubt and fight on." You may remember what Judge says in one of the "Letters" likening such condition to the case of one on a strange path and suddenly surrounded by a fog; the way is obscured, danger may lie in any direction; the thing to do is to stand still and wait, for it is only a fog—and *fogs always lift*. And never for one moment think that you are not going on with your "journey." It is well for us if we can always have deep down in our

heart of hearts the consciousness of the nearness of Masters; by Their very nature They must be near to every true aspirant.

And may I add one word to you as a friend and brother—make clean and clear, first, the mental conceptions and perceptions, the rest *will follow naturally*; there will be no destruction, the undesirable will die a natural death. Grow as the flower grows, from within outwards.

TRUE MORALITY*

TRUE morality is not a thing of words or phrases or modes of action of any kind, nor is its basis to be found in the many kinds of ideas of morality in the world, which vary as to time and place. What is moral at one time is immoral at another; what is immoral in one place is moral in another. There is no basis whatever in this changing attitude towards actions, changing classifications of good and evil, a changing division of the universe; and intolerance is their sure resultant, for those who pride themselves upon their own special brands of morality are always intolerant of others who do not accept that brand. True morality rests in an understanding and in a realization of man's own spiritual nature, from which it must of necessity flow, irrespective of all kinds of conventions. We need to know our own inner natures in order to know what is, in truth, morality.

The conventions of external life are established merely by a consensus of opinion of the beings living at any one time and in any one place. They are not necessarily based on truth, and certainly not on a perception of the whole of truth. Now, the best interests of all are not served, as we may see, by the ideas that are generally held. The world is in a tremendously evil and selfish state. With all our prevailing ideas of progress, of morality and of religion, it is not anywhere nearly so happy a place as it was perhaps a century or two ago; it is not nearly so good a place for human beings to live in as it was in the more innocent and less complex civilizations of the older nations. There is evidently something wrong with the ideas that we hold, if we find it impossible to deny the fact that instead of the world getting better and instead of life becoming more simple, the world is growing worse and life is becoming more and more complex. We should not find ourselves in the present condition if our ideas, religious and moral, flowed from the underlying basic ideas of all religions, philosophies, and systems of thought.

The basis of understanding of life accepted by the majority of Western peoples has been a revealed religion, and a personal God who revealed that religion. From this basis have sprung all our

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

wrong conceptions. Hence the great stress laid on physical existence. In fact, one might say that the generality of human thinking is centered entirely on physical existence. The question has not even been asked, "How is it that I am born at this time, under such conditions, in this people, and not at some previous or future time, when the world might be better?" The question has not been asked, "Why are we here at all?" Nor have we asked, "What is the pre-existing cause that brought us into this relation? Was it at the whim or caprice of a special Being, or was it under the operation of an indwelling, inherent law within ourselves?" If we are here with our present qualities, surrounded with difficulties, not because of anything we ourselves have done, but because of the whim or caprice of some Being, then we must regard ourselves as absolutely irresponsible for anything whatever. If we were so created, there is nothing that can undo that creation and we must suffer the consequences, the causes for which we did not set in motion.

The true ideas of the ancient philosophy relieve us of two misconceptions: one, the idea that there is a revengeful God who punishes us for those things that we are unable to prevent ourselves from doing; and second, the idea of a Devil to whom we are consigned if we do not follow the lines that some people have laid down for us. A knowledge of the philosophy enables us to understand that there never was any "creation", in the sense of making something out of nothing; but that everything—every being of every kind—has *evolved*, and is still evolving. The beings below us are evolving to our estate, where the beings, now evolved so far beyond us, some time in the distant past went through a similar stage. All beings are what they are through evolution from within outwards, that evolution proceeding under Law.

Law is operative everywhere and upon every being, because the Law is not something separate from him; it is not separate from the inner spiritual man. Law is the law of man's own action. So, as we act along those lines that affect others for good or for evil, we necessarily receive the returns from those good or evil effects which we cause others to experience. Each individual is the operator of that Law; according to his actions he gets the re-actions; according to his sowing, does he reap. In place, then, of the idea of a revengeful God, we have the ideas of absolute justice and individual responsibility.

If from the point of view of Law we ask ourselves what pre-existing causes brought us into these relations, we can see that what now is must have been brought about by ourselves, and what now is is similar to what was. At once the idea is presented to our minds that this is not the first time, by many times, we have been in a body; that re-incarnation is the process by which human beings reach greater and greater heights; that there is no other way or means to learn all the lessons to be gained in physical life among our fellow-men, except through repeated incarnations.

We come, then, to another phase of our being, for we see that there is in us something that is continuous in its operation,—something which was never born and never dies. If it continues from one life to another, through many lives, and for many lives, there must be a permanency in us which no change of condition or body or circumstance can alter for a single instant. As we thus think in terms of ages rather than in the days of one short life, we begin to get a glimpse of that reality which lies within us; we open the door so that those internal, real, more permanent perceptions can find operation in our daily waking thoughts. For every single human being has sprung from the One Great Source, is animated by That, is, in fact, *That* at the very root of his being. That root is his power of perception and of action; it is spiritual and permanent. That power of perception and of action exists in every one; the direction of that perception and action rests in each one. Each one has the power to take the course which to him seems best, but, in taking the course, he sows, and must also reap as was the nature of his sowing. Every being in this universe of Law is experiencing as he is because of his own thoughts, words, and deeds; every circumstance, every misshapen day, every evil that comes to us as well as every good, is due to thought, word or deed of ours in the past. In each incarnation we find friends as well as enemies. So our minds are set at rest with regard to either God or Devil. Each one of us represents both the Spirit—the highest divine nature—and also, the very lowest,—the infernal nature. Man is spiritual, in fact, but, thinking himself material and separate, and acting in accordance with his thinking, he brings about the battle between the two natures in him.

The great mistake of religionists in our age has been the classification of good and evil. There is nothing good in itself. There is nothing evil in itself. It is the use to which anything is put that makes it good or makes it evil. How can we draw a fine line between good and bad in every case? Good and evil are judged by the effects that flow from the action done, but what might *seem* bad in one case might be in fact the highest good, and what might seem good in another case might, in fact, lead to the greatest evil. Just a hair's line divides the Divine from the Satanic. And that hair's line consists, not in this or that mode of conduct, but in the clearly presented *motive* or intention of the one who acts. A good motive can never produce altogether evil results, and yet a good motive is not enough. We may have the best motive in the world, but if we have not also knowledge and wisdom, we may unintentionally do a wrong thing when we intended to do good, and sometimes we may do a good thing when we intended to do evil. Thus true morality may be seen not to lie in the act itself, but in the motive, and depends on the knowledge and intelligence of the being acting.

The lines of true morality may go anywhere, but by this is not meant that we do evil that good may come. How could we do

evil if our perception is good, if our knowledge is clear, if our motive is unquestioned and without self-interest? No imaginable evil could flow under such conditions, which are of the nature of the Spirit. The widest range of intelligence and wisdom are required to make it possible for no evil effects to flow even if good is intended. Wisdom is always required, because the very nature and essence of our being is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom. There is nothing higher than that essence of our being, and we may consciously gain it by first setting aside all those ideas that conflict with it, and then, acting from the basis of our spiritual nature, proceeding on the basis of absolute, unerring Law. Once these ideas are held in mind to the exclusion of all other separate ideas, unity of Spirit, unity of thought and unity of action take place.

This great philosophy of Theosophy, then, presents a basis from which the truest kind of morality can be perceived. True morality does not depend upon words, phrases, or conventions, but upon a *universal* perception of all things, whereby everything is done for good, every thought and feeling expended for the benefit of others rather than for one's self. A clear perception of one's own spiritual nature and the motive to benefit mankind in every direction and in every case, without self-interest, are the two essentials for true morality. True morality is, in fact, a *universal existence*, and the beginning of it is in the desire to live to benefit mankind without self-interest or hope of any reward whatever; then, to practise and to help those who know still less than we do.

Quite the reverse of prevailing religious ideas of personal salvation, yet this universal existence is our salvation. At once, when these universal ideas are seen and to some extent realized, one loses all fears. Neither change nor death, nor things present or to come can have any effect upon that one. He meets conditions as they come, does what he can, and lets other conditions succeed them. He moves through life, far from an unhappy being, quite capable of taking all the joy and pleasure that exist in the world, all that upon which his fellow-men only subsist or hope to subsist. He moves among his fellow-men, understanding everything that they are going through, enjoying with their joy and sorrowing when they sorrow, yet himself free from either joy or sorrow. When we arrive at that condition, our sense of morality will be based on the nature of man. We shall then look on each and every being as of the same kind as ourselves, differing only in degree of understanding. There can not be in us anything but tolerance and mercy, for we shall know we can not judge others in their struggles; we can not say that there is good in this case, bad in that; we shall understand that goodness and badness are entirely relative in men, while they perceive the Reality not at all; we shall see that the best thing we can do for anyone is to assist him to understand himself, so that he may reach that point of perception and knowledge and power which is, in reality, his own and which he has but to realize.

Man's false conceptions of life are what prevent him from knowing and it is evident that the first step toward true perception lies in throwing aside the prejudices and predilections he has lived by. And there is always help. Never have we been left alone. Always there are beings greater in evolution than we who return to this field of physical existence to help us, to wake us up to a perception of our natures. Such has been the mission of all Divine Incarnations down the ages. Those beings have come and lived among us, have become in all things like unto us, as was said of Jesus, that the human words They spoke should be words that we would understand. They meet us on the basis of our ideas and try to clarify them and set them in a true course. They can do nothing to stop what we have done and what we want to do; They can not interfere; but They can help us to see the right direction, if we are so willed; They can give help only when we turn to that direction which They indicate—that Path which They themselves followed so many ages ago. Always They try to help us, even when proceeding along wrong lines and bringing upon ourselves the suffering such wrong lines entail, even then They try to direct the results into a better channel. They hold back the awful Karma that would shake the world and let it come so gradually that we can stand and bear it. That is part of the protective power of the spiritual nature, and it operates in every direction.

Then it is for us to say which way we shall go. We are not the creatures of circumstance. We are not the creatures of environment. We are their creators. It is for us to see that we think right, that we build right, that we build upon the strong foundation of the eternal verities, and that we keep our eyes upon that Path which the great Masters of Wisdom have sought to open before us. So in our turn we shall point out the Way among the hosts who are moving in delusion and ignorance, and as we help each one, we help ourselves. As we help ourselves *by helping others*, we raise the rest.

EXTRACT FROM THE PATH*

“A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always rebounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evildoer.”—*Buddha Sutra of 42 sections.*

*This Extract was printed by William Q. Judge in *The Path*, June, 1886. The title used is our own. (EDITORS THEOSOPHY.)

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 XV.

(Concluded)

Q. What is the meaning of the word "Nature", as used by the Master in the closing paragraph of the chapter?

A. In this particular sentence of the Master, written in reply to a scientific thinker in India, He used the term as the scientist would use it, but according to the philosophy, Nature does not consciously prefer anything, because there is nothing to prefer, and there is no Nature, of itself. "Nature" means merely the aggregation of an interdependence and inter-relation of all beings. It is a term for the perception of the inter-relation and inter-connection between beings and the force that springs from them; it is an aggregation of the effects of all the forces set in motion by intelligent beings of different degrees. So, we may not imagine that "Nature" is something which exists outside of mankind.

Q. By what process is Consciousness developed through the different races?

A. The philosophy shows that Consciousness is not developed; Consciousness always *is*. It is *intelligence* which is developed in different ways, in different degrees of substance, on different planes of being. The intelligence gained is an understanding of externalities in their relation to Consciousness itself. After the completion of the rounds of any globe, the intelligence that has been gained in every kingdom is what remains as the type for the next planet. This acquired intelligence is the basis of the Archetypal World, in which types are formulated; in which, let us say with reference to this earth, all the intelligence gained on the moon is formulated, in which all the various degrees of intelligence are contained and are existent before the world is formed. When the day for manifestation comes again, and when the dawn appears, then each form of intelligence differentiates and moves forward until it reaches that state where it can manifest on the basis already gained in the past evolution. So, it is Consciousness first, last, and all the time at the root of all manifestation. Always the Perceiver is behind every form. What is learned in regard to externalities or any instrument

is the amount of intelligence gained, and as that intelligence increases it becomes the basis on which better instruments are formed.

Q. Are the seven races each seven-principled?

A. Certainly; everything is seven-principled.

Q. Then, only one or two principles were fully developed in the early races?

A. Let us look at it this way. The Egos—Atma-Buddhi-Manas—have the septenary basis in themselves, but they work with other grades of intelligence lower than themselves. They existed as Egos, but their work was with the various types which constituted their physical expressions, and that work was done on the seven-principled basis. To illustrate. We now have a physical body, but there was no physical body in those earliest races. What was to be worked out was not then present. The principles were in embryo, or latent, until the seven-principled basis was brought to bear upon whatever bodies were to be evolved during the process of the world growth. The body itself, as now evolved and constituted, has its seven divisions and is the lowest principle.

Q. As seven-principled beings, were their bodies of the same general type?

A. Yes, for differentiation, had not then begun. When differentiation does proceed, however, it is in a septenary way—one principle evolving from the other, one principle following the other. Let us say, then, there was only one principle, but the possible differentiations were seven. From that highest principle the second principle was evolved; from these two, the third; from the third, the fourth, and so on. As a matter of fact, there is just one Consciousness in all of us, and there is just one highest form for all of us, which might be called homogeneous matter; with these two in conjunction the septenary division goes on.

Q. Why did the seven races appear at the same time?

A. There is a septenary division as soon as differentiation occurs. All the classes of Egos that were self-conscious at the conclusion of the moon's cycle differentiated into seven classes, or degrees, as did all the other classes of beings connected with that evolution. Together these constitute the seven great hierarchies of being, which furnish the Ego his seven classes of instruments, for we are connected with those hierarchies through our instruments.

Q. Mr. Judge says: "By methods known to themselves (the Dhyanis) and to the Great Lodge they work on the forms so brought over, and by adding here, taking away there, and often altering, they gradually transform by such alteration and addition the kingdoms of nature as well as gradually forming the gross body of man". Why could not this transformation be left to the natural impulse of the kingdoms?

A. The differentiation of the animals and other species began and was carried on to a certain point within their experience. But that experience is limited. Hence, at the point of that limitation, intelligent interference from a mind or mass of minds is absolutely necessary, if old types are to be changed for better types. If old

types remained, there would be no external progress, and no better instruments would be brought about. Intelligence must be active to produce evolution.

Q. Is not intelligent interference going on now?

A. Of course, it is. How did Luther Burbank produce the spineless cactus? First, he found a cactus with very few spines, and obtained seeds from it. From the cactus grown out of that seed he took one with the least spines and continued to work out the elimination of the spines. There, human intelligence was brought to bear upon that cactus—its forces used to produce quite another variety—the spineless cactus.

The higher beings are able to work in another way than this with the lower kingdoms. The very forms man started with are not the forms we have now, but, in fact, quite different. The physical forms of the earlier races of men were apelike and gigantic in size, but they have been worked upon by man until they have become what they now are, and more usable in every way, though still far from perfect.

There is one statement in this chapter which we should particularly note: "As man came to this globe from another planet, though of course then a being of very great power before being completely enmeshed in matter, so the lower kingdoms came likewise in germ and type from other planets, and carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life". It is the self-conscious Egos through whose efforts all these forms are brought about, taking the basis that the form had attained on the preceding globe, and having the intelligence to know that improvements could be made. After building one house, we know how to build a better one next time. So, change goes on. The beings in the lower kingdoms could not finish their evolution in the preceding globe chain before its dissolution; that is, they had not arrived at the stage of self-consciousness.

By "man" being at the "front of the wave of life", Mr. Judge means the Perceiver, which is at the root of our being, and which is our very selves. What we have to remember all the time is that, whether in the mineral, the vegetable, the animal or the human kingdom, or in the kingdoms above man, it is always the Ego, the "I", which is the moving power, the evolving power. This consideration of the Perceiver, and the various processes through which He has come, the various conditions of substance and experience gained therein really demands a study of "The Secret Doctrine"—a study very different from that of the physical, or astral body, or *Kama-loka* or *Devachan*, which have to do with the *personal*.

Q. Then the purpose of evolution is to build up the physical body?

A. So that the Real Man may contact the lower forms of nature. He could not help them unless he were in contact with them. And it is our contacts on this earth that hold us here. We

like it, and so we have brought it about that we keep coming and going.

Q. Should not man strive to make a perfect instrument and so improve the lower kingdoms?

A. Man should use whatever instrument he has to its best advantage, and that can only be by growth from within outwards. For instance, if we use our sense of seeing, our sense of hearing, our feeling, in the right way, those senses may be extended, and we can see further, hear further, and feel more deeply. It doesn't require a particular kind of body to do that. Any kind of a body will do, because through it we contact the lower kingdoms. The physical body is made from food, is sustained by food, and returns to the earth when we are through with it. There is a constant coming and going to and from our bodies, in endosmosis and exosmosis, of lives charged by whatever our thoughts or feelings or emotions may have been while they were in our sphere of influence. These lives go into other bodies, and finally, back to the lower kingdoms again, completing the cycle from above to below, and carrying with them the impression they have received, which appears in the mineral, vegetable, or animal kingdom as a beneficent or a maleficent force. So, we may best help nature by our thoughts and feelings.

Q. What is the real determining factor in our thoughts and feelings?

A. The motive behind them. Now our scientists do not realize that the plant, for instance, has sentient life; yet, if plants and animals are treated from the basis of a regard for the life in them, and with feeling prompted by that regard, a higher perception may be aroused in them.

Q. Is it a fact that flowers will do much better for those who love them?

A. Certainly, it is a fact. The impulsion of the mind of the higher being is communicated to the consciousness of the plant. Some people can not even handle plants without harming them, while others can handle them with benefit.

Q. If we gain full knowledge with regard to this physical existence, should we be able to dwell in some higher sphere?

A. The object is not so much to escape this state on earth as to emend it, which should be our duty and our pleasure. Unless we recognize our own nature and the nature of the lower kingdoms, we can not do our duty by our own nature, nor by the nature of the kingdoms below us. When we gain this knowledge, however, we bring about a better instrument for ourselves, and for all other beings, and then there is no escape necessary. As we are, because of our ignorance we are under the necessity of reincarnating. We have to adjust our relations to other beings while in a body, and until that work is done in the body we shall have to return to earth. We are here to help, and we can not help unless we know and learn the nature of the lower kingdoms in which we are embodied, and which we are using either for their good, or for our own selfish purposes.

THE INCREASE OF FAITH

THE faith of man is the highest quality in him. Whether the faith of one is in the Supreme Spirit; of another, in Christ; of another, in his wealth, in his social position, in his family or friends; in the heart, the *faith* is the same. The difference exists in the objects upon which the faith is fixed.

The many objects of faith are chosen according to the likes or dislikes of the person, or are adopted along with other hereditary ideas, seldom from a sound basis or true philosophy of life. When none of the objects upon which faith has been fixed bring any real satisfaction or knowledge, the man discovers that great though it may have been, his faith has been misplaced. Then he may cease to have faith in anything, or he may scatter this energy over such a variety of objects as to get no cumulative results. This is observable in people who flit from one thing to another, or take up with one cult after another, never sticking to one long enough to derive any benefit or lesson from it. But since the embodied soul yearns to be free, it urges on the man to seek if haply he may find.

It is the inherent longing of the soul that finally leads one to the ancient Theosophy. When the student first hears it, he feels it to be true, and as he comes to understand more of its teachings and applies them, he finds they accord with his experience, they solve the many mysteries of life, for they are in harmony with the true nature of the soul.

Mr. Judge once wrote to a student: "Formulate to yourself certain things to be true that you feel to be true, and then increase your faith in them." The three fundamental propositions of the Secret Doctrine are a formulation of certain principles that one feels to be true, and one accepts them on the ground of their reasonableness; but the further need is to *increase* our faith in them. How is this to be done? By testing them out in our daily experience. As we do this knowledge comes and faith increases.

We believe in karma—that whatsoever a man soweth that shall he also reap—but we need to *increase* our faith in it, so nothing that arises will give us cause for complaint or self-pity, nor tempt us to feel that the law is unjust or blind.

We need to *increase* our faith in our ability to understand the teachings and to apply them; especially do we need to *increase* our faith in our ability to overcome our defects, for as these are overcome all impediments to the soul's possibilities will be removed, and the soul will shine forth in its full radiance, surpassing all the qualities. This is what the great beings, the Masters, have done. They are one with the soul, They are one with the law, and so are in every phase of the pilgrim's changing days and years.

We need to *increase* our faith in Them. They are behind the Theosophical Movement, and it is our faith in such Perfected Beings alone that gives us courage to constantly work for the spiritual progression of the human race.

ON THE LOOKOUT

COMMERCIALIZED CHRISTIANITY—

According to the Ancient Wisdom our present era is the *Kali Yuga*, a time of great material advancement and, by reaction, an age of spiritual retrogression equally great. To every studious observer of life, be he Theosophist or Pagan, Jew or Gentile, the spiritual darkness, the utter absence of any true feeling or perception of genuine spirituality, among the generality of human beings is appalling. The Great War was itself a seeming fruition of all those elements which characterize the *Kali Yuga*, and many humanitarians hoped that out of its torment would arise a spiritual awakening that might form the basis for a decided step ahead. But that was a vain hope. Human minds seem to have learned nothing above the commercial from the War. Human conditions are worse than ever.

Here in America the situation is unparalleled. The tonic note of our great Western Republic at present is, "Do more business, and have a good time." A wild orgy of spending in the search for sensation flaunts itself in the face of a poverty and want more abject than words can picture. Vacillating government, in which the people have at last lost confidence, temporizes before questions so momentous that an answer will sway the kingdoms of Christendom, vainly seeking to conceal a waste and corruption beyond anything that our people have ever even suspected. Social unrest in seething; strikes "regular" and "unauthorized" are of daily occurrence. The cost of the bare necessities of life continues to soar far above what the average earner can pay, or possibly continue to pay. Freedom of speech is curtailed. Newspapers and journals of information are subsidized and prostituted. All the terrible elements of Revolution are present and waiting but for the fusing spark, yet few persons seem to be aware of the fact. And out of the thousand and one movements, programs, propaganda, potions and "cures," the big, fine, generous, common-sense note that would carry its own conviction seems to be utterly lacking. Nobody really knows just what to do.

A SIGN OF THE TIMES—

A sign of the times is the money-raising campaign of the Interchurch World Movement now in full swing. A "budget" has been set for the year 1920 for which it is expected that a vast sum exceeding \$336,000,000 will be subscribed. The raising of this amount has been apportioned in very business-like fashion among some thirty denominations of the Evangelical Protestant Christian sects *pro rata* to the number of communicants of each. According to the budget, more than one hundred millions of the money secured is to be expended upon foreign missions, a similar amount on home missions, nearly as much on "American education," and the remainder for "religious education," "hospitals and homes," "ministerial pensions and relief," and other miscellaneous items. It is understood that the expenses of the campaign have been underwritten by a group of New York banks. Indeed; the whole affair is as commercial and business-like as a typical American man of affairs could wish. An immense advertising campaign has been entered upon, extending even to the newspapers of the smaller towns. Large spaces are being utilized, appealingly worded and cleverly illustrated. An understanding of the religious motive of the average "Christian" is quite naively revealed by the tone of the advertising copy employed. He is urged to go to his church and support it because it is a good thing for him, an appeal to self-interest that is doubtless quite effective. It is even suggested that he will be more efficient in his business if he goes to church. In fact, the underlying note of the entire effort is the "business" note, and emphasis is placed upon the "business-like" aspect of the campaign, its administration and the use of the funds gathered.

"This financial ingathering in which we are about to participate," says the report adopted at the Atlantic City World Survey Conference, "should be an unparalleled expression of the *spiritual* (italics ours) power of the Christian Church." To an unbiased observer of human events it is indeed an "unparalleled expression" of the spirit of the church, of "commercial Christianity," but to call it "spiritual" is to call black, white—to identify the money-changers in the temple with their scourge. Were the *hearts* of men and women in the Christianity of the day, no "drives" of this character would be needed to bring about any "financial ingathering"—the money would come unasked and unobserved. But Christianity's appeal is not to the hearts of men, nor to their heads for that matter. The appeal is purely to the personal nature—to fear, to doubt, to superstition, to self-interest, to commercialism, to appearances—to the vast horde of motive-agents which make up the field of impulse of the lower personal nature. The great crime in America today is to be "unsuccessful." Subconsciously the Christian Church is realizing the fact, and the Interchurch World Movement is a sign of the times.

"OUR DISTINCTIVE NATIONAL PHILOSOPHY"—

Writing in *The New Republic*, issue of March 17th, Mr. Morris R. Cohen makes a statement that has caused considerable amusement to a number of students of Theosophy who are occasional readers of that interesting publication. The passage occurs in Mr. Cohen's essay, "On American Philosophy," and reads as follows:

" . . . If we judge merely by the number of adherents, there can be no doubt that our distinctive national philosophy is the diluted and Americanized form of theosophy or neoplatonism which manifests itself in the various forms of New Thought, from Mother Eddy's Science and Health to R. W. Trine's In Tune with the Infinite, and which crops out in our Pollyanna literature. The books of no other intellectual or semi-intellectual movement find so many millions of readers among our tired men of affairs, as well as in more amply leisured feminine America. . . ."

Undoubtedly the kind of pabulum specifically indicated by Mr. Cohen is pleasing to many palates, American and otherwise, and doubtless many mistake it for a stimulating and nourishing food, for skillful advertising will accomplish almost anything among the indiscriminating. But to call it "the diluted and Americanized form of theosophy or neoplatonism"—especially in the case of Christian Science—is to consider glass a diluted diamond, or soda-pop diluted champagne. The varying phases of New Thought, as such, with which we have come into contact—and they are not a few—seem to depend upon a series of rather unrelated *affirmations*, together with a few *denials*, to which is added a great deal of talk about "law," with very little understanding of it. Christian Science, on the other hand, is essentially a system of *denials*, together with a few *affirmations*, and no recognition of law whatever, although the word "law" is frequently used. Theosophy is neither a system of affirmations nor of denials—and by "Theosophy" we mean that synthetic philosophy of life presented in the writings of H. P. Blavatsky and William Q. Judge. It is a record of the laws that govern every constituent of man and of nature; it recognizes the reign of law in every thing and every circumstance. Neoplatonism, whatever it may mean to Mr. Cohen, was in fact the Theosophy of its day—the ultimate effort of high intelligences to check the ever-increasing ignorant superstition and *blind* faith of the times. It sought to reconcile Platonic teachings and the Aristotelean system with oriental Theosophy. Its chief occupation was pure spiritual philosophy, metaphysics and mysticism; theurgy was introduced towards its later years. Now, if Theosophy and Neoplatonism are in fact what the foregoing states them to be—and the proof is easy to come by—how can New Thought, Christian Science & Company be considered *dilutions* of them? One cannot call the North Pole a "dilution" of the South Pole, nor the Earth a "dilution" of the Sun, even though they do bear some relation, since both are objects in space, or subjects in the mind of man.

It is quite true, however, that since the publication of Mme. Blavatsky's *Isis Unveiled*, in 1877, a literature has sprung up in America which had its genesis among those who have appropriated, pilfered, and otherwise adopted and adapted, some of the old ideas which the Writer of that monumental work re-stated, and to some degree synthesized, in order to give the Western mind something real to go forward on. Half-grasped concepts, misunderstandings of plain statements, misinterpretations and materializations of metaphysical ideas have been advanced by students of Theosophy, and others, and around them have been built up "systems" and "sciences" that are as fanciful in philosophy and as weak in science as a house of cards. The thin and facile American mind has laid hold upon these with avidity, and commercially astute persons have cashed in on the appetite thus created. If it is a false appetite what matter, so long as money can be made in satisfying it! Such is the *Karma* of a nation whose God is Business, whose religion is the apotheosis of matter, whose concept of spirit is some sort of a gas which emanates from that matter. But it is paradoxical to call this literature "diluted theosophy." We are afraid Mr. Cohen's skill in swift and sparkling characterization made him forget for the moment that oil and water will not mix.

THEOSOPHY AND JUDAISM—

In connection with the foregoing: In its issue of April 14th, *The New Republic* prints a letter from Mr. Albert F. Gilmore, a New York Christian Scientist. It refers to the passage in Mr. Cohen's essay quoted above, and states specifically, "Christian Science bears no relation whatever either to Neoplatonism or Theosophy." We are much relieved by this statement. The Publicity Department of the Christian Science church is quite completely ubiquitous; we had assumed that a letter picking up Mr. Cohen's characterization would shortly appear in the columns of *The New Republic*; our curiosity was aroused—would the letter indicate that Theosophy was a corruption of Mrs. Eddy's teachings, or "malicious animal magnetism," or something of the sort? But no, Christian Science bears no relation to Theosophy. Mr. Gilmore tells us so. Moreover, he quotes from her writings a passage concerning Theosophy as delicious and recondite as some of those obscure selections from the earlier editions of "Science and Health"—and fully as naive. Writes Mr. Gilmore:

"Of Theosophy and Neoplatonism Mrs. Eddy has stated on page 14 of No and Yes, 'Theosophy is a corruption of Judaism. This corruption had a renewal of the Neoplatonic philosophy; but it sprang from the Oriental philosophy of Brahmanism, and blends with its magic and enchantments. Theosophy is no more allied to Christian Science than the odor of the upas tree is to the sweet breath of springtide, or the brilliant coruscations of the northern sky are to solar light and heat.'

It is interesting to note that Theosophy "had a renewal of the Neoplatonic philosophy", whatever this peculiar collection of words may mean. But what most interests us is to discover just how Theosophy can be "a corruption of Judaism" and yet sprung "from the Oriental philosophy of Brahmanism", since the latter antedates the former by many thousands of years. Yesterday cannot possibly be last year—not in the month of May at least—though no doubt it will be quite possible for Christian Science to reconcile these two ideas, to the satisfaction of adherents. But perhaps Mr. Gilmore has inadvertently misquoted Mrs. Eddy, been "in error" momentarily, or possibly *The New Republic* has misprinted him. Moreover, since we are just talking among ourselves, "the brilliant coruscations of the northern sky" may be allied "to solar light and heat." Theosophy indicates that they are. Another difference! We warrant that Mr. Cohen had no idea at all of the difficulties he would make when his typewriter clicked off that clever characterization some weeks ago!

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

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

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

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

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

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

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

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

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

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HARVARD COLLEGE
JUL 15 1920

THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VIII

JULY, 1920

No. 9

'You ask about the "moment of choice". It is made up of all moments. It is not in space or time, but is the aggregation of those moments flying by us each instant.'
—WM. Q. JUDGE.

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The Rhythms of Living Things—The Mystery of the Heart—
A Veteran Editor's Spiritual Counsel—Dare we Use this Power?

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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.

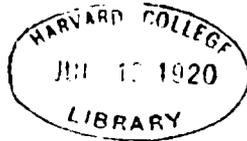
The defined Objects of the Society were as follows:

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 И Я

Let the immortal depth of the Soul be predominant ; but all the eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithless depth and Hades ;
Dark all over, squalid, delighting in Images unintelligible,
Precipitous, craggy—a Depth always rolling,
Always espousing an opaque, idle, breathless body,
And the light-hating world and the winding currents
By which many things are swallowed up.

—Zoroastrian Oracles.

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER VI.

WE have endeavored to place before the reader the circumstances surrounding the preliminary investigation and report of the Committee of the Society for Psychical Research on the Theosophical phenomena. That report was published in December, 1884, but drawn up in the midst of the excitement occasioned by the Coulomb accusations and the missionary attacks in the September and succeeding numbers of the *Christian College Magazine* of Madras, India.

Immediately the charges were cabled to England Madame Blavatsky took steps to protect the good name of the Theosophical Society. On September 27 she handed to Colonel Olcott as President her resignation as Corresponding Secretary, but under pressure from leading members of the London Lodge Col. Olcott refused to accept her withdrawal. At the same time H. P. B. addressed a letter to the *London Times* which was published in that paper in its issue of October 9. The letter follows:

“Sir,—With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulomb to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not mine. Sentences here and there I recognise, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication.

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

"The fabricators must have been grossly ignorant of Indian affairs, since they make me speak of a 'Maharajah of Lahore,' when every Indian schoolboy knows that no such person exists.

"With regard to the suggestion that I attempted to promote the 'financial prosperity' of the Theosophical Society by means of occult phenomena, I say that I have never at any time received, or attempted to obtain, from any person any money either for myself or for the Society by any such means. I defy anyone to come forward and prove the contrary. Such money as I have received has been earned by literary work of my own, and these earnings, and what remained of my inherited property when I went to India, have been devoted to the Theosophical Society. I am a poorer woman to-day than I was when, with others, I founded the Society.—Your obedient Servant, H. P. Blavatsky."

On October 23, the *Pall Mall Gazette* published a long interview with H. P. B. in which her denial of the authorship of the letters attributed to her by the Coulombs is reiterated, the facts of the Coulombs' bad faith given, and attention called to the further fact that two letters attributed by the Coulombs to General Morgan and Mr. Sassoon had already been conclusively proved to be forgeries.

On the opposing side the attack was pressed with vigor and all possible capital made of the Coulomb accusations, with, of course, a renewal of every old and exploded charge against H. P. B., her teachings, and her Society. The Christian sects, the Spiritualist publications, the space writers in the daily press to whom any sensation was so much material for "copy," regardless of the merits of the case, all joined in the fray.

Immediate preparations were made by the Founders to return to India. Colonel Olcott arrived at headquarters in November. H. P. B. stopped off in Egypt to obtain information in regard to the Coulombs and did not reach India till December. On her arrival she was met and presented with an Address signed by some three hundred of the native students of the Christian College, expressing gratitude for what she had done for India, and disclaiming any part or sympathy in the attacks of the *Christian College Magazine*.

The Convention of the Society in India met at headquarters near the end of December. From the first H. P. B. had insisted that the Coulombs and the proprietors of the *Christian College Magazine* must be met in Court by legal proceedings for libel. The good name of the Society, the *bona fides* of her teachings, she declared, were wrapped up in the assaults made upon her own reputation, and if her good name were destroyed both the Society and Theosophy would suffer irreparable injury. For herself, she avowed, she cared nothing personally, but the fierce onset was in reality directed against her work, and that work could not be separated in the public mind from herself as its leading exponent. To destroy the one was to inflict disaster on the other.

Colonel Olcott was between Scylla and Charybdis, both in himself and in relation to the Society to which he was wholly devoted. On the one hand he had come to regard H. P. B. as, in the final analysis, neither herself an Adept nor the trusted Chela of the Masters, but a *medium* used by the Masters for certain work in default of a better instrument. His long experience in Spiritualism had convinced him that mediums were irresponsible, equally open to adverse as to good influences. His close and long personal friendship and spiritualistic relations with W. Stainton Moses and C. C. Massey, both of whom believed H. P. B. to be a "medium", and who were convinced that H. P. B. had been the agency both for genuine and spurious phenomena, undoubtedly affected him powerfully. His relations with Mr. Sinnett were concordant in Theosophical views, and he knew that Mr. Sinnett had similar ideas to his own regarding the nature of H. P. B. On his return to India he found that Mr. A. O. Hume, formerly a responsible Government official and, next to Mr. Sinnett, the most influential friend of the Society in India, had become infected with doubts and suspicions and believed that, while some of H. P. B.'s phenomena were undoubtedly genuine, others had been produced by collusion with the Coulombs. Col. Olcott speedily found, also, that the more prominent Hindu members of the Society, while willing to speak politely in favor of H. P. B., were a unit in opposition to legal proceedings in which religious convictions and subjects sacred to them would be dragged in the mire of merciless treatment by the defendants' attorneys in an alien Court. On every hand he was urged to consider that psychical powers and principles could only be proved by actual production of phenomena in Court—a thing forbidden alike by their religious training and the rules of Occultism. Others argued that a judgment, even if obtained, would be valueless before the world, since the mischief was already done; those who believed the phenomena fraudulent would still think so, judgment or no judgment; those who believed them genuine would continue to hold that view if the matter were allowed to drop; while an adverse judgment would forever brand H. P. B. and destroy the Society beyond any hope of resuscitation.

But H. P. B. stood firm for legal prosecution of the defamers, declaring her faith in Masters and her own innocence; that They would not countenance disloyalty and ingratitude, and that, if worst came to worst, it were better for the Theosophists to be destroyed fighting for what they held to be true than to live on by an inglorious and ignominious evasion of the issues raised. Torn by his fears and doubts Olcott took what was doubtless to him the only possible road. He proposed a compromise which was in effect a betrayal: he demanded that H. P. B. place the matter in the hands of the Convention and abide by its decision; threatening, if this were not done, that he himself and the others with him would abandon the Society and leave it to its fate. H. P. B. acceded to the demand made. Accordingly, at the Convention a Committee

was appointed, and this Committee unanimously reported as follows:

"Resolved—That the letters published in the *Christian College Magazine* under the heading 'Collapse of Koot Hoomi' are only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed, even by a judicial verdict given in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a Court of Law."

The report of the Committee was unanimously adopted by the convention. This action was received by the Indian press and that wedded to sectarian interests with prolonged jeers and contumely leveled against H. P. B., her followers and her Society. By the great majority of public journals and intelligent minds it was considered to be the tacit admission by Theosophists that the Coulomb charges were true.

The blow was well-nigh mortal to the body of H. P. B. Defenseless and undefended, her life was despaired of by her physician. During the succeeding three months she was rarely able to leave her bed. Finally, toward the end of March, yielding to the solicitations of the few who still remained devotedly loyal to her, she prepared to leave India and go to Europe. On the 21st March she addressed a formal letter to the General Council, once more tendering her resignation as Corresponding Secretary, and closing her communication with these words:

"I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own Karma, to be true to the Society and not to permit it to be overthrown by the enemy. Fraternally and ever yours—in life or death. H. P. Blavatsky."

Her resignation was accepted by the Council with fulsome compliments, even as the cowardly action of the convention and its Committee had been accompanied with brave words.

Richard Hodgson, chosen by the Society for Psychical Research to continue in India the investigations begun in England, arrived at headquarters in December, passed three months in pursuing his inquiries and returned to England in April, 1885. He was, therefore, present in India during all the typhoons of fierce attack and all the period of wavering defense. He witnessed the bold confidence of the accusers and observed the timid, the cautious, the doubting and fearing attitude and actions of Col. Olcott and other leading Theosophists. Had there been no other influences at work upon his mind, these alone, we think, would have been more than ample to persuade him that Theosophy, the Theosophical Society, the "Adept Brothers" and their teachings were, with the phenomena of H. P. B., nothing but a vast hoax devised and perpetrated for some secret purpose.

Mr. Hodgson's report of his investigations was submitted to the Committee of the S. P. R., by them endorsed, and at the General Meeting of the Society on June 24, 1885, Professor Sidgwick of the Committee read its Conclusions. Certain difficulties developing, the ensuing six months were spent by Mr. Hodgson in revising and revamping his report. In the interval it became common knowledge that the report of the Committee and the S. P. R. would be entirely adverse to the Theosophical phenomena. As in the Coulomb case, the machinery of assault was prepared in secrecy and silence. No opportunity was given the Theosophists to inspect Mr. Hodgson's report, no chance offered for correction, criticism, objection or counter statement, while during all the long interval the most injurious damage was being inflicted through the public knowledge of what the findings would be, and while the Theosophists could only await the production of charges of whose essential nature they knew nothing and to which, therefore, no reply was possible.

The Conclusions of the Committee and the full text of Mr. Hodgson's report were finally embodied in the *Proceedings* of the S. P. R., volume III, pages 201-400, issued in December, 1885, more than eighteen months after the investigation was begun, more than a year subsequent to the preliminary report, more than six months after Mr. Hodgson's return from India.

The essential conclusions of the Committee are embodied in the following extracts:

"After carefully weighing all the evidence before them, the Committee unanimously arrived at the following conclusions:

"(1) That of the letters put forward by Madame Coulomb, all those, at least, which the Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

"(2) That, in particular, the Shrine at Adyar, through which letters, purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents.

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

"(4) That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of the opinion that the testimony to these marvels is in no case sufficient, taking amount

and character together, to resist the force of the general presumption above mentioned.

"Accordingly, they think it would be a waste of time to prolong the investigation." And with reference to Madame Blavatsky herself, the Committee say, "For our own part, we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious, and interesting imposters in history."

The preliminary and final reports of the Committee should be taken together. The former is to be found only in private collections and a few large libraries, but the *Proceedings*, volume III, of the Society for Psychological Research, may be consulted in nearly every library of any consequence in England and America. Every student of Theosophical history ought to read, digest and collate this report for himself. Such a careful and first-hand examination and comparison will prove to him as nothing else can the facts and lessons that we can only briefly indicate.

The miscarriages of justice are frequent even in controversies involving only ordinary physical events, and where surrounded and safeguarded by all the jurisprudence, principles and practice embodying the accumulated experience of the race in the determination of moot and disputed issues. How much greater, then, the risk of mistaken or false judgment in cases not so protected, and where the matters to be decided not only do not lie within the general experience of the race, but by most men are believed to be impossible and therefore incredible; where the very facts themselves to be investigated, as well as the laws and principles by virtue of which alone their possibility can be assumed, lie outside the knowledge or experience of the investigators themselves, and where it is recognized that the admission or establishment of these laws, principles and phenomena will work a revolution in every department of human thought and action. Bearing these considerations and the concomitant circumstances in mind the real facts and the real issues may be understood from a study of the reports of the Society for Psychological Research alone.

In the first place, the investigation was entirely *ex parte*. The Committee laid out its own course of procedure, determined its own basis, admitted what it chose, rejected what it chose, reported what it chose of the evidence, subject to no supervision, no correction, no safeguards to insure impartiality, or afford redress if bias were exercised. It entered upon the investigation of its own volition, uninvited by the Theosophists or anyone else; of its own motion and decision it constituted itself court, judge and jury; at its pleasure it took upon itself the rôle of prosecutor without allowing or permitting to those it thus constituted defendants to its proceedings any right of cross-examination or rebuttal. That which began ostensibly as a mere inquiry into the extent of certain evidences available concerning the Theosophical phenomena degenerated into a criminal prosecution, in which a verdict of "guilty"

was pronounced upon H. P. Blavatsky, without a hearing, without appeal, without recourse for the victim. Had the Committee been a duly and legally constituted Court, its procedure would have been without a parallel in English history save in the "bloody assizes" of the infamous Jeffreys.

But in fact the Committee was that of a rival society whose objects, methods and purposes in the investigation of "the unexplained laws in nature and the psychical powers latent in man" were diametrically opposed to the objects and principles proclaimed by H. P. Blavatsky and the Theosophical Society for ten years preceding the investigation. The Society for Psychical Research was interested in phenomena solely and only as phenomena; was moved by mere scientific curiosity. It specifically disclaimed any interest in philosophical research, any concern in occult laws, any regard for the moral factor, in its equations. The Theosophical Society and H. P. B., on the contrary, specifically avowed the primary object of its existence was the moral factor of Universal Brotherhood, its second object the serious study and comparison of religions and philosophies, and its third object the investigation of *laws* and *powers* as yet unexplained and misunderstood; not phenomena at all, save as these might be incidental and illustrative.

These differences were recognized by the Committee. In the preliminary report it says: "Now we do not deny that good reasons may exist for the concealment either of persons or of processes from the knowledge even of honest and friendly inquirers. In all such matters our rule is to make no assumptions." Yet in the next sentences the Committee betrays its own animus, for it declares: "We do not say: 'You *ought* to show us your Teachers and explain your methods.' We only say: 'If your Teachers think it right to conceal themselves and their methods from us, we on our part feel it our duty to scrutinize all that *is* revealed with proportionate stringency.'" What is this but to say: We propose to investigate you for our own purposes; if you do not throw aside your own long-proclaimed objects, principles and moral rules, and submit yourselves freely and without reserve to our probing, your reticence will be counted as a presumption against you? Is it any wonder that the Committee announces: "We must remember that in psychical research we must be on our guard against men's highest instincts quite as much as their lowest?" And with regard to the two societies, the Committee say: "The difference between Theosophical Society and the Society for Psychical Research is here almost diametrical. The Society for Psychical Research exists merely as a machinery for investigation. . . . The Theosophical Society exists mainly to promulgate certain doctrines already formulated, those doctrines being supported by phenomena which are avowedly intended and adapted rather for the influencing of individual minds than for the wholesale instruction of the scientific world."

What the Committee's attitude was in regard to the *moral factor*, we have already seen; its attitude toward the "certain doc-

trines already formulated" for the promulgation of which the Theosophical Society "mainly exists" may be shown by quotations from its own reports. In the preliminary report the statement is made, "The Theosophical Society was founded . . . for certain philanthropic and literary purposes, with which we are not now concerned." In the final report the statement is made: "The Theosophical Society was founded *ostensibly* for certain philanthropic and literary purposes . . . with these doctrines (or so-called 'Wisdom-religion') the Committee have, of course, no concern." It should be understood in connection with the use of the word "ostensibly" above, that not a shred of evidence is introduced or claimed to be introduced that the Theosophical Society ever had any other objects than its proclaimed ones.

The Committee took enough note of the Theosophical doctrines to recognize at the beginning their enormous import: "The teaching . . . comprises a cosmogony, a philosophy, a religion. With the value of this teaching *per se* we are not at present concerned. BUT IT IS OBVIOUS THAT WERE IT WIDELY ACCEPTED A GREAT CHANGE WOULD BE INDUCED IN HUMAN THOUGHT IN ALMOST EVERY DEPARTMENT. TO TAKE ONE POINT ONLY, THE SPIRITUAL AND INTELLECTUAL RELATIONSHIP OF EAST TO WEST WOULD BE FOR THE TIME IN GREAT MEASURE REVERSED. '*Ex Oriente Lux*' WOULD BE MORE THAN A METAPHOR AND A MEMORY; IT WOULD BE THE EXPRESSION OF ACTUAL CONTEMPORARY FACT."

Why was the Committee "not at present concerned" nor concerned subsequently in "the value of this teaching?" Was it because the West or the Committee already possessed abundant, clear and verifiable knowledge either as to the existence of superphysical phenomena or the laws and processes by which such phenomena are produced? Here is what was proclaimed in the prospectus of the S. P. R. in 1882: "The founders of this Society fully recognize the exceptional difficulties which surround this branch of research; but they nevertheless hope that by patient and systematic effort some results of permanent value may be attained." And the Committee itself admits in the preliminary report that the evidence for these phenomena "is of a kind which it is peculiarly difficult to disentangle or to evaluate. The claims advanced are so enormous, and the lines of testimony converge and inosculate in a manner so perplexing that it is almost equally hard to say what statements are to be accepted, and what inferences as to other statements are to be drawn from the acceptance of any." To have concerned itself seriously with Madame Blavatsky's teachings, to have investigated and studied the principles and processes she inculcated would have called first of all for rigid moral discipline, for a self-sacrificing devotion that no member of the Committee had any zest for; would have required them also to do as Madame Blavatsky and her *chelas* had done—to brave all for the sake of proclaiming unpopular truths: to become her followers and emulators, with no other reward than calumny and misunderstanding. There was advertising value in "investigating" H. P. B. and her phe-

nomena ; immediate and safe profit and advantage in arguing such opinions and speculations as accorded with their own preconceptions and theories and not in direct opposition to the "cosmogony, philosophy and religion" of the times, nor counter to prevailing ideas of the complete superiority of "the spiritual and intellectual relationship" of the *West* to the East. The Committee had no appetite in a direction that *might* result in making "*ex oriente lux*" something more than "a metaphor and a memory." What other rational inferences can be drawn from the Committee's own statements?

Realizing that the whole investigation was *ex parte*, and a farce as well, because it refused to enter into any study of the stated principles under which the phenomena were possible, the next question is concerned with the competency of the Committee in any event to inquire into the Theosophical phenomena or weigh the value of the evidence amassed.

The whole history of spiritualistic and allied phenomena without exception shows that the occurrences are *involuntary* on the part of the *medium*, both as regards their production and control, and that their rationale and processes are not understood either by mediums or investigators. On the other hand, absolutely every iota of evidence amassed by the Committee shows that the Theosophical phenomena were *voluntary*, that is, consciously produced and consciously controlled by the operators, and those operators themselves claimed that the explanation of laws and processes could be acquired through the Theosophical teachings and the Mahatmas alone. Nevertheless, the Committee and Mr. Hodgson steadfastly took the position that the Theosophical phenomena were of the same character as spiritualistic manifestations, and were to be approached in the same way. Although the phenomena were admittedly *metaphysical* in causation, the Committee used only physical means of investigation, and rejected every hypothesis other than physical to explain them. Although in the preliminary report it was aware of the Coulomb accusations in regard to phenomena in India, of the "Kiddle incident" in connection with one of the "letters" in the "Occult World," and of the nature of Mr. Massey's "private evidence" in regard to another "occult letter", yet the testimony to numerous other phenomena was so overwhelming, so unquestioned, that the Committee say it is "impossible to avoid one or other of two alternative conclusions:—Either that some of phenomena recorded are genuine, or that other persons of good standing in society, and with characters to lose, have taken part in deliberate imposture." In the final report not a scintilla of evidence can be found to controvert this testimony, nor to impeach the "persons of good standing in society, and with characters to lose." They, at least, are not charged with having "taken part in deliberate imposture." How, then, does the Committee explain the phenomena so overwhelmingly testified to? It says they were due "to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses." For this whole-

sale "explanation", *nota bene*, not one particle of evidence is introduced or pretended to be introduced. It rests unequivocally, nakedly and unashamedly on the *ipse dixit* of the Committee; its only support their theories and speculations to account for phenomena that cannot otherwise be done away with. Where was the "spontaneous illusion, or hallucination, or unconscious misrepresentation or invention" then—"on the part of the witnesses," or on the part of the Committee and Mr. Hodgson?

It remains to be stated that not a single member of the Committee nor Mr. Hodgson were able themselves to produce any phenomena, nor were witness of any of the Theosophical phenomena. Nor did they claim for themselves any knowledge of their own as to how such phenomena could or could not be produced. All that they set out to do was to secure the testimony of witnesses who had seen phenomena. The two reports show that with the single exception of the accusations of the Coulombs not a witness of the more than one hundred whose testimony was obtained, but testified unequivocally and positively to the occurrence of phenomena of which he was witness under circumstances that for him precluded any other conclusion but that the phenomena were genuine. So much for the competency of the Committee to adjudge the *facts* as testified to.

Upon what, then, did the Committee rely for its conclusions? Upon the Coulombs; upon the "Kiddle incident;" upon Mr. Massey's "private evidence;" upon the "expert opinions" of Mr. Netherclift and Mr. Sims on handwritings; on the "opinions" of Mr. Hodgson and others. The Coulombs and their charges have already been discussed. By their own story they were knaves, cheats and extortioners, "accomplices" with plainly evident evil motives, whose story had no independent corroboration whatever outside the suspicions of Mr. Hodgson and others, and which was denied point-blank by H. P. B., contradicted point-blank by the testimony of scores of actual independent witnesses and investigators. The "Kiddle incident" has been given, and whatever opinion may be formed in regard to it, there is no evidence whatever of fraud in connection with it, or of any bad faith on the part of Mr. Sinnett or H. P. B. or any other Theosophist. Mr. Massey's "private evidence" is given at page 397 of the report and anyone who reads it can determine for himself that, whatever of the mysterious and the unexplained there may be in connection with the matter, there is no *evidence* whatever of any fraud on H. P. B.'s part. As in many, many other cases, something occurred which Mr. Massey could not understand; his suspicions were aroused; H. P. B. denied absolutely any wrong-doing, but refused as absolutely to explain the mystery; hence she was "guilty."

Mr. Hodgson and the Committee reached the conclusion that the "Mahatma letters" to Mr. Sinnett and others were in fact written by Madame Blavatsky—a conclusion or suspicion only, be it noted. To fortify this opinion some of the letters were submitted to Mr. Sims of the British museum and to Mr. F. G. Netherclift,

a London handwriting expert, along with samples of the writing of H. P. B. *In the first instance both Mr. Netherclift and Mr. Sims independently reached the conclusion that the "Mahatma letters" were NOT written by H. P. B.* This is one of the "certain difficulties" already spoken of as confronting Mr. Hodgson and the Committee. For if the "Mahatma letters" were *not* written by H. P. B., *who wrote them?* After his return to England, therefore, Mr. Hodgson found himself in a quandary on this phase of his report. He thereupon took the matter up again with the experts, and agreeably they reversed their opinion and decided that the "letters" *were* written by H. P. B.! Incredible as this may appear it is the fact as derived from the report itself. One who is at all familiar with the course of "expert testimony" as to handwriting knows that, at best, such testimony is but opinion, and often erroneous, even where not formed to suit the desires of the client.

The earliest known "Mahatma letter" was one handed to Madame Fadeef, aunt of H. P. B. and widow of a well-known Russian General, in 1870, long before H. P. B. was known in the world, and long before the formation of the Theosophical Society. According to the written testimony of Madame Fadeef, whose good character no one questioned, the letter was handed to her in Russia by an Oriental who *vanished before her eyes*. She stated that, at the time, H. P. B. had been absent for years, no one of the family knew of her whereabouts, all their inquiries had come to naught, and they were ready to believe her dead when the letter relieved their anxieties by saying that she was in the care of the Mahatmas and would rejoin her family within eighteen months. With regard to this first Mahatmic letter, Professor F. W. H. Myers of the Committee certified as follows in the preliminary report: "I have seen this letter, which certainly appears to be in the K. H. (Mahatma) handwriting. F. W. H. M." Can anyone suppose that this Mahatma letter, written to relieve the pressing anxieties of loved and loving relatives, was "due to deliberate deception carried out by or at the instigation of Madame Blavatsky?" *If not, how account for it and the other Mahatma letters being in the same handwriting?*

Remains one more question for consideration: that of the "moral factor" of *motive*. The influences affecting the motives and conduct of the Committee, Mr. Hodgson, the Coulombs and others, have been indicated. In every case preconceptions, ignorance of occult laws and processes, mysterious circumstances which they could not understand and which H. P. B. refused to elucidate, the baffling nature of the phenomena, self-interest, popular and sectarian pressures and prejudices, all combined to create uncertainties, doubts, suspicions, conjectures and inferences of fraud and deception. The *evidence*, that which was actually testified to, was overwhelmingly in support of the genuineness of the phenomena.

The motives of the *witnesses* are equally evident: they had nothing whatever to gain and everything to lose by their testimony. They were affirming the genuineness and reality of phenomena in

which nine-tenths of humanity disbelieves, and which, if proved and accepted, would upset and destroy cherished and almost universally prevailing ideas in religion, science and "almost every department of human thought and action." The most that could have been expected from the Committee in such circumstances was such a conclusion as that of the London Dialectical Society on the spiritualistic phenomena. But the Theosophical principles and phenomena reach far deeper into the foundations of human consciousness; unlike the spiritualist manifestations and theories, there is no room for reconciliation or compromise between Theosophical teachings and phenomena and the "forces of reaction," the established interests in church and science and human conduct. Bitter as was the opposition to "Darwinism," malevolent as was the antagonism to the spread of spiritualism and to such investigators of it as Professor Crookes, these were as nothing to the fear and hatred inspired by H. P. B., her teachings and her phenomena. In the one case compromise, a middle ground, was possible. In her case it was instinctively recognized by all that no compromise was possible. Hence, the conclusions of the Committee were in fact foregone from the beginning.

In no one thing, perhaps, is the weakness of the S. P. R. investigation more fatally self-betraying than in the motives attributed to H. P. B. to account for the "long-continued combination and deliberate deception instigated and carried out by Madame Blavatsky." That anyone, let alone a woman, should for ten or more years, make endless personal sacrifices of effort, time, money, health, and reputation in three continents, merely to deceive those who trusted her, with no possible benefit to herself; should succeed in so deceiving hundreds of the most intelligent men and women of many races that they were convinced of the reality of her powers, her teachings, her mission as well as her phenomena, only to be unmasked by a boy of twenty-three who, by interviewing some of the witnesses and hearing their stories, is able infallibly to see what they could not see, is able to suspect what they could find no occasion for suspecting, is able to detect a sufficient motive for inspiring H. P. B. to the most monumental career of chicanery in all history—this is what one has to swallow in order to attach a moment's credibility to the elaborate tissue of conjecture and suspicion woven by Mr. Hodgson to off-set the solid weight of testimony that the phenomena were genuine.

"No crime without a motive." What, then, was the motive relied upon by Mr. Hodgson and the Committee to make credible their conclusion that H. P. B. was "one of the most accomplished, ingenious, and interesting imposters in history?"

She was a Russian spy, and her motive was to destroy British rule in India!

It is interesting to observe the successive steps of the Committee's struggle with this question of the possible motives of H. P. B. In the preliminary report the Committee raises the question of

"all the commoner and baser motives to fraud or exaggeration," and states, "*we may say at once that no trustworthy evidence supporting such a view has been brought under our notice.*" Next the Committee considers the possibility of "good" motives for bad conduct: "*Now we know, indeed, that the suspicions which the Anglo-Indian authorities at first entertained as to the political objects of the Theosophical Society have been abandoned as groundless.*" Next the Committee say, "But we can *imagine* schemes and intentions of a patriotic kind . . . we must be on our guard against men's *highest* instincts quite as much as their lowest."

In the final report Mr. Hodgson goes over the grounds of possible motives: "The question which will now inevitably arise is—what has induced Madame Blavatsky to *live so many laborious days in such a fantastic work of imposture?* . . . I should consider this Report *incomplete* unless I suggest what I myself *believe* to be an *adequate explanation* of her *ten years' toil on behalf of the Theosophical Society.*"

Was it egotism? "*A closer knowledge of her character would show such a supposition to be quite untenable.*"

Was she a plain, unvarnished fraud? "She is, indeed, a *rare psychological study*, almost as rare as a 'Mahatma'! *She was terrible exceedingly when she expressed her overpowering thought that perhaps her 'twenty years' work might be spoiled through Madame Coulomb.*"

Was it religious mania, a morbid yearning for notoriety? "I must confess that the problem of her motives . . . caused me *no little perplexity.* . . . The sordid motive of pecuniary gain would be a solution still less satisfactory than the hypothesis of religious mania. . . . *But even this hypothesis I was unable to adopt*, and reconcile with my understanding of her character."

What, then, *was* the compelling motive that induced the labors of a Hercules, the sacrifices of a Christ, to carry on a career of deception worthy of the Prince of Deceivers himself? "*At last a casual conversation opened my eyes.* . . . I cannot profess myself, after my personal experiences with Madame Blavatsky, to feel much doubt that her *real object has been the furtherance of Russian interests.* . . . *I suggest it here only as a supposition which appears best to cover the known incidents of her career during the past 13 or 14 years.*"

H. P. Blavatsky lived and died a martyr, physically, mentally, and in all that men hold dear; she forsook relatives, friends, ease and high social standing, became an expatriate and naturalized citizen of an alien land on the other side of the globe; she founded a Society to which she gave unremitting and unthanked devotion; she wrote "Isis Unveiled," the "Secret Doctrine," the "Voice of the Silence," all of which were proscribed in Russia; she became a veritable Wandering Jew devoted to the propagation of teachings and ideals hateful to the world of "reactionary forces;" she eschewed all concern with political objects of any kind, all attach-

ment to "race, creed, sex, caste, or color," and her life-blood formed and sustained a society sworn to the same abstentions; she lived and she died in poverty, slandered, calumniated, betrayed by followers and foes, misunderstood by all; she never, from 1873 to the day of her death, set foot on Russian soil, an exile from family and country. Why did she do these things? "*In furtherance of Russian interests!*"

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.

YOU, yourself have taken a step—not merely in joining the Lodge—but by your own internal determination to know the truth for the sake of the truth. Your real self is by your trend of thought finding a channel for expression, and this will grow. Right thought must precede right speech and right action, as you know. This has been stated in many ways, the most familiar of which is, perhaps, "Seek ye first the kingdom of heaven (which is within you) and all other things will be added unto you."

Do not let conditions which surround you, contrasted with what you can see, weigh upon you. Of course you know that whatever conditions exist were produced by you (so far as they affect you), and whatever conditions are to be, will be in accordance with your own determination. All that is necessary is for each one to do his duty by every duty. None is small or unimportant.

You know, of course, that attachment to things or results, comes by thinking about them. You can have no attachment for a thing you do not think about, neither can you have any dislike for a thing you do not think about. While doing the best you know in every act and present duty, do not attach yourself to any particular form of result. Leave results to the law—they will surely come in accordance with *it*. Having done your duty as you see it, resign all personal interest in the results. Whatever the results, take them as that which your true self really desired.

Surely—for the individual—it is the motive alone that marks the line between black and white. But what is needed in the world, is *knowledge*. Good motive may save the moral character, but it does not ensure those thoughts and deeds which make for the highest good of humanity. Good motive without knowledge makes sorry work sometimes. All down the ages there is a record

*From the letters of Robert Crosbie. Here published for the first time.

of good motive—power and zeal misused—for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom would go hand in hand.

If it is remembered that the purpose of life is to learn and that it is all made up of learning, the ordinary duties of everyday existence are seen to be the means by which we learn many things. "Do thy duty by every duty leaving results to the law." Theosophy was once happily stated to be "sanctified common-sense", and I am glad that you perceive it.

The Theosophical Movement is greater than any society or organization. The latter are but temporal, changing with the nature and understanding of those who constitute them and influence their policies and ideals; they correspond to our physical bodies, whereas the Movement corresponds to the Soul. There are many kinds of bodies, and work has to be done in each in accordance with the possibilities afforded by their nature. Those who pin their faith to *any* body are choosing a transitory guide, a frail support; most of such are those who look for "authority". The human weakness that makes priestly domination possible leads to spiritual darkness in course of time.

The Theosophical Society was founded by Masters as an organization for the promulgation of the Wisdom Religion. That organization has split into fragments. Of course in all the Theosophical societies the message brought by H. P. B. to the Western world is the basis of their existence. The average person makes much of organization, form, method, authority—what-not, and in crystallization of idea, defeats understanding. Thus the attacks, splits, controversies and other follies that have been perpetrated during the history of the Movement in this generation. You must have noticed that all the difficulties that have arisen in the T. S. raged around personalities. There have been no doctrinal differences. This is significant.

The T. S. represents the world. In it, in embryo, are fought the battles of the world. Ignorance, superstition, selfishness, ambition—all are there. There are other dangers menacing such a body as the T. S. besides the "personal-following" one. Sometimes self-appointed conservators of the body arise, with hard and fast conclusions as to men, things and methods. These seek to impose their ideas as the only true ones—in reality endeavoring to make a personal following under the name of a policy—forgetting that no method is the true method; that the true method must be a combination of all methods. All these things are lessons—initiations in occultism—if we read them aright. The T. S. presents such lessons as can be had nowhere else in the world of men.

Into each fragment of the original T. S., there have entered many attracted by the *philosophy*. The right or wrong of the splits did not affect them. In each fragment there must be those who are good and true disciples of Masters. As far as my knowledge

goes I would say that Masters are working in many ways, and through many organizations as well as with individuals. There are no barriers to Their assistance except such as personalities impose upon themselves. Their work is universal; let our view be as much in that direction as possible. So shall we best serve and know.

H. P. Blavatsky was the Messenger from the Great Lodge to the western world. William Q. Judge was a co-founder and co-worker with H. P. B. from the beginning. It is well to remember that H. P. B. and W. Q. J. were not accorded the positions They held through any authority, but through *recognition* of Their knowledge and power. They were *sui generis*; all others are but students. Those who belittle Judge will be found belittling H. P. B. An ancient saying has it: "Accursed by karmic action will find himself he, who spits back in the face of his Teacher." Not an elegant saying, perhaps, to our ideas, but it conveys a fact of most grave import in occultism. "By their fruits ye shall know them."

To those who know H. P. B. and W. Q. J., attacks are worthy of consideration from only one point of view—that they turn the attention of many who would otherwise learn the great truths of Man and of Nature. Theosophists cannot but take the position expressed in the words, "Father, forgive them, for they know not what they do."

DREAM FORMS, AND OTHERS*

F. J. D.—"What is the difference between forms seen in dreams or vision on an astral plane and those seen on a Kâma-Mânasic plane? And which of the two are considered as having the greater objective reality? If Kâma-Mânasic forms accompany Devachanic consciousness, how is this connected with the Higher Ego?"

W. Q. J.—Forms seen in dreams and visions are almost always pictures; those on the Kâma-Mânasic are more often actual forms of that sort of matter. The difference—when existing—is that which there is between a photograph of a form and the form itself. The "forms" of Devachanic consciousness are not objective to us, but are to the being in the Devachanic state of consciousness. As the entity is not free—hence in Devachan—the mind creates for itself all its surroundings in every detail, and also thereby cultivates departments of the nature which could not be cultivated to the same extent elsewhere. The connection with the Higher Ego, as to which F. J. D.'s ideas are vague, is the same connection as in earth-life, only operating by a different channel.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

TRUE CLAIRVOYANCE*

SINCE the Theosophical Movement took outward expression in 1875, the term *clairvoyance*, or clear seeing, has become familiar to many people. In the latter part of last century and in the early part of this century, many kinds of clairvoyance have been observed and experienced. Clairvoyance had its own peculiar development and facility, the different kinds of clairvoyance having to do with varying degrees of perception of matter where there was no material thing to be seen, and of events at a great distance from where the seer was. Unfortunately, all of these kinds of clairvoyance were limited in their scope; they were but partial clairvoyance. There is, however, a full—a true—clairvoyance.

Societies of psychology and of psychical research have undertaken the task of finding out what the power of clairvoyance may, or may not be, from the basis of brain, or mere physical existence. They seek the necessary causes in effects which themselves have been set in motion by causes which are hidden. Consequently, their researches are limited. Yet, clairvoyance, itself, however followed, points to the fact that there is latent in man the power to see, hear, feel, contact, at any distance whatever; and that power is not limited to any special person, or persons, but is common to all humanity.

There is a true clairvoyance. There is a true school of occultism. There are many false clairvoyants. There are many false schools of occultism. All the false schools go in some particular direction that is attractive to the ordinary human mind—the mind that desires to obtain something for itself, as it believes itself to be. So with the different kinds of clairvoyance—if the desire on the part of one endeavoring to find the power in himself is to obtain something *for* himself, the clairvoyance obtained will never lead him in any true direction. Nothing can give a true understanding of clairvoyance, nor bring to our minds what true clairvoyance may be but a study of the nature of man, of the nature of the world in which he lives, and the nature of the solar system in which that world exists.

The clue to true clairvoyance lies in the septenary nature of man. There are seven distinct planes of consciousness; there are seven distinct states of matter, of which the physical is one. These seven distinct planes of action are the different departments of man's nature, but it is the same *One* who acts in all the different departments. Clairvoyance, then, in any true sense, we would understand to be clear seeing in each and every one of these seven departments of the nature of man. All other partial clairvoyance can bring us no great results, and, certainly, no great knowledge.

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

Many are those who have "sat for development", have endeavored to obtain the state that is termed the astral plane, in order to be able to see and hear at a distance. But the greatest danger imaginable lies in that direction. The mere seeing or hearing things does not give any understanding of the nature of those things, and many things to which we may be attracted on that plane are dangerous and poisonous in their nature. The efforts made to reach the astral plane are always by means of passivity, and when we allow ourselves to become passive, any influence whatever outside of the normal physical perceptions may reach us. We are just as much the prey of evil effects as we are open to good effects, but we are not choosers in either direction. Whatever may be in our nature attracts the good or evil or mixed accordingly, but the mere seeing or hearing would of itself give us no knowledge, nor carry us one step on the way of progress. For illustration, say we were transported to the planet Mars, saw the operation of the beings there and heard the sounds made in their speech. If they were different kinds of beings from ourselves we would have no understanding at all of what they were doing. True knowledge and true understanding are gained by the understanding of laws and principles, and in no other way. Just as there is a law which from the very beginning of our being prompted us to advance step by step in development, so there is a law which admits us step by step up the stairs of knowledge. Not one of those steps may be omitted. To attempt to get at the top by springing from the bottom is not possible, for each step depends upon every other—the highest resting upon all the rest, the lowest preceding the highest.

The septenary nature of man is best explained by reference to the three great principles which underlie all life, as well as every religion and every philosophy that ever has been, or ever can be. They may be indicated by the brief terms of God, Law, and Being. As to "God", the ancients have recorded that there is *One Absolute Principle*—Unspeakable, Untranslatable, Undefinable, Infinite, Omnipresent—the Cause, the Sustainer of all that was, is, or ever shall be. The Deity, the Omnipresent can be absent from no point of space and we are inseparable from It. Each one is of That—a ray from and one with that Absolute Principle. The power in us to perceive, to know, to experience—apart from something that is seen, known, or experienced—is the One Self, the One Life, and the One Consciousness, shared by all alike—the Source of every being, the Life of every being, the Power of every being. Behind all perceiving and knowing and experiencing is the One undivided Self. Herein lies the true basis of Brotherhood—the unifying bond for all above man and for all below man—and the real growth into divine life is the increasing realization of the fullness of that Life in each. Acting for and as that Self in every direction, realizing that the Self acts in all and through all, and endeavoring to realize more and more that each one is that Self, the fullness of one's own

nature and of other natures comes to be seen, appreciated, understood, and helped.

The second great principle—Law—shows that the universe is a boundless plane, in which occur periodical manifestations. This earth had a beginning; this solar system had a beginning. So, too, they will have an ending, since everything that begins in time ends in time. All earths, solar systems, and beings of every grade have reached their present stage through evolution—that evolution under exact law, inherent in the nature of the beings concerned. All evolution proceeds from beings. It is the force of the beings in action which causes individual and collective results. The law of laws is Karma—the law of action and re-action, of cause and effect, which are the aspects of action, and which can not be separated. All progress goes on under this law in the natural sequence of periods of activity and periods of rest. As after night comes morning again; as after spring, summer, autumn, winter comes spring again; so after birth, youth, manhood, death comes birth again. The process of reincarnation, or coming into a body again, is just as natural as coming into another day which yet is not. This life is; last life was; next life will be. So, as planets or solar systems have their ending will they, and the beings who composed them, have their re-incarnation—a new beginning.

The third fundamental principle points to the fact that there are no beings in the universe but such as have evolved from lower points of perception to greater and greater individualization; that the beings above man have gone through our stage; that there never can be a stoppage of evolution in an infinite universe, of infinite possibilities; that whatever stage of perfection may be reached in any race, on any planet, or in any solar system there are always greater opportunities beyond.

When this solar system began, then, it was merely a continuation of that which had been. In another aggregation, on another planet, beings of every grade, corresponding to our mineral, animal, man, and superman, were working together. That great day of operation ceased; that world stopped so far as any further action was concerned, just as we stop when we cease waking consciousness and go into sleep. Then the dawn of the next day comes. There is an arousal, and operation again. All the beings that had hitherto expressed themselves, that had been indrawn into the primordial state of matter, go forth again on a new basis to further development.

We were self-conscious beings, when this world began, clothed in that primordial state of matter from which all subsequent states have proceeded, and in which the possibilities of change are infinite. Just as our planet, beginning in a state of nebulousity, tends to a concretion, gradually cooling, hardening, and condensing, so every living human being has made for himself concretions of substance, until he has reached this most dense plane, and final concretion in the present physical body. Those stairs down which he has de-

scended are seven in number. That this solar system, this earth and man are septenary in nature is the teaching. Observe the seven notes of the scale, and the seven colors of the spectrum. These colors do not "happen", by chance; they are evolutions, differentiations of the one substance. Both sound and color are different rates of vibration caught by the instruments of the ear, the eye, or both. Some think that while we have now only five senses, we are gradually acquiring another sense. What we really have are five organs that give five distinct characteristics of matter. What we shall next arrive at is an understanding of the sixth characteristic of matter, and beyond that is the seventh synthetic sense, which covers all and belongs to the higher planes of being.

Now, then, if we are that being who is the perceiver, the knower, the spirit, Life, Consciousness itself—what would be true clairvoyance? Could that by any possibility be called true clairvoyance which would be looking through fleshly eyes upon a state of matter only a little removed from that of the earth? There are true clairvoyants who not only know what is apparent to everybody, but who see everything that is in a human being, or in any being. In their sight, one can not make a motion of any kind, such a simple motion as moving from one chair to another, without setting every one of his seven senses into action and exhibiting along the line of those seven senses every single qualification and motive he may ever have held. It is within the power of some to know the very hearts of men, to know the very motives that actuate them. In true clairvoyance, the real being is absolutely and unconditionally awake. He is using every one of his instruments with precision and in exact line with each other. He has clear seeing. He reaches down into the motives of man, because he sees *everything*. How can he see? Every center in man, that is, every organ has been evolved under the operation of the laws that govern the solar system. These laws may be known. Every center has its own distinctive color and its own distinctive sound; it also presents a distinctive symbol and form. If, then, one knew the laws of sounds, colors, symbols and form, he could tell just as exactly as we tell the simplest thing, what caused the nature of any motion and the cause that underlay it. From him, deception could not be hid; evil could not be hid; motives could not be hid. Such an acquisition, without any possibility of failure, would be divine—the true clairvoyance.

True clairvoyance is not gained by "sitting for development". One might sit for development ten million years, and in the end be only capable of sitting. This true power is gained by trying to realize our own divine nature, and to *act* as divinity acts; by trying to get all the possessions possible, all power possible, that we may place them at the service of our fellow-men. The power is gained by self-sacrificing service, and in no other way. The divine in us has its fullest expression in self-sacrifice. As man moves along realizing more and more his own nature, working

more and more for the natures of every other, he finds spiritual knowledge springing up spontaneously within him. He seeks nothing for himself. He seeks all power and all knowledge only that he may help others less endowed. Jesus said: "Let him who would be the greatest among you serve the least." And so it has always been in this great work, that those who were the greatest among us served the least, were the humble ones, who sought no preference, no recognition.

Altruism, self-sacrifice, devotion to the highest interests of humanity—is the one password to true clairvoyance. If it could be had in any other way, would not a great many things that have happened been avoided? a great many disasters that have befallen different peoples been avoided? If that knowledge could be bought, would not institutions be despoiled, people robbed, the stock-market exploited, and all sorts of self-advantages gained? But true knowledge is never used for self-advantage; not even for defence. When Jesus was on the cross, they said: "Let him save Himself; let Him come down from the cross. He saved others; Himself He cannot save." Was He powerless to come down? Not at all. They had wreaked their natures upon Him and He suffered it. He could have destroyed them all, if He chose, but He said: "Father, forgive them, for they know not what they do." Nor would those who were able to read the innermost thoughts of a person be "peering about", be endeavoring to discover what others desired to hide. Never would they look where the demand had not been made upon them. They would take each person at his own valuation. If such an one deceived—whatever the deception—they would meet him on his own ground, striving all the time to give him a higher point of view.

There are beings who come into the world from time to time, with no marks of distinction that we, as human beings can recognize, but possessors of a knowledge which we ardently desire to possess. They are never recognized, save by the very few while they are among us, but when they go, that which they have given tells us what they were. By the very character of the teachings of Jesus, we recognize the nature of the being who brought them. So the teachings of Theosophy—a knowledge which is absolutely scientific, covering every department of nature, explaining all that now are mysteries—declare the nature of those beings who brought Theosophy—our Elder Brothers. And They, who have raised themselves out of our ranks, do not leave us in trouble, in darkness, in ignorance. Their desire is that we shall see, understand, know ourselves; that, quickly setting right the ideas which we hold of life, and letting right actions flow from right ideas, we may act as divine beings. However blind, however ignorant, we are not left alone, but are helped just so far as we desire and merit help, and just so far as we, with what we learn, help others who know still less than we. Unselfishness, and that alone, brings us all the gifts there are. As Jesus said: "Seek ye first the kingdom of heaven, and all the rest will be added unto you".

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 XVI.

Q. What is the purpose of this chapter in the book?

A. To acquaint Theosophical students with the explanation and real facts behind commonly known phenomena, and to warn against accepting wrong ideas in regard to them. Every student, either in the life when he first begins the study of this true philosophy, or in a succeeding life, is bound to come in contact with the denizens of the various inner psychic states, and if he has in his mind an understanding of them—a knowledge of their dangers—he is able to pass through them without harm. In "The Voice of the Silence," the *astral* plane is spoken of as the Hall of Learning, of dire probations, where under every flower a serpent lies coiled. All sincere students who know the dangers of the astral plane will never endeavor to break into it by any kind of practice. They will naturally come in contact with the dangers existing there in various directions, but warned, and also protected by their firm desire to benefit others—to learn for the purpose of helping others. Knowledge will spring up spontaneously within the man who proceeds rightly from a sound basis of philosophy. He will have no need to try to break into any plane. Nor would a true teacher ever spur him on to the acquisition of psychic powers.

Q. It is said that one may come to the very threshold of divinity and then fall back. What is meant by that?

A. One might find himself at a certain place where the very power in him would bring about brilliant results by which he would be dazzled. Then he might drift into an exercise of power simply because he possessed it, even with the idea that he would never use it except for good. But so long as there is a selfish thought or a selfish feeling, so long as a feeling of revenge or only of irritation, can be engendered in him, he will be in danger because the same power that works good will work injury with equal strength.

Q. If the chances of illusion are infinitely greater in the astral world than in waking consciousness, how can we guard ourselves against deceptions?

A. There is only one safe way—by right discrimination, which, moreover, can never be arrived at by going from below upwards. We must act from the highest spiritual part of our nature—from above downwards. The astral form of substance must be guided from the higher plane of being. So, while knowing that there is this illusory realm of nature and why people can and do exhibit powers pertaining to it, what we need to do is to realize more and more the nature of the Real Man, and to work all the time from that basis. Because the highest spiritual basis comprises all, as one grows in his spiritual range of perception the whole universe becomes known; that is, one comes in contact instantaneously with every thing and every being that exists anywhere.

Q. Is not the astral plane merely a reflection of the earth?

A. The word "astral" will some time have to be given up, as it is too general. We can say that the *astral light* is that phase of the whole astral plane which is in direct connection with our earth. There are many different strata of astral substance, and that stratum surrounding the earth is permeated by all the emanations, psychic and physical, which rise from the earth; it also reflects and affects all people on the earth. This astral light corresponds to the atmosphere, which scientists say exists around the earth for forty miles.

Q. What is the danger in psychic phenomena?

A. The danger of ignorance. As we are now constituted and with our present ideas, if we tried to communicate with beings which we could only partially see, whose nature we could not know in the least, we should throw ourselves open to their influence. We have our own work to do in our own place; we have our own sphere of influence within which we are protected and into which extraneous potencies can not break, unless we make an opening for them. For if we do turn our minds and feelings to them, we may open the doors to sub-human entities, or to depraved entities of the astral plane.

Q. Would there be the same objection to attracting elementals?

A. Yes. The statement is made that there are many forms of elemental lives, all with their own natural powers, qualities, modes of action and laws, but there is no explanation given further in regard to their nature, for the reason that once the key is given, the mere thinking about them attracts them to one. So, what would be the use of thinking along these lines? It is just like taking matter into our bodies which is not in any way assimilable; because it does not belong there, it is decidedly detrimental. Such thinking merely serves to keep that kind of action in motion, and to attract those kinds of beings which are not responsible any more than fire or water is responsible. Our thoughts should not be about external things, save in using those things for the best good of all. Much information along these lines is withheld, because if we had it, we would use it only in a harmful or destroying way.

Q. Are there not Buddhic and Manasic elementals?

A. There are lives on every plane. There are *Buddhic* lives, *Manasic* lives, lower *Manasic* lives, psychic, and physical lives—existing in what is known as the substance or matter of those various planes. There is no matter of itself, but always it is the creation of some kind of thought. In our evolution of forms of any plane, we use the lives of those planes and train them along the lines of our thinking.

Q. If we stop thinking of the elementals, what becomes of them?

A. When the coloring or energy that is employed in influencing them dies out and there is no further supply, they then resume their own natural uncolored disposition. The elementals will take any form which the imagination of man creates for them. It is as a man thinks that he makes the images for those lives to operate in and gives them direction. According to his thinking will he create forms of beauty, or forms of an opposite kind—forms constructive or destructive. What is imagination but *thought making a form*? And imagination is the “king faculty,” as Mr. Judge says, because all progress of any kind has to be imagined before put into any operation whatever. Imagination is the power to think *practically used*.

Q. If our thinking tends to energize elemental lives would we not weaken the right elementals if we do not think?

A. But we *are* thinking all the time. We can not cease thinking. We are all the time training lives—coloring uncolored lives. If we fail to act in a right direction, of course, we do act in a wrong direction. If we are energizing the *Tamasic* quality, for instance, we are not energizing the *Sattvic* quality.

Q. Then evolution would proceed much faster if we all worked from the same basis of thought?

A. Yes: the separative basis is in opposition to the whole of nature. The trouble is that though we *are* divine, we do not act from the divine nature. We need to understand what we are and what the purpose of life really is. Then, we will get a consensus of imagination, of thinking, and of will. Two wills or three wills, all acting on the same basis, are much stronger together than three separate wills; the more they act on the same basis, the more the power in the acting—in ever increasing ratio.

Q. What is the explanation of the fact that elementals and astral forms may be seen by some and not by others?

A. Simply, that phase of seeing has been developed in some persons and not in others. But that does not mean knowledge; nor, does it mean even a normal development. In fact, it sometimes means an abnormal condition whereby the various principles of the various bodies are disjoined, as is the case with mediums who are subject to epilepsy. When the principles are not co-ordinated, there is no straight seeing on the astral plane; and when there is ignorance of causes on the astral plane, the deductions in words of this plane are generally wrong. True clairvoyance would be the

power of seeing in the *Akasic* light. All our seeing is by reflected light from above upon the below, through the various lower principles.

Q. Can we say that all matter is luminous, in the sense that it casts a light of some kind?

A. There is luminosity to every kind of matter, though it is not apparent to us.

Q. What degree of intelligence is radium considered to be?

A. We might say that radium is nearer the essence of the *spirit* of the elementals than some others. All the metals have some radiant essence in them, but the form of radium, which is very scarce and hard to get, when segregated has the faculty of shining by its own light. There is an incessant stream from the sun of its homogeneity to the homogeneous substance of our earth, of which all the other forms of matter of our earth are productions.

Q. Then metallic elementals are of another class than vegetable or animal substance?

A. They are nearer the *astral* kingdom, in fact. Some strange things may be observed from looking at those forms of matter. For instance, a stone does not burn because there is more fire in it than in wood.

Q. Some scientists claim there is electricity in vegetables?

A. The same essence exactly is to be found in every kingdom. Some forms do not express it as much as some others do, but all are of the same ultimate essence and origin and destiny. It is by getting back to this very root of every form that the Adept is able to understand the laws of its evolution, as well as that of every other kind of matter of a similar degree or grade.

Q. Has not the sun a great deal of the life power?

A. The sun is the life wave of our system, but itself has every principle that man has. So, we benefit more or less from the sun according to the way we think of it. We may sit in the sun and get from it only warmth, but we can take from its higher principles; we can take all that is there. Everything is in the way we think. It is the way we think of a thing that puts the forces in motion.

Q. Does that statement connote with Mr. Judge's to the effect that if he had five hundred men and women devoted to Theosophy, he would change the history of the world?

A. Yes. If there were five hundred honest, sincere, selfless men and women devoted to Theosophy, there would be the power of unity—a dynamic energy—that would move the world. Perhaps we would all like to be of that five hundred, but what hinders us? Simply the ideas that we now hold, according to which our energy is spent largely in a destructive, rather than in a constructive way. When we come to live on a sound constructive basis with the highest ideals, the force will be there, for there is a force in human beings, when cleared of the color of selfishness, that is greater than the force in the sun itself—the force of direct self-conscious intelligence at work.

THE JUDGMENT SEAT

WHO is worthy to sit in the Judgment Seat, to judge his fellow men, whether they be unjust or merciful, fools or knaves, proud or humble, liars or truth-speaking, cowards or brave, wise or ignorant?

"I!" says the Blind Man, who sees no error in himself, but only in his neighbor the fault of uncharity, in his wife the sin of selfishness, in his brother the mark of dishonesty, in his son the sin of sloth.

"I!" says the Deaf Man, who never hears the word of counsel or of wisdom spoken by another, who does not know that there is a hearing where there is none to speak, who never listens for the still small voice within.

"I!" says the Lame Man, who sits moping by the roadside, berating some because they do not move more swiftly, condemning others that they do not take him up and carry him on their shoulders, since this affliction he suffers is nothing of his making, and they should compensate.

But the Wise Man, tenderly smiling, says no word in answer to the question. For he knows that all the faults of all his fellow-men are present in himself, and if they are not flourishing now apace, he has but to water the soil, and warm the seeds with the sun of his soul's directing, to have them bloom again in all their vigor. They are all faults and sins that he has put away long since, when he, too, errant, came to see them for what they are—the mill-stones of the soul. And so, in him is charity for all the rest, humbleness that he has clear-seeingness, and patience to labor for his younger brothers through all the ages they may need him. He sees their great goal ahead, however much by them it is forgotten. He knows that their motives, both good and bad, are hidden from themselves, and he will not judge nor condemn another's motives. Acts he looks at as they stand, as the sun looks at the sea, and judges by the Law of universal being.

It is but lesser men who judge and condemn their fellows. They praise or blame because to *them* this one or that is pleasing or unpleasant; this act or that brings benefit or loss to *them*; this speech or mannerism is a reproof, or an amendment, to their *own* habitudes. It is pride of self that judges, condemns, and criticises persons. Only when the self is lost in Self does condemnation cease and divine compassion begin.

We are always ready and eager to judge our fellows, but are we ready and eager to judge ourselves? We are always ready to criticise our fellows, but do we subject ourselves to the same un-sparing criticism? It is because we must learn to judge our *own* acts, because we must learn to judge our *own* motives, alone, that Life seems to use us so sorely. The shocks and stresses alone are able to burn the knowledge into the imperishable part of our nature; they *force* an impersonality of judgment which shows us ourselves

as we are. To some, in the blinding flash of a moment the judgment comes; with others, a dim glimmering grows slowly into light. And thereafter, we go on, with many slips and forgettings, but never again lost in the maya of self-delusion. There is always the moment of the light to remember, the still small voice to be heard if we will listen. And sooner or later, we have to listen, and from our high Judgment Seat render an honest verdict against all that is dishonest in ourselves.

SPIRITS AND SPIRITUALISM

(Continued from May issue.)

This is not so easy as it may seem in the flush of human prejudice and conceit, so often mistaken for the glory of a fresh enthusiasm. In looking for knowledge, as in seeking advice, few, how few, are those who are not merely seeking confirmation of existing ideas and predilections, rather than the guidance and readjustment that alone can bring the student to real wisdom.

Is the *soi-disant* candidate prepared to endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers? Is he willing to accept Truth wherever it may be found, and to defend it, even looking popular prejudices straight in the face? Is he prepared to *pay the price* which Truth exacts of her neophytes no less than of her custodians—and to begin payment *at once*? Otherwise, he will inevitably fail; however learned he may become he will not gain Wisdom, because he will not provide the *sine qua non* which he alone can furnish to himself, the unvarying condition precedent to the acquisition of Spiritual Knowledge, which is what true Spiritualism is. The student must himself make all his desires lean to, and center upon, the acquisition of spiritual knowledge. No one else can do it for him. Theosophy is not for the mentally lazy or obtuse, for those who would have their thinking and studying done by proxy, who think that such vicarious thought is possible, any more than for the hard-hearted, the selfish, the egoists. For all such the gates of spiritual knowledge are forever closed; let them continue to amuse themselves with their several toys, to worship their several idols, to continue in the pleasant paths of those who would “serve God and honor the King” according to the dictates of their own desires.

But to those who are enough in earnest to put aside the spectacles of the orthodox whether in religion, science or philosophy, and who are ready to study the universe and its mysteries *within themselves* Theosophy is prepared to supply them with an universal erudition which is philosophically synthetic and inclusive, logically unassailable and scientifically verifiable—a teaching which is so all-embracing that no man as no speck—from gods and mortals

down to animals, the blade of grass and atom—can be outside its light. It begins, as all truth must, with the remotest abstractions possible for the mind of man to conceive—for the concrete grows out of and is the manifestation of the abstract; not the reverse. Its primary postulates are self-evident, or they are not evident at all. The student must *see for himself*, step by step, as he proceeds, else he has left the small old path of *knowledge* to flounder in the quicksands of opinion and belief.

What, then, are those fundamental assumptions, those self-evident perceptions, on which Theosophy rests?

The first theorem is that of the *Unity* of all in Nature in its ultimate essence, whatever that Essence may be.

The second is the proposition that the whole order of Nature, so far as it is actually known to us, evinces a progressive march towards a *higher life*. Without any exception whatever the universality of the reign of law in everything and every circumstance proves that there is design in the action of the seemingly blindest forces. Every contact in life forces us to ask the question, Why? The question itself is the innate proof of reason, *i. e.*, *Intelligence*, within and behind every manifestation in Nature, visible and invisible. Turning to ourselves, the living witness, as well as the living inquirer in the midst of Nature and inseparable from her, we see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.

The third foundational axiomatic truth of Theosophy is that everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law, no "empty" or "void" Space anywhere. The Universe is *embodied consciousness*. The whole Kosmos is filled with, is guided, controlled, and animated by almost endless series of Hierarchies of Sentient Beings, all, *all* in "evolution." The very fact that no mind can rest on the idea that anywhere an absolute "void" exists; that no one can conceive of absolute "lawlessness" or can conceive of "law" as self-operative; that no one can imagine any "matter" or "substance" that will not re-act to impressions, or that is in a state of absolute "rest"—the very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings, guided by higher Intelligences, whose collective aggregate constitutes at one and the same time the manifested Universe and its immutable LAW—its Spirit and Soul as well as its Substance.

It is on the acceptance or rejection, primarily, of the theory of the *Unity of all in Nature, in its ultimate Essence, in the evolutionary march of the whole of Nature, in the Intelligence, be it great or small, everywhere present in Nature*, that must, in the last analysis, rest any philosophical belief in "Spirits" of any kind, whether embodied or disembodied, whether the Spirits of the Dead, or the existence in and around us of Spirits of other kinds. The chief difficulty which prevents the men of our science from believing in divine as well as nature Spirits is their materialism. The main impediment before the "Spiritualist" which hinders him from believing in the same, while yet preserving a blind belief in the "Spirits of the departed" is the general ignorance about the true essence and nature of "Matter." It is on the right comprehension of the primeval evolution of Spirit-Matter and its real essence that the student has to depend for the only sure clue which can guide his studies. And the fundamental postulates of Theosophy, once clearly apprehended, can be counted on to shed an unceasing flood of clear light on all the problems of life—a light that cannot be found in any or all the writings and writers of the West.

It is believed enough and more than enough is contained in this brief paper to afford the inquiring mind food for abundant thought and reflection. It provides the material for preliminary self-clearance from the mass of speculations and beliefs with which we are all afflicted in regard to fundamental verities. Until these are in some measure eradicated by the student's own efforts it would be useless to pursue the subject further. We may then profitably await a subsequent occasion to proceed a step further in our inquiries into the subject of Spirits and Spiritualism.

"BY DOING SERVICE"*

W. P.—*"I am very much interested in Theosophy and should like to help the Society. What work can I do?"*

W. Q. J.—This is a Theosophical business question. Service is rendered in many different ways: by work in the Branches, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done in the Society with good motive and to the best of one's ability is good Theosophical work.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

THE RHYTHMS OF LIVING THINGS—

An interesting article discussing the great law of periodicity in nature is contributed to *The Scientific Monthly* by Prof. D. Fraser Harris, of Dalhousie University, Halifax, N. S. Prof. Harris refers to the evidences of cyclic law in nature, and more particularly as observed in the human body—in the breathing, the nerves, and especially in the heart. He writes:

“The rhythmicality of the heart is not conferred on it by the action of nerves or by the pressure of blood or the temperature of the blood, or by any other ‘external’ condition: its rhythmicality is inherent in it. The rhythm of the heart is of the essence of its life: the microscopic cells of the embryo heart beat with a rhythm as soon as they are perceptible at all, and long before nerves have reached them or any blood has been formed. . . .”

“The causes of vital rhythms and periodicities are virtually unknown. Physiologists can describe vital rhythmic actions in their own precise language, but that is all.”

No more can psychologists give true reasons for what they sometimes call the “return of impressions,” nor historians tell us why “history repeats itself.” They can only note the facts and call our attention to them. All that can be said by the generality of men is that Nature works that way. The Law of Periodicity has been recognized these thousands of years, and taken advantage of by some men as a means by which they might lift themselves out of the plane of effects to that of causes. Says Krishna in the Bhagavad-Gita (Chapter IX):

“All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me, behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. O son of Kunti, at the end of a kalpa all things return unto my nature, and then at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. . . .”

These statements are a universal expression of the Law of Periodicity, of which Prof. Harris’ “rhythms” are a particular expression. Planets, solar systems, aggregates of solar systems, all proceed under this great law, of which our own waking and sleeping, in-breathing and out-breathing, and heart action are examples in small. The periodicity of the minute organisms that Dr. Harris so interestingly describes in some paragraphs of his article is the result of conscious intelligence and action of those organisms, resting in and supported by the man within whose body they operate—just the same as the periodicity of the man himself is the result of his own intelligence and action, resting in and supported by omnipresent Deity. “Karma is the law; reincarnation, or re-embodiment, is the process.” And this applies throughout the great ladder of being from the cell to the man whose body is built up of them. What sets the note for the embryonic heart and establishes its rhythm? The discarnate man whose body is in the making, who is connected with the mother-to-be before conception even, and whose character and tendencies engendered in a previous earthly existence bring him to that heredity, environment and embodiment that will permit adjustment of the equilibrium he had disturbed. It was said of old time that man dwells in the heart: that the

heart of man is for him the centre of life spiritual and life physical. Man is not his body: that is merely the house he lives in. But his connection with that body is primarily in and through the heart.

THE MYSTERY OF THE HEART—

In discussing the symbolism of the cross in her *Secret Doctrine* (Vol. II, pp. 587-9, orig. edition) H. P. Blavatsky makes a very significant and suggestive statement in regard to the heart. To quote:

"But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside of the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical alone. . . . He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interests him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown . . . this is the only FORCE that has reality for him, as it is the never-dying breath of life."

And again in discussing the Solar Theory (Vol. I, pp. 590-1) and the causes of sun spots:

"This 'mystery,' or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.

"*The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .* (Commentary.)"

And further on:

" . . . there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does."

"Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, which is due to the contraction of the Solar HEART."

She states that "the *visible Sun*" is "only a *window cut into the real Solar palace and presence*, which reflects, however, faithfully the interior work."

In his notes on the Bhagavad-Gita (page 31) William Q. Judge writes:

"There is in nature a law that operates in every department whether moral or physical, and which may now be called that of undulation and then that of inhibition; while at other times it reappears as vibration, and still again as attraction and repulsion, but all these changes are only apparent because at bottom it is the same. . . . In our own blood circulation we find the blood propelled from the heart, and that nature has provided little valves which will not permit it to return to the heart by the way it came, but by the way provided. Medical and anatomical science are not quite sure what it is that causes the blood to pass these valves; whether it is pressure from behind communicated by the heart, or the pressure by atmosphere from without which gently squeezes, as it were, the blood upon its way. But the Occultist does not find himself limited by these empirical deductions. He goes at once to the centre and

declares that the impulse *is* from the heart and that that organ receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature.”

A VETERAN EDITOR'S SPIRITUAL COUNSEL—

Writing about himself in *The Unpartizan Review*, New York, Mr. Henry Holt, now eighty years of age, discloses a charming and whimsically shrewd personality under the title “Garrulties of an Octogenerian Editor.” Mr. Holt has spent many years as publisher and editor, and writes about himself from the viewpoint of his great age almost as if he were looking at somebody else—though probably nobody else could have done it quite so well. We quote the closing paragraph of his article because of its unusual clarity, and because it is as Theosophical in its suggestion and implications as if Mr. Holt found himself at the close of his eighty useful years an avowed follower of the Ancient Wisdom, with which we must perforce believe he is not at all unfamiliar:

“Pardon my taking the liberty of saying that you are apt to live longer if, when bedtime comes, you say your prayers. Whether you're a Tibetan with a praying machine, or a Catholic with a rosary, or a Jew groveling before the vindictive tyrant you've set up in your temple, or a Protestant given to the public recitation of monstrous creeds you don't believe, and begging for things you know no begging will ever bring; or whether you're an humble searcher in the new mysteries of energy and soul, and live in a clearer and stronger light than man has before known, the quiet meditative hours of the night are better for communion with the gods than are the jocund hours of the morning. Whatever gods you worship, your beliefs are the bases of your character and conduct, and however feeble and neglected they may be, they are, next to the affections, the best things about you, and the best you have so far been capable of. But you are capable of better, and if, at the close of every day, you will for a few moments meditate over them seriously, and try to bring your soul in sympathy with all the soul there is, your faith will grow, and so will your strength and usefulness and happiness and length of days.

“DARE WE USE THIS POWER?”

Now comes forward Sir Oliver Lodge who says, to quote from an article under the above caption in the May issue of *Popular Science Monthly*. “The time will come when atomic energy will take the place of coal as a source of power.” He adds, “I hope that the human race will not discover how to use this energy until it has brains and morality enough to use it properly, because if the discovery is made by the wrong people this planet would be unsafe. A force utterly disproportionate to the present sources of power would be placed at the disposal of the world.” It is safe to say that Sir Oliver need not have fear along this line, for within the memory of some now living such a discovery was made, but no one outside the discoverer was able to use this power and he, only to a limited extent. We refer to J. W. Keely. The Masters of the Right Hand Path are in very truth our Elder Brothers, and watch over humanity struggling, seemingly in spite of itself and against its will, upward. Mr. Judge wrote in 1886, “We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. The control of these hidden forces is not easily obtained.” We think Sir Oliver Lodge and others like him would do well to read what H. P. Blavatsky says about these matters in the first volume of the *Secret Doctrine*, Addenda to Book One, under the heading, “The Coming Force.”

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

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

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

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

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LITERATURE

Vol. VIII

AUGUST, 1920

No. 10

Hear the word of the Master:

*"He who does the best he knows how and that he can do,
does enough for us."*

—WILLIAM Q. JUDGE.

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*Why do We Die?—Is the Intelligence Lost?—
Churchmen Criticise Preachers—Old Gods have Fallen*

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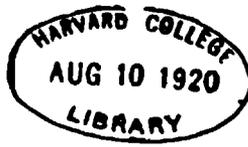


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

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

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



ॐ ॥ ॐ

Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed their reward on the height of heaven gained by good works, they enter again this world or a lower one.—*Mundaka Upanishad, 1st mun., 2d kand., 10.*

That which cannot be seen nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent, infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.—*Ibid., 1st mun., 1st kand., 6.*

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

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

WHAT IS THE MEANING OF IMPERSONALITY?

THE QUESTION OF PERSONALITY IS SO LARGE THAT IT MIGHT SEEM AS THOUGH ITS SUCCESSFUL SOLUTION SHOULD RESEMBLE THE WORKING OUT OF A COMPLICATED MATHEMATICAL PROBLEM. BUT THE GREATEST TRUTHS ARE THE SIMPLEST, AND IF WE REFLECT A MOMENT ON WHAT IMPERSONALITY *ISN'T*, PERHAPS IT WILL HELP US TO SEE WHAT IT *IS*.

SOME ORATE FORCIBLY AGAINST PERSONALITY. THAT DOESN'T PROVE THEY ARE FREE FROM IT.

SOME SAY LITTLE, BUT THE EFFECT OF WHAT IS SAID IS TO IMPLY THAT *THEY* ARE IMPERSONAL. THEY SEEM SO MODEST, BUT ARE ONLY POLITIC.

SOME ARE AFRAID TO TALK ABOUT PERSONALITY, THINKING THAT IT MUST BE SHUNNED AS AN OGRE.

YET OTHERS PREACH A DOCTRINE OF IMPERSONALITY WHICH TAKES EVERYTHING HUMAN OUT OF LIFE AND MAKES OF IT A COLD NEGATION. THIS DOCTRINE HAS NO PATIENCE WITH *EVOLUTION*—ALL FAULTS MUST DISAPPEAR AT A SINGLE STROKE.

IMPERSONALITY *ISN'T* TALKING; IT *ISN'T* SILENCE; IT *ISN'T* INSINUATION; IT *ISN'T* REPULSION; IT *ISN'T* NEGATION. ABOVE ALL, IT *ISN'T* A DIPLOMACY WHICH MASKS *AMBITION*.

IMPERSONALITY MEANS FREEDOM FROM PERSONALITY, BUT NONE OF US ARE GOING TO ATTAIN THAT, RIGHT AWAY; WE ARE DOING WELL ENOUGH IF WE ARE PERSISTENTLY, ALBEIT SLOWLY, OVERCOMING.

FOR PRACTICAL PURPOSES:—IF WE ARE DEVELOPING THE CHILD-HEART; IF WE ARE LEARNING TO LOVE THINGS BEAUTIFUL; IF WE ARE BECOMING MORE HONEST AND PLAIN AND

SIMPLE; IF WE ARE BEGINNING TO SENSE THE SWEET SIDE OF LIFE; IF WE ARE GETTING TO LIKE OUR FRIENDS BETTER AND EXTENDING THE CIRCLE; IF WE FEEL OURSELVES EXPANDING IN SYMPATHY; IF WE LOVE TO WORK FOR THEOSOPHY AND DO NOT ASK POSITION AS A REWARD; IF WE ARE NOT BOTHERING TOO MUCH ABOUT WHETHER WE ARE PERSONAL OR IMPERSONAL—THIS IS TRAVELING ON THE PATH OF IMPERSONALITY.

THIS IS FOR THE INDIVIDUAL.

FOR THE T. S. A. IMPERSONALITY MEANS NOT TO WORSHIP ITSELF AS AN ORGANIZATION; TO ENDEAVOR TO GET BROADER AND FREER; TO MERGE ITSELF, MORE AND MORE, INTO THE LIVING SPIRIT OF THE MOVEMENT—ITS HIGHER SELF; TO NEITHER DESPISE ITSELF BECAUSE IT IS A FORM NOR TO EXALT ITSELF BECAUSE IT HAS A SOUL; TO BECOME LESS DOCTRINAL AND MORE HUMAN.

R. C. (July 12, 1897.)

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.

I AM really sorry that conditions are as you mention. I can sympathize with you in this, because I have had similar fortune. But while it has been bad from one point of view, it has had advantages which go to the strengthening of character, and in it all I find good experience.

When we come to consider that the purpose of life is to learn and that it is all made up of learning, the circumstances by means of which we learn become of minor importance. As Mr. Judge once wrote me under similar circumstances: "The ocean of life washes to our feet and away again, things that are both hard to lose and unpleasant to welcome, yet they all belong to life; all come from the Great Self that is never moved. So lean back on the Self—be like the great bed of the ocean that is never moved though storms may ruffle its surface." I know that you understand this attitude. It does not mean that we should cease to do the best we can at all times, but that we know that whatever comes all is well. Everything is taken as merely a lesson from which growth and knowledge may be obtained, and while we may appear to struggle for many

* From the Letters of Robert Crosbie. Here published for the first time.

things, yet our minds may not be set upon the things themselves, but upon the performance of our duty as our expanding knowledge gives us perception. Thus would we be like the ocean, the surface in action, the greatest part of us calm—unmoved.

I am glad to have your confidence so that you may speak frankly at all times—not that any personal knowledge of each others' past experience is necessary—it is the fact that you feel that way that counts. We both know that what a man has been through, or has appeared to have been, matters not at all; what does really matter, is what is he now and what is he trying to do. I think that the attitude at all times should be—fear nothing, doubt nothing, regret nothing, but GO ON. It seems sometimes a waste of words to be writing these things to you, because I am sure you know them. Still, on the other hand, I know that one needs reminding sometimes when in the swirl of engrossing events. Once when I was talking with Judge and showing much concern over a probable action, he said, "You can't prevent people from doing what they can do." A truism—something I knew very well—but his words at that time have served me many a time since. What he said came from "the heart," as my words and thoughts go to you. Perhaps that will explain why you find something other than the words and ideas, in what I write. If it is true—and I think it is—that everything in Nature is septenate, then words and ideas are septenate—but this opens a large subject. I am writing this in the office 'mid noise, confusion and interruption, and just these few words with whatever they may carry to you.

There is a passage which you may have seen in one of the books: "And that power which the disciple shall covet, is that which shall make him appear as nothing in the eyes of men." This refers to getting rid of the personal idea; the wish to have one's attainments noted. The power of the personality is great and insidious. It retains its hold very often when the aspirations and efforts are noble in character. It is the most difficult thing to be overcome in *our* race, where the training is all in accentuation of it. Especially is this so when one is taking a public leading part. Adulation fosters ambition (if the least thought of self remains); the person accepts the leadership as something due to him or her, and the faults remain even though changed in direction. It is the last foe to be conquered. Do you wonder then that — and — have fallen short, when it is evident that they do not even perceive how personal they are? They have taken upon themselves (their personal selves) prerogative of spiritual direction. A sort of popery is the result: a sense of infallibility, which doubtless they would intellectually deny, while giving evidence of its possession. Ambition to shine, to be looked up to—that is the curse that blighted both. Less prominent members have not been subjected to the same pressure, and may have learned from their mistakes. There must be compensation for them somewhere, somehow, as the great

wheel of the Law rounds the cycles. They are to be pitied for whatever of failure we may be able to perceive. We will be wise if we do not fall into the same error when Karma tries us.

I think that the sense of personal supremacy was so strong in both of them that they were unable to take advice on that line. Efforts were made to open their eyes. A mental bias cannot be changed even by one so wise and powerful as a Master. If the one in error cannot see his fault, nothing can be done. Another life in a humbler station, the lesson may be learned.

How can Masters use such vehicles and use Judge? William Q. Judge was a different class of being to either of these mentioned. He was an adept using a *body* of the race. The others had merited the opportunity by services in other lives. The possibility of failure was there and known, no doubt; so also was the possibility of success. No one can predicate the result in such cases. In any event, the fact that the opportunity was offered them, is evidence that under Karma they had the right to try. Neither H.P.B. nor W.Q.J. needed to make the effort for themselves. The work to be done is for the race *and must be done by men and women of the race*; there is no other way. So that, remembering that — and — are of our imperfect race, under the circumstances, their lack of success is not to be wondered at. We have the karmic opportunity of profiting by the lesson their failure teaches. Perhaps we may take the lesson and be ready to help them, when we all return to life again to continue the work begun.

As I understand it Masters cannot interfere with Karma. They work at the proper season, and with such instruments as are provided by Karma. That better instruments were not ready is undoubtedly due to our racial development—the accentuation of personality being its predominant note. Just here occurs to my mind the shortest verse in the Bible, “Jesus wept,” and its connotation, “How I would have gathered ye under my wings, but ye would not.” Human history is full of such failures, but through it all there have been those who have attained a measurable degree of success, and who are seldom the ones in the public eye.

We must also remember all the time, that there are intelligent evil forces at work continually, to defeat the emancipation of humanity from selfishness—beings, in fact, whose very existence depends upon selfish desire and its many ways of expression. The plane of existence of these beings is the earth and its psychic atmosphere. Our work is to people our current in space with such thoughts as tend to dissipate its influence, and to assist such thoughts in others by awakening them to the realities which have been placed within reach of our understanding.

And behind all are the Masters who have not deserted us and never will, so long as there remains a spark of true devotion.

THE THEOSOPHICAL MOVEMENT*

CHAPTER VII.

THE opening of the year 1885 found the Theosophists in India in the utmost disorder and disarray, assailed on all sides from without by triumphant enemies, prey to confusion and recriminations within. Deserted by the Indian Convention under the influence of Col. Olcott, H. P. B. lay physically ill, wavering between life and death.

Col. Olcott, availing himself of an invitation previously extended to him in recognition of his "Buddhist Catechism," his support of Buddhist schools in Ceylon, and his industrious efforts to promote and foster a revival of friendly intercourse between the Northern and Southern wings of the Buddhist faith, left almost immediately for a visit to the Burmese capital, Mandalay. On his arrival at Rangoon, *en route* to the court of Theebaw III, he was met by the leading Buddhist priests and dignitaries. Here he was cordially received and remained for a considerable time, holding conferences, giving lectures, and regaining his spirits in an atmosphere removed from the depressing situation at headquarters. Just as he was on the point of proceeding to Mandalay he received a telegram from Damodar K. Mavalankar urging his immediate return to India because of the apparently fatal turn in the condition of H. P. B.

It can scarcely be doubted that Col. Olcott's return to headquarters was impelled by what were to him equally urgent reasons, for at the same time he was in receipt of advices from his Hindu intimates that affairs were fast becoming desperate. He was advised that many lodges were lapsing into dormancy, others threatening to dissolve; that his General Council was divided into two camps, with those opposed to him in the ascendant. The facts appear to have been that in addition to those few who had remained steadfastly loyal to H. P. B., numerous other European and some Hindu members had, by reaction, felt to some extent the monstrous injustice done H. P. B. and were in the mood to make the "President-Founder" the scapegoat for the timidity and the lukewarmness of all. The sense of present and impending loss caused many to realize the fatal error of deserting H. P. B., and as all knew that the Convention's action was directly due to the sanction and inspiration of Col. Olcott, a determined movement had gained headway to limit his autocratic control and direction of the society's affairs, by making the Council an actual executive and responsible governing body, instead of as hitherto the mere cloak and instrument of the President's wishes. This spontaneous feeling was placed before H. P. B., and she had given her signature of approval in the following words: "Believing that this new arrangement is necessary for the welfare of the Society, I approve of it, so far as I am concerned."

* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

Olcott, who had been foremost in the belief that it was necessary to abandon H. P. B. "for the honor of the Society" and to preserve it from shafts aimed at it through H. P. B., now felt himself stung to the quick by these evidences of defection and disaffection on the part of the members towards himself. After consultation with his friends he went straight to the mortally stricken H. P. B., as all thought her, and besought her to restore him to his former status and function. Clouded and piecemeal as are the published fragments of information concerning the events of those trying months, certain facts seem clear in the light of subsequent history. It would appear that Col. Olcott recognized and admitted his faults, promised to take a more loyal and consistent course in the future, and agreed to pursue a less arbitrary policy in his management of the Society. Knowing that his devotion to the well-being of the Society was constant and unswerving, whatever his mistakes due to his vanity and self-sufficiency, and always tolerant and generous to the last degree toward friend or foe, it is clear that H. P. B. accepted his repentance and professions and once more lent him her powerful protection. She withdrew her authorization of the proposed changes, smoothed out the personal feelings aroused between Olcott and his partisans and those opposed to his rulership, and left to him to make as of his own volition and accord the needful modifications of policy and conduct. This is the secret of the various notices in the *Supplement* to "The Theosophist" for May, 1885, concerning the "Formation of an Executive Committee," the "Special Notification," and the "Special Orders of 1885." Likewise in these events will be found the explanation of Col. Olcott's visit to Mr. Hodgson and his effort to get that gentleman to take a more impartial if not more friendly attitude toward the Theosophical evidences and explanations connected with the phenomena which Mr. Hodgson was investigating almost entirely from the standpoint of the Coulombs and the missionaries. Sincere and well-intentioned as this move of Col. Olcott's undoubtedly was, it could but serve, in view of all the circumstances, to increase and confirm the already acute suspicions of Mr. Hodgson; and this, as we have seen, is what in fact occurred. Col. Olcott also, in his new zeal, made strenuous and partly successful efforts to procure the writing and publication of articles favorable to H. P. B. and her phenomena in various Indian papers.

But knowing well the weaknesses as well as the virtues of her colleague, H. P. B. was under no illusions as to the final outcome. She knew that Olcott believed her to be a "medium" and some of her phenomena bogus; knew his self-esteem, his doubts, jealousies and suspicions; knew only too well the personal ambitions, rivalries and animosities with which the headquarters were rife. As appeared many years later, she addressed on April 11, 1885, a letter to Col. Olcott, in which she told him that no parole loyalty would suffice to repair the mischief that had been done; that she had willingly borne and would continue to bear in her own person the evil Karma engendered by him and by the Society, but that in deserting her the

Society and its leaders were in fact deserting the Masters whose Agent she was; that she had done her best for them all, but that she could not avoid for them the harvest of their own mistakes and ingratitude.

This letter was written by H. P. B. after she had resigned her official relation with the Society as its Corresponding Secretary, and after she had left India. Col. Olcott suppressed this letter and in all his voluminous writings never referred to it. It was preceded by her formal letter of March 21, addressed to the General Council, submitting her resignation, which was accepted. The published interchange assigned the illness of H. P. B. as the cause of her severance of relations officially with the Society in India, and the same cause was given for her departure. This was all true but the deeper reason, the occult basis, was the rejection by Olcott and his associates of the paramount status of H. P. B., as shown by the letter mentioned as well as by the report of a conversation with one of the Mahatmas at the same period, which Report was also suppressed by Col. Olcott and never referred to by him, though partially coming to light many years later.

The departure of H. P. B. was hailed with a sigh of relief as from a mighty burden by Col. Olcott and his associates. Counting upon her deathless loyalty, while feeling himself relieved of all obligation toward her, Col. Olcott at once set actively to work to make the Society independent of H. P. B. The June number of "The Theosophist" was prefaced at the head of the text with an italic insert accompanied by a "printer's hand" and reading as follows: "*The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.*" This insert was repeated during the succeeding months including the September issue, after which it was omitted. In the same (June) number Col. Olcott published over his signature a leading editorial on "Infallibility," devoted to a disclaimer of any reliance by the Society on anyone's assumed powers, knowledge or status, or that such reliance was in any way necessary for the Society's success or existence. This editorial, like the insert mentioned, was, of course, aimed at H. P. B. and her status as the Agent of the Masters supposed to be behind the Theosophical Movement and the Theosophical Society. Indirectly, it was at the same time an assertion of his own pre-eminence as the Head of the Society, since the only "official documents" were those issued by himself as "President-Founder," or at his instructions.

Damodar K. Mavalankar, next to H. P. B., the most loved and the most envied of the Theosophists in India, and, aside from her, the only one of them known to be in constant active touch with the Masters, had been her faithful and devoted servant and indefatigable worker in the Cause. Much of her correspondence throughout the world had been carried on by him under her direc-

tions; visiting chelas at headquarters were largely cared for by him; the chief burden of the getting out of "The Theosophist" fell upon his shoulders; and he had shared with her the stigma of the Coulomb charges and Mr. Hodgson's investigating suspicions. He remained at Adyar for some time after the departure of H. P. B., doing what could be done for the few who possessed the elements of real loyalty and steadfastness. Towards the latter half of the year he left headquarters on a "pilgrimage," and was last publicly heard of near the Thibetan frontiers. By many he was thought to have perished of exposure, but there can be little doubt, from hints afterwards given by H. P. B. and Mr. Judge, that in fact he was called by the Masters into Their direct service and company. He thus received the reward of his undying devotion and his uncomplaining endurance of the tribulations consequent upon his human defects and mistakes. Of him the Master K. H. wrote, "Before he could 'stand in the presence of the Masters' he had to undergo the severest trials that a neophyte ever passed through." Damodar had first met H. P. B. early in 1879, had immediately forsaken everything that men hold dear to become her faithful servant and chela, and in the ensuing years of his probation had remained steadfastly loyal to her and her mission "without variableness or the shadow of turning." Of his subsequent fortunes, his present status, his future relations with the Theosophical Movement, the story remains untold; one of the unwritten chapters of the "Second Section."

As the months went by it began to be apparent that the life of the Society in India could not be maintained by its venous circulation alone. The contents of "The Theosophist" deteriorated in quality, the circulation of the magazine diminished, numerous branches ceased to exist except on paper, the membership fell off in others, contributions and dues lessened, and the Society was fast falling into mere discussion of the endless metaphysics of Hindu faiths and philosophies. On the other hand news began to permeate the Indian membership that H. P. B. was being visited in her European retirement by staunch friends, corresponded with by an ever-increasing number of inquirers, supported by the adherence of new and notable persons. Col. Olcott, who had ever a weakness for the acquaintance of the great and the near great, began to take stock of "the fortunes of war." Nor can it, we think, be doubted that as time went on, as her absence and his sense of loss of the old daily intimacy, the old strong and unfailing guidance of the "lion of the Punjab" grew more keen; as the truer and nobler side of his nature had opportunity to reassert itself—that side of his nature which had inspired him in the beginning to do as Damodar had done, to give up all to follow her in her unknown path—it cannot be doubted, we think, that Col. Olcott repented him of the mistakes and lukewarmness of the recent years, and endeavored so far as was in his power, short of a public disavowal of his mistaken course, to remedy his failures. And in this he was strengthened by the treatment ac-

corded him by H. P. B. She chided him as little as might be, she continued unflinchingly to send him articles for insertion in "The Theosophist," she made a will bequeathing to him her entire interest in the magazine and making over its entire revenue to him; she encouraged by every means in her power every good effort, every good impulse that arose from him; laughed at her own miseries and misfortunes, and made light of all obstacles in the way.

Col. Olcott was supported and encouraged also by the goodwill of those near at hand who had remained steadfast in devotion to H. P. B. without withdrawing their countenance from him. All these factors had their compelling influence, and at the Indian Convention at the close of 1885 his public Address as President to the assembled delegates and visitors was marked by the expression of strong feeling and sincere declarations in respect to H. P. B. In this mood he was willing to retire as President to promote the solidarity and renewed life of the Society. Says the Report of the Convention as published in the *Supplement* to "The Theosophist" for January, 1886:

"The President being called away temporarily on business, and Major-General Morgan occupying the Chair, the following resolutions . . . were carried by acclamation with great enthusiasm: *Resolved*, That in the event of the health of Madame H. P. Blavatsky being sufficiently restored, she be requested to resume the office which she has relinquished. *Resolved*, That the charges brought against Madame Blavatsky by her enemies have not been proven, and that our affection and respect for her continue unabated. *Whereas* the Convention has heard with great sorrow from the lips of the President-Founder, Col. H. S. Olcott, the expression of his desire to retire to private life on account of his competency for his present duty being questioned by some, the Convention unanimously *Resolve*: (1) That the President-Founder has by his unremitting zeal, self-sacrifices, courage, industry, virtuous life and intelligence, won the confidence of members of the Society and endeared himself to them throughout the world; and (2) that as this Convention cannot for one moment entertain the thought of his retiring from the Society which he has done so much to build up, and has conducted safely through various perils by his prudence and practical wisdom, they request him to continue his invaluable services to the Society to the last."

This approach to real union, this united aim, brotherly feeling and mutual support in the spirit of the First Object, as manifested by the Convention, had its immediate beneficial effect, and for the ensuing three years the Society in India shared in the prosperity of the Movement throughout the world, the rising tide after the S.P.R. attempt to wreck the Society. It is worth while for students to note that every storm that ever raged about the Society had its inception in neglect of the First Object and its practical application, brotherly loyalty and devotion; every recovery from wounds and losses was

due to a return to the fundamental basis of the Society and the fundamental precept of the "Second Section"—instant readiness to "defend the life or honour of a brother Theosophist even at the risk of their own lives." Had this been borne in mind by those who were "quick to doubt and despair, who had worked for themselves and not for the Cause," had the consistent example set, no less than the precepts given, by H. P. B. been made the rule of action by those responsible for the policy and conduct of the "Third Section"—the Theosophical Society proper—the "solidarity in the ranks" of the Society would not only "have enabled it to resist all external attacks, but also have made it possible for greater, wider and more tangible help to have been given it" by the First and Second Sections, "who are always ready to give help when we are fit to receive it."

From this survey of the affairs of the Society in India in the period from 1885 to 1888, it is now necessary both to follow the widening stream of the Movement, and to gain the benefit of the contrast shown during the same period, first in Europe and then in America.

H. P. Blavatsky left the headquarters and sailed from India at the beginning of April, 1885. Such was her physical condition that she had to be carried on board the vessel. Accompanied by her physician and an attendant she voyaged to Naples, Italy, where she remained for some months in sickness, poverty, and isolation. From there she removed in the summer to Wurzburg, Germany, where she was visited and sustained by the devoted Gebhards of Elberfeld. Thither also came the Countess Wachtmeister, widow of the late Swedish ambassador to England. Countess Wachtmeister was an Englishwoman by birth, a natural "psychic" who had been interested in Spiritualism and then in the Theosophical phenomena. She had become a member of the London Lodge and had met H. P. B. at London the year before. Hearing of the distress into which H. P. B. was plunged, and convinced by her own experiences that the phenomena of H. P. B. were genuine, the Countess came from Sweden to visit her. What she saw and felt caused her to remain, and from then onwards the Countess gave herself up to the service of H. P. B., as friend, as companion, as amanuensis, as voluntary servant. To Wurzburg came also friends and correspondents of Dr. Franz Hartmann, whose experience and intuition of the real nature of H. P. B. were always strong enough to keep him loyal despite the frictions of personalities between himself and others. Here came Dr. Hubbe-Schleiden, the noted German savant, who had met H. P. B. the year before at the Gebhards and who, like Dr. Hartmann, had absorbed enough of her philosophy to keep him energized for the remainder of his life in channels akin to the work of the Theosophical Movement. Came also the Russian writer, Solovyoff the younger, who had met H. P. B. in Paris the year before, and whose evil Karma it was subsequently to become tool and victim of the forces opposed

to her and her work. During her Wurzburg residence H. P. B. was also visited by Mr. and Mrs. Sinnett and others from London and Paris. Here also came many others moved by sympathy, by gratitude, by curiosity, by all the motives that affect mankind.

H. P. B. lived at Wurzburg for nearly a year, alternating between long relapses and brief partial recoveries. During the whole period her labors never abated. Articles for "The Theosophist," miscellaneous contributions to Russian periodicals for her daily bread, and a correspondence that daily increased kept her busy. Many of her letters at this period were written by her volunteer helpers at her dictation or direction. During the whole period, also, she was occupied with the vast burden of the composition of "The Secret Doctrine."

In May, 1886, her medical advisers once more insisted on a change of climate and surroundings if her life were to be prolonged. Accordingly, she removed to Ostende, Belgium, and here she lived in constantly increasing toil and turmoil. Dr. Anna Bonus Kingsford and her associate, Mr. E. Maitland, visited her here, and here came many English and French Theosophists for making or renewing personal touch with her. Late in the winter and in the early spring of 1887, the physical state of H. P. B. once more became so desperate that her life was despaired of. Miss Francesca Arundale, Miss Kislingbury, the two Keightleys, Archibald and Bertram, and other London Theosophists were anxious for her to remove to England where she could be better cared for. Madame Gebhard and Dr. Ashton Ellis, a young London physician and member of the London Lodge, were telegraphed for by Countess Wachtmeister. They came in all haste and were assiduous in their ministrations. This unstinted devotion once more pulled H. P. B. through the crisis. The Keightleys came over and urged the necessities of the English Theosophists for her presence among them. Yielding to the loving solicitations of these devoted friends and followers, the wanderer once more took ship, carried on board as before, and, physically a helpless and inert mass, was installed in a cottage in Norwood, where she passed the summer of 1887. In the autumn the house at 17, Lansdowne Road, Holland Park, West, was taken by her friends and thither H. P. B. was removed to quarters specially prepared for her in the midst of an atmosphere of good-will and watchful consideration.

Thus surrounded and sheltered, H. P. B. measurably regained strength, though her health never became such as to exempt her from continuous physical suffering or to enable her to take needful exercise. It is doubtful if during the last six years of her life she had a single waking hour of complete relaxation, and it is certain that she rarely was able to go outside her domicile unaided. Yet these six years were the ones of her stormy career most filled, not only with the trials and tribulations incident to the many attacks upon her name and fame, not only with the press and demands of

claimants upon her time and attention, not only with the correspondence and work of the Theosophical Movement from day to day, but they were, as well, the most fruitful of enduring results for all mankind. It was during this period that "The Secret Doctrine," the "Key to Theosophy," "The Voice of the Silence," and the "Theosophical Glossary" were written; "Lucifer" was begun with its first issue dated September 15, 1887, and its monthly contents during the succeeding years contained a steady stream from the inexhaustible fountain of her wisdom.

The presence of H. P. B. in Europe resulted from the first in a revival of courage, confidence and action on the part of those who had remained steadfast during the Coulomb charges, the S. P. R. investigation and report, and the succeeding blasts in the press. Work began in Germany and France with fresh vigor and impetus and new Lodges were formed in addition to the existing ones. Many new Fellows entered the Society, some of them persons of considerable reputation in other fields of effort. "The Sphynx" was begun in Germany, "Le Lotus" in France, and the study and discussion of subjects within the lines of the "three objects" went on apace. After the removal of H. P. B. to England additional lodges were established in Ireland, Scotland, in the larger cities of England, and the "H. P. B. Lodge" was formed in London. Here H. P. B. herself replied to questions on the "Stanzas" of the "Secret Doctrine" at a number of sessions. These questions and answers were stenographically reported and, when revised, were published as "Transactions 1 and 2 of the Blavatsky Lodge."

When the S. P. R. *Proceedings*, vol. III, were published late in 1885, Mr. Sinnett, then President of the London Lodge, wrote a pamphlet "Reply" which was published early in 1886. He also wrote a strong letter to "Light" the leading Spiritualist publication in England. His clear statements and wide repute went far to stem the unfavorable tide of press comment consequent on the S. P. R. report. In the summer of 1886 his "Incidents in the Life of Madame Blavatsky" was published by Redway. This book, with its partial disclosures of personal matters, its anecdotes and narratives of the most astonishing phenomena, its mysterious hiatuses, its pervading atmosphere of sincerity, candor and common-sense in the midst of the well-nigh incredible marvels recited, and above all, with its pictures of the living H. P. B. as a most fascinating and human being steadily giving herself soul, mind and heart to a cause sacred to her; a good-natured, unvengeful fighter undismayed and undaunted by the mountains of hatred and calumny heaped upon her—this book created a profound impression far and wide, and aroused a sympathy for this martyr to her convictions, and an interest in her teachings, that brought many into the ranks of the Society, and turned to good account the adverse findings of the S. P. R.

In the spring of 1885 was published "Light on the Path, written down by M. C." The initials stood for Mabel Collins, niece of

the celebrated novelist. Mabel Collins was a "psychic," a member of the London Lodge, and herself a novelist. "Light on the Path" was "written down" by its sponsor without previous knowledge or study of Eastern teachings. As originally published it was but a small pamphlet without the "Comments" subsequently published in "Lucifer" and incorporated in most of the later editions of "Light on the Path." The work created a veritable sensation and has probably been more widely circulated than any other single Theosophical publication. Its companion books, "The Idyll of the White Lotus," and "Through the Gates of Gold," have also been very widely read and studied. Many stories have been told, both by the reputed author and others, regarding the actual source of these writings. These will be discussed in their proper place. It is sufficient here to remark that these writings, like any other, must rest at last upon their own inherent merit, and that they bear no comparison with any other of the numerous prior and subsequent writings of Mabel Collins.

"Five Years of Theosophy," made up of articles reprinted from the first five volumes of "The Theosophist," and "Man—Fragments of Forgotten History," by "Two Chelas of the Theosophical Society," were issued in 1885 by Reeves & Turner, London, and both passed through several editions. The "Two Chelas" are stated by Miss Francesca Arundale to have been Mohini M. Chatterji and Mrs. L. C. Holloway ("The Theosophist," October, 1917).

Passing now to America, the original starting point of the Theosophical Movement, the Theosophical Society and the teachings of Theosophy, the student will find that contemporaneously with the revival in India and the renaissance in Europe and England, the spiral upward path of the Movement on its return to the source produced a fresh and higher impulsion in the United States. Whereas, in India the restrictions were such that practically the whole force of the Movement took the line of the Second Object, and in England and on the Continent the environment of thought and action naturally limited the major attention to the line of the third object, in America the chief stress from the beginning of the second decade was upon the great first object.

In India the study and discussion of comparative religion and philosophy was the only possible open door to any arousal of interest among the members of the hitherto rigidly exclusive sects and castes. In England and Europe, given over to Christian sectarianism, scientific materialism and spiritualism, and with the binding fetters of caste and class exclusiveness only less rigid than in India, only the neutral ground of interest afforded by the third object gave a field in which to sow the seed of the theosophical teachings. In America the second and third objects had formed the magnet for the original organization and membership of the Society, had been used by H. P. B. as the *raison d'être* for the writing and publication of "Isis Unveiled." Not till the second decade of the Society opened was it

possible to re-start the work of the Movement in its direct public channel, the Society, on the real line, that of the first object, and the beginning of this was in the United States, at New York, in the Aryan Theosophical Society, the reorganization and reincarnation of the Parent Society of 1875. The presiding genius of the Aryan Society, and of the work of the Movement, esoteric and exoteric, in the United States was William Q. Judge. With the second decade the work fell into its three streams with Mr. Judge in America, H. P. B. in Europe, and Col. Olcott in India. As we shall all too soon see, that which was intended to be the three great natural branches of the work of the Society, metaphysically as well as geographically, broke into alien organizations as well as alien purposes.

Mr. Judge had kept up an unbroken communion with H. P. B. and an unbroken accord with Col. Olcott during all the years from the time of the separation of the three Founders at the close of the year 1878 when H. P. B. and Col. Olcott departed for India. In the early summer of 1884 he had gone to France and passed some time with H. P. B., proceeded thence to India where he formed acquaintance with the leading Hindu members, completed his touch with Damodar and others connected with the First and Second Sections, and had returned to America near the close of the year. During the year 1885 he was busied with the rejuvenation of the Aryan Lodge, with the revival of interest among the scattered Fellows and the few existing lodges in the United States. In April, 1886, he issued the first number of "The Path," the magazine of which H. P. B. said and wrote, "it is pure Buddhi." Thenceforth "The Path" was the organ *par excellence*, not only of the American members of the Theosophical Society, of the First Object of that society, but of the Theosophical Movement and the practical, devotional applications of the teachings of Theosophy. Within a year from the commencement of its publication the number of branches had tripled, and active study and propagandum had created a widespread interest in the press and in the public mind. The "Board of Control" appointed in 1884 by Col. Olcott, the President, at Mr. Judge's suggestion, for the facilitation of the routine of the American branches and membership, continued until the summer of 1886. October 30 of that year, again at Mr. Judge's request to Madame Blavatsky and upon her suggestion to Col. Olcott, the Board of Control met at Cincinnati together with delegates either in person or by proxy from most of the American Lodges and organized the "American Section of the Theosophical Society." In April, 1887, the first Convention of the newly formed Section met at New York City, a constitution and by-laws were adopted, officers chosen, and the first democratic organization embracing a number of independent branches was effected in the Society's history. Mr. Judge was elected General Secretary of the American Section. The "American Section of the Theosophical Society" was not an organization of the individual Fellows of the Society, but a federation of

all the Branches, Lodges, or Societies in the United States. Each separate Society was autonomous in its own internal affairs, like the states of the American Union, but all were joined together in a single governing body with its own constitution, powers and officers, similar to the federal government, which was, in fact the model followed, both in the organization of the Parent Theosophical Society and of the "American Section." The General Council in India was recognized, and the unity of the Society throughout the world in purpose and teaching was affirmed; at the same time the right to independence was placed on record in these words of Mr. Judge in his first formal Report, read at the Second Convention at Chicago in April, 1888: "Of course the American Branches could have met together and formed themselves independently, but since we draw our real inspiration from India, it would seem unwise as well as disloyal to have failed to try and keep the orderly and regular succession." The prior *de facto* nature of the conduct of the Society's affairs, corresponding to that of the confederation of the thirteen colonies before the adoption of the American constitution, was also recorded in these words referring to the previously existing "Board of Control": "That Board was therefore in charge of the interests of the movement here, and was in fact a continuation of the system of somewhat paternal and unrepresentative government which had up to that time prevailed." The "somewhat paternal and unrepresentative government" continued to mark the conduct of affairs in India throughout, and in Europe until 1891, but in America the conduct of the Society was henceforth strictly democratic.

This Convention of 1888, while the second chronologically, was really the first from the standpoint of organized activity in America. It was attended by delegates in person or by proxy from all the active Lodges in the United States, by that time twenty-two in number; was signaled by letters of greeting from India, from the Council of the "London Lodge," and by the attendance of Dr. Archibald Keightley as a formal delegate from the "Blavatsky Lodge" and the "London Lodge," in both of which he was an officer. Dr. Keightley was also acting as the special representative of Madame Blavatsky, from whom he bore a long and important Letter to the Convention. This Letter was read to the assembled delegates and afterwards printed in the published "Official Report of Proceedings" issued by the American Section.

The autumn of 1888, the beginning of the fourteenth year of the Society's career, was marked by the most important event in its history, next to the organization of the democratic "American Section," and was, in fact, the outcome of that epochal point. We refer to the public announcement and inauguration of the Esoteric Section, which must now be traced.

(To be Continued)

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 XVI.

(Concluded)

Q. The Chapter says: ". . . the Adept in such dynamics is able to disperse the atoms of an object—excluding always the human body." Why not the human body?

A. Because no human or animal body could be so dispersed without the destruction of the life of that body. But while the body can not be dispersed, it can be so changed as not to be seen, although present. This is done by an understanding of the laws of the *Akasa*, or æther, by which the sight can be made to stop at a certain point and go no further. That is, a point might be made, taking an orbit, and stopped there. Then the body within that barrier would be invisible.

Q. I infer from Mr. Judge that Cohesion is a power in itself, and not due to either attraction or repulsion. In what way may it be distinguished from these two forces?

A. Cohesion is that power brought about by the *will*, and which the will can disperse; whereas the attraction and repulsion of atoms of matter, if not disturbed by a superior force, will exhaust itself and allow the atoms to go back to their original form. You can part the particles of anything; that is, you can dissolve the solids into liquids, etc.; but if you let them take their own directions they will go back into their original form. Yet the will of man can hold together or disperse any form, and the cohesion of a sun, let us say, is due to the combined power of all the intelligences which form the sun by acting in one direction.

Q. How is the power of adhesion related to Cohesion?

A. There are some substances of different kinds, distinct bodies, as solids and liquids, that can be made to adhere, but it is by reason of either electric or magnetic attraction in those substances, which otherwise would not easily adhere. The great laws of elec-

trical force are behind all these operations. Cohesion works on the particles of a single object. As now constituted, there is a rate of vibration which represents the combination of the vibrations of the intelligences composing the object. In other words, the object has a mass chord which keeps it in shape. Once you know the mass chord, you can strike a tone higher, and the object will disperse.

A. Is not the mastery of the air on the part of man a mystic power?

A. No; it is not in any way a mystic power. Man's desire to fly and to get a machine that will enable him to do so is the only power behind the mastery of the air. Any boy who flies a kite understands the primal principle of flying—that it is the angle of the impact of the air upon a plane surface that holds the machine up. But, perhaps, the *desire* to fly comes from something in the past—something hitherto hidden in the natures of men. The Atlantean Races, it is said, fought their battles in the air. They did not use gasoline, however, to propel their ships. They used a solar force, and they had a solar engine which had no machinery but served as a focal point—a point of impact—for the sun's rays in several phases of operation—as a driving force, an ascending force, a descending force, or whatever force they required.

Q. Are not the Orientals by a certain system of breathing able to overcome polarization and so to levitate the body?

A. They concentrate upon an idea until they lose all sense of bodily existence. It is not conscious levitation. They may or may not overcome the polarization of the body, for it depends upon the knowledge of the one who is using the process, and also on the condition of the astral body and the physical body at the time. They have to know the proper way to cause levitation. But what does anyone want to levitate for? What would be the use of it?

Q. Was not the knowledge of levitation put to good use by the Egyptians in building the pyramids?

A. That was in older times before we became as we now are. We must remember that we are not as good as we once were, nor so wise. We have come down the stairs further, and, to use a simile, we are working now in the cellar, instead of on the first floor. When we worked in the very early Egyptian nation, we had the knowledge which enabled us to change the polarity of the immense stones and make them easy to handle. Even the bringing of them from tremendous distances was accomplished by the knowledge of polarization. In one period we used song; that is, certain methods of chanting. In other periods, we used a metal of which we have no knowledge at the present time. This metal had the effect, when placed under any heavy weight to prevent the attraction of the earth from taking place, for that is what weight is—the attraction of the earth for certain masses of substance. Break that attraction and the weight is as nothing, or just comparatively light weight.

Q. Mr. Judge speaks of us as the Atlanteans who were sorcerers. What is meant?

A. The Atlanteans misused the powers that they had. But we are not saying this about the Atlanteans; we are saying it about ourselves. The old Wisdom-Religion teaches that we *are* the Atlanteans, in fact. We once had great powers, and we lost them through misuse in the Fourth Race, and again in the Fifth Race, as the earlier Egyptians. Now the question is, have we reached the point where we can regain our powers by rightly using the powers in our present possession?

Q. How can Mr. Judge know, as he states, that every man of every race has the same powers?

A. First, by seeing them in many men and women of many races, and then, by knowing the common origin and nature of all human beings. If you heard one man sing, for instance, you might think that he alone could sing; but then hearing many people sing you would know that all men had the faculty of singing and the singing itself was merely a matter of training. Man is a composite; that is, his principles are composed of every element that exists anywhere in the great ocean of Life. Hence, the same possibilities exist in each and every one.

Q. Why is it that dreams are often such an absurd mixture?

A. Yet in the dreams the absurdities seem natural enough. It doesn't seem at all strange to us if in our dreaming we are, let us say, sitting in a temple, then instantly moving in a certain direction in a city street, and then all at once finding ourselves in a boat on the ocean. In dreams, we *have nothing whatever to check up with*. We have our own boat, our own street, our own temple. We are making our own world and our own ideas; we are following our own courses. In waking consciousness we can't dream very well, because, either somebody else will check us up, or we can check ourselves up with our name and address and identify ourselves by the ordinary modes of thinking among people.

Q. How can we know a dream is from the higher nature?

A. By knowing the nature of the inner man. When that knowledge is applied to the dream, its nature discloses itself and there is no question as to whether the dream is from the astral plane or from the higher nature. As a rule, all that we experience of a dream from the inner man is a feeling, for the dream being strained through the brain is all broken and confused. A dream that makes a profound impression, of course, can not be a mere surface dream.

Q. Does Karma affect our dreams?

A. Karma is always in operation; it is action and re-action, whether we are awake or dreaming or in any other state. Those causes which are started in the waking state have a repetition in the astral state because we are dreaming on the basis of the impressions of our personal lives, thoughts and feelings.

Q. Dreams from the basis of the personality must be very different from those proceeding from the Inner Man?

A. Yes. We have hard work *thinking* in a language we are learning. We can read it, perhaps, but can not think in it. We can write it down, perhaps, but we can not think in it. We can even figure in it, but we can not think in it. That is precisely our difficulty in dreams. We have to think in the language we are acquainted with and then translate it back again into the language of the Ego, which is not any of the forms of language used by human beings anywhere. The language of the Ego each one has to learn for himself. It is beyond our ordinary sounds and phrases of speech, and based upon the occult symbols of sound, color and number. It is related to geometrical forms—the circle, the triangle, the square, the various angles and counter-angles, all of which have their meaning. The four-pointed star, the five-pointed star, the six and seven-pointed stars, for instance, all have their distinctive meanings. Perhaps the five-pointed star with some would refer to man and be a means of identifying men, just as words serve in waking consciousness as a means of identification. The four-pointed star would refer to an animal, and so on. The soul's language is all allegorical, in fact. Mr. Judge once said that the Ego might take for his own purpose a grain of sand as a symbol for a mountain or a drop of water for a lake. Truly, the whole knowledge of the occult lies in geometrical forms and certain colors and sounds.

Q. But if each Ego has his own language, how can he converse with other Egos?

A. Each would use his own language. You know that a Chinaman and a Japanese can each read in each other's language the characters of either. A universal language existed at one time. But, in the case of an Ego, communicating with another, you must remember that the use of sounds and phrases is not required. As soon as the nature of one is in synthetic relation with another, the ideas are interchangeable. There is a perception of the inner nature of things rather than the form. It is possible for one who does not understand English at all, hearing speech in English, yet to understand all that is said.

There is another thing. When H. P. Blavatsky was in India, she talked the language of the Hindus. Several years afterward, however, when one of the Maharajahs came over to London to see her and began talking to her in Hindustani, she said: "What on the earth is the man saying?" "Why," he said, "Madame, you talked in that language when you were in India." "Oh," she said, "That was in India." So, there is something in the surroundings, too, that carries the knowledge.

Q. Would the case of Blind Tom, who could play the piano without ever having learned, be one of mediumship?

A. No; that was not mediumship, but merely the expression of his own knowledge learned in another life, and brought into being

again. Our geniuses are men who in other lives have specialized in music, in literature, in art, in poetry. They are in so many cases eccentric, as we know—sensitive, hard to get along with, “temperamental.” The reason is, they are unbalanced by having cultivated one faculty, merely, to the exclusion of the rest of the nature.

Q. Could you say that truth comes out of the ether and we absorb it?

*A. No; that is an absolutely erroneous conception. Truth does not come out of the ether. Truth of whatever nature comes from *intelligence* and is perceived by intelligence.*

AN ARGUMENT

IN CONVERSATION WITH W. Q. JUDGE.

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact—save that you are better posted on your side of the subject than he is on his side; and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence; then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful to both yourself and others.

You may say that Plato point by point combatted all opposition to the theory of the Immortality of the Soul. True; yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into higher conception of brotherly love there will be no argument; for if a brother can not perceive a truth when its evidence is stated then he is not ready.

Seeds are never *bcaten* into the unbroken ground but *sown* in the tilled soil.

WHAT SURVIVES AFTER DEATH?*

DAY after day we are constantly confronted by the fact that we are all subject to death. No matter how we may live, whether our lives bring to us failure or the greatest possible success in the eyes of the world, death is there at the end. So sure as there is birth for us, so there is death. Each one knows that sooner or later death must be his portion, but what does he know of after death? What, if anything, survives? Religions such as we have professed do not give us any information whatever on this most serious question; materialistic science presents us no solution; from neither religion nor science have we gained anything to rest upon when the great conqueror of all human bodies appears before us. Is there any hope in life that what we are doing may be of any value after death? Whether we can answer that question, or not, before death confronts us, the confronting of death will be there. The time will come.

If there is any solution to the problems presented by death, it must be perceptible during life to have any value to us as living human beings. It must be a reasonable solution, sufficiently evident to us as we now live to convince us of the correctness of the solution. There, then, must be clear evidence as to an understanding of the facts of *life* before we may accept any explanation as to what must be after death. When we know the meaning of birth; when we know what we are working here in bodies *for*; when we know what all manifested life exists *for*; then we may have an answer as to why we pass so few years in any one physical existence; where are our friends, our parents, our grandparents, who lived as we are living and now are gone; we may know if life has ceased for them and, then, if life can ever cease for us.

There is one fact of human existence which should guide us in our thinking—the fact of law, ruling in everything that we do. Is it not our knowledge, our perception of *law* that enables us to control the elements in nature? We control the various substances and elements by understanding the law of their operation. We know that the law of action and re-action prevails in nature; we recognize in nature the law of cause and effect; but do we not know that law rules in our very selves? We know there is a law under which the body grows from conception to birth, from birth to maturity, followed by gradual declination. Just as there is for man a cycle of birth, youth, manhood, decay and death, so there is a succession of events in nature, which we perceive to be a universal law. Morning, noon, and night are followed by morning again; spring, summer, autumn, and winter are followed by spring again. So we ought to be able to perceive that, as in nature, our birth this

* From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

time is but in orderly succession after previous death; that we must come again and again for a life-time on earth, just as we come again and again to our day-times after the night. We must have passed through a great sweep of existence to have reached this present birth, but that must also have been the operation of law. The choice lies between law and chaos. There can not be law here and chaos there. All is under law; or, all is chaos. Our whole experience shows that law rules, and the conclusion becomes necessary that law rules in every thing and in every circumstance. Law, therefore, must rule on both sides of death. ¶

But is this law enforced upon us by some powerful Being? If so there is no hope whatever for us. And who are WE operating under this all-inclusive law? If we are our bodies, we are small beings. If all the life there is is what we feel and experience in our bodies, life amounts to nothing. Very little thought, however, will convince us that we are *not* our bodies. We know that our bodies are under constant change from birth to the present time; constant change will go on until the cessation of these bodies; but we do not change. The same "I" was child, youth, young man, and older man. The identity has not changed at all through all the changes of body it has experienced. Nor are we our minds, as so many believe. Our minds are merely certain bundles of ideas in regard to life, and we must be greater than those minds *because we can change them*. Nor is there any imaginable limit to that changing. No matter how much knowledge we may acquire, we can go on learning; no matter what kind of a mind we may have, we have the illimitable power to go on increasing it. If one doubts the existence of anything greater than mind, he has but to see that the very fact of doubting, the expression of doubt, shows an act and purpose beyond the idea. We could *utterly refuse to think, and still exist*. We must look deeper for ourselves than the mind and the body. Both are but instruments which WE use.

Then, what can we be? There is that in us which lives, which thinks, which is life itself, which garners all experience, which itself changes not at all. It is smaller than the small, as the ancients said; it is greater than the great. It can not be weighed nor measured. We can not say where it is and where it is not, and yet it is the one thing in us—our very selves—which enables us to have any experience, any idea or combination of ideas. Call it Spirit, if you will. Call it Life. Call it Consciousness; for we well know that we can not have any experience unless we are *conscious* of it. The ancients said: The Soul is the Perceiver, is Vision itself, pure and simple, and it looks directly on ideas. Spirit sees the idea; actions flow from the ideas adopted. Our differences are in respect to mentality, in accordance with the kind and range of ideas; but we have all sprung from the same source; we all have a common basis, a common essential nature which is Spirit and Life itself.

Our days and nights afford an illustration of the fact that we can let the body go, that *we can depart from the body, and still*

exist. While we are awake in the day-time, we act outwardly through the organs of the body which serve to transmit and receive impressions. At night, these activities are stilled, and it is said that we sleep. But how may we know we are *conscious* during those hours of the night? Because when we awake, we can say, "I dreamed," and there is no question as to our identity in the dream. We were conscious, too, of having all the senses; we had, apparently, the powers of motion. So, notwithstanding the dormant condition of the body, in that state we call deep sleep, we were still acting, living, conscious beings. It may not be difficult to conceive that, during the greater portion of the night's rest passed in what is known as "dreamless slumber" of the body, we are conscious; that our action is of a higher and finer kind than that of waking-life, and that it is possible for us to keep a conscious hold on that action, to bring back into this brain of ours, which we are using during the day-time, the memory of every act on every inner plane of being. The soul—the Real Man—with all his past experiences is fully awake when the body is asleep. The night-time of the soul is the day-time of the body. But it is only in exceptional cases that a human being *knows* that he is conscious all the time; that Consciousness can never by any possibility cease. Yet each one can see for himself that if Consciousness ever ceased, there would be no possibility of its ever beginning again. We can see continuing consciousness in the fact that we are able to take up, each day in our life, the work of the day and days before.

Theosophy is presented for the purpose of showing that this full consciousness in the day-time, in operation through the body, is possible to every man. If we had that consciousness, what, then would death mean to us? It would mean no more than sleep. Death would mean merely a letting-go of the body which had become useless to us. We should know that death could never touch us any more than sleep reaches us; that as our consciousness is continuous, whether the body is asleep or awake, so when the body dies, there is no cessation for *us*.

What, then, survives after death? The *man himself*, with all his tendencies, with all his experience. The *Thinker*, the Soul, is what survives, is what can never be extinguished, can never itself suffer, can never be involved, is always of its own nature, no matter what conditions a man may become involved in for the time being. Conditions, whether of joy or suffering, must have an ending; but the *One* who enjoys, the *One* who suffers, the *One* who feels, changes not at all. That which survives is our very selves—all that we call ourselves—the self who wakes, who dreams, who enjoys, who goes into different states, through all the worlds. Let us say that this life is a dream in which we have our sufferings and our joys. When we awake, we shall have other experiences, but it is that something *permanent* in us which takes to itself of each and every experience; coming into any field of operation, it gathers

experience according to the tendencies which itself has engendered on that plane of being. Thus man has no other experience on earth save that which is his very own, save that which *he has made part of his action on this earth*. The law of action and reaction, of cause and effect, sowing and reaping is, then, *his own law*.

What is it that survives? WE survive, as conscious beings, with all the powers of perception, with all that we have ever gained, and thus shall it ever be. There is no cessation for us. Bodies wear out in one life, as we know, when they are no longer capable and useful. Would we in wisdom wish to continue in such bodies? No: the soul demands a better instrument. We tear down the old house to build a better one, or it may be a worse one, we might remember. If we are selfish, if we work for this body alone, if we are against our fellow beings, then, in a body we shall have the re-action from our selfish action. This is law, and not sentiment. It is not the doings of our fellow men that we are suffering from, but the evil we have sown coming back and pressing with its full weight against us. Not until man assumes his birthright and realizes that the whole course of evolution is the working out of the laws of justice, will he take the first step forward in true progress, which leads to *conscious* immortality.

IS KARMA MERCIFUL?*

"What place have mercy and forgiveness in Theosophy, and are they consistent with Karma?"

W. Q. J.—Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma—which is merciful because it is just—we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1891. The title used is our own.—EDITORS THEOSOPHY.

FROM THE BOOK OF IMAGES

TO Narayana came at nightfall Nilkandi, home from the wars, who seated himself among the listeners, and when the time for questioning arrived, remained silent in the midst of the company.

The villagers, according to the example set by the head men, looked neither to the right side nor to the left, their breath rising and falling evenly as they leaned upon the tones of the Sannyasi, so that his words seemed to come from all alike.

In the familiar quiet of evening the children, like the young growth at the edge of the forest, swayed in the swaying of the discourse, following the example of the elders, so that the meaning of the Guru seemed to enter the pores of all alike.

When Narayana had told the assemblage the tale of the Wandering Eye peering in all places for that which is near at hand, seeking in dark places that which is the light of the world, not recognizing that Jyotis is the light in the head, he pronounced the word Atha, meaning "peace be in you." Then, the peace being present in the hearts of all, he repeated the colophon from of old, his tones uniting with the familiar quiet as the rain drops unite with the fields, the teaching uniting with the understanding of the listeners, head men, elders and children, as Guru and chela become one in the Soma.

"He who is in the sun and he who is in the heart, they are one and the same. This Spirit cannot be found by much seeking, for he who seeks thus believes that the Spirit is in another place and therefore absent from himself. The Spirit cannot be found by seeking in the temples, for he who so seeks knows not that he is the temple of the most High. The Self cannot be found outside the self. But a wise man, looking inward with reverted gaze beholds the Self within. Like a child, like a sage, he sees the Self in all things and all things in the Self. There is no other religion than this."

"Verily," heard Nilkandi within himself, without moving, "this is a true Warrior. Take his orders and obey them, not as though he were a General, but as though he were thyself, for he is thyself. There is no separateness at all." Whereat Nilkandi maintained resolutely silence, marvelling this voice in the silence.

The voice of Narayana became one with the voice of the silence. In the silence inaudible mutterings stirred in the hearts of the listeners, questionings echoed ancestrally in their heads demanding utterance, producing in each one desires according to his nature, as the rain drops quicken the life in the fields.

A cobra which had come out of its hole and swayed in rhythm with the voice of Narayana, groped its way out of the circle, re-

turning once more to the jungle. A child whispered to its parent, "it goes to seek the Self in the darkness."

A Vaishhya, in whose nature dwelt the spirit of barter, addressed the Guru with the appearance of great respect.

"Master," said he, "thou knowest, and all here, that I desire spiritual knowledge, esteeming it of great price. I am ready to perform sacrifice if indeed wisdom may be acquired. But there be many contradictions of utterance among those demanding alms and promising rewards in future births for meritorious deeds. How shall a man, among all these, determine the true teacher and the true teaching?"

"By one's self determining to be true."

"But in this world of Maya how shall it arrive that we be not deceived to their profit by false teachers, we being ignorant of the true way?"

"By oneself being true in this world of deception, the self is transported to the world of truth. Without moving is the traveling upon this path."

The vaishhya stroked his palms as those do who merchandise without fixed prices, appraising the custom before naming a price. A sudra who sat near in the posture of humility, forsook his posture and sat at ease as among familiars. For the sudra is the shadow of the vaishhya, and memory not being left behind where sudra and vaishhya go, the sudra but acted according to the inner perception of the example set. The vaishhya continued his questioning.

"Lord, how shall a merchant fulfil his dharma and yet gain spiritual knowledge? Shall a vaishhya forsake all without assurance? For of a surety the merchant who parts with his possessions without recompense loses not only his goods, but his credit with the masters of caravans. Credit being lost, confusion falls upon that merchant. Caste is lost, and with the loss of caste, loss of all. It is a sin to lose caste. Instruct me, who am desirous of profiting by thy words."

"All castes are of the Spirit, but the Spirit is not of any caste. In one who is seeking the Spirit it is unworthy to be troubled over caste. The dharma of a merchant is to buy and sell. In him who sells as he buys, assiduous only that value be given, the Spirit is present in all his transactions, and the way has been found. The Spirit cannot be found by those of doubtful mind, desirous to buy by one scale, desirous to sell by another."

A night-bird flew hither and other where over the company and then hastened with beating wings through the openings of the forest. A father whispered to his child, "the Wandering Eye is seeking the Self."

The merchant rose as one whose time has been wasted in profitless custom. "I am accustomed to treat and be treated with re-

spect. I perceive that it is profitless to treat with those who do not respect the caste of vaishhyas, and who reply with evasions and indirections to direct questions asked with respect by sincere seekers." Then the vaishhya departed without the salutation of respect that is accorded to Yogis.

The sannyasi remained in the posture of equal-mindedness, as one who sees not nor hears aught amiss. A child seated behind Nilkandi touched his hand holding the shield. "Hast thou found the Self, O soldier with a shield?" Nikandi took the child's hand in his, but answered not the question. Nevertheless, the child found companionship in his touch and murmured, "Atha, O Warrior. I will stay with thee."

After a season, the sudra exercised the power of speech, asking as one who places the Guru upon probation.

"Master," sayeth this sudra, "it is not meet for a sudra to question the Elders, but it is well known to all here that this is a merchant of dignity and repute, and it is evident to all present that he departed in discontent and in doubt. His influence will be lost, and even his dissatisfaction may be visited upon us. Peradventure he will speak words of disparagement of religion, turning many from the path. Why, Lord and Venerable, didst thou not answer directly the direct questions of a good and sincere vaishhya, whose caste is entitled to the respectful consideration of all men?"

The sannyasi remained silent, as one who heareth no question addressed him. A bat, vaulting from an orchid rooted in the rotting bark of an ancient tree, flew crookedly up a path through the jungle. Two children, a girl and a man-child, whispered to each other, "it is peering in all places for that which is near at hand."

The sudra rose slowly, made obeisance to the company, such as is customary to make to a Teacher, and made salutation to the Guru such as is accorded by custom to those of no caste. For both pariahs and sannyasis are of no caste, the one being rejected of all castes and the others being rejecters of all caste. Thus by subtlety did this sudra accord to the Venerable One the treatment accorded to pariahs. Sayeth this sudra, "it is the duty of a true man of caste, even of the lowest caste, which am I, to follow the example set by the superior caste. In this way is defilement avoided, and true religion preserved."

This saying was received with respect by the company, accustomed to the restrictions of caste and the religion of castes. According to the example set, as the sudra departed to follow the merchant, most part of the company rose and went their way to their familiar abodes, some according salutation, some not according salutation, some making the customary obeisance of respect, some not making the accustomed obeisance of respect, some with uttered complaints, some with inaudible mutterings. The head men rose first, as is proper in the gatherings of the villagers, the company following the example set in all things.

There remained only the child and Nilkandi. The Yogi remained silent, as one who has been transported to another world without leaving this world, seeing by the light of Jyotis the beings of another world.

After the interval of respect proper to be maintained upon the departure of the elders, and after the measure of restraint proper to be accorded to the presence of an elder, the child spoke as is proper for a child to a sage. "Father," said the child, "this is a Warrior and thy peace is in him. Tell me if he has found the Self within, for though he holds my hand and it comforts me, he has not yet spoken to me."

The Guru returned to this world without leaving the other world; for a child is, veritably, O Companions, an inhabitant of the two worlds; and gave attention to the questioning of the child. Luminosity shone from his eyes and lighted up the meditation of Nilkandi, so that he spoke, but whether he spoke to the child or the sannyasi, or whether he spoke in the voice of this world or of the other world; of this matter the commentary does not relate discernibly the intending of the voice of Nilkandi.

But it is written in the commentary that both the child and the sannyasi heard and understood with equality of hearing and understanding that which was uttered by Nilkandi.

"I, Nilkandi, having slain all my foes in honorable battle, and being without a country, came hither to this company seeking if there might be a further service in which to enlist. This child hath taken possession of my shield by the power of faith, and holdeth fast my hand by the might of trust. This Venerable One has spoken truths that have laid hold on my understanding, which is simple as a child's. A voice has spoken in me. I marvel mightily at four things."

The child spoke: "Father, wilt not thou speak to this, my Warrior, of the four marvels?"

A leaf fell from a pimpala tree and alighted upright upon the ground. From the leaf the quality of Sattwa denominated luminosity shone with a clear soft light, like to the glow of a lamp sheltered from all winds.

Narayana spoke: "The merchant mind seeketh the Spirit, but in his daily calling the vaishhya seeketh profit, not to render service. The sudra mind seeketh the Spirit, but in his daily work seeketh his wage, not to render service. The mind of the company seeketh the Spirit, but in its daily life performs only the ritual of the repetition of familiar habitudes, not seeking guidance. The beasts seek the Spirit, but each acts according to his nature, not following the light in the head."

Nilkandi spoke: "O child like a sage, and thou, Venerable One like to a child, enlighten me, Masters, upon this voice in the silence, which is the real marvel."

From the pimpala leaf came the singing light, as all the air of evening were musical, playing soft notes upon the earth, the grass, the stooping skies, sa, ri, ga; the young jungle growth, the trees, the moving creatures of the night, ma, pa, da; and, uniting them in the full scale of the heavenly notation, the light of the spheres united with the light of the pimpala leaf, producing the note ni, and uniting the light of earth and the light of the stars into one light, jyotis, the light in the head.

The Voice of the Silence spoke: "Only the Sage, the Warrior and the Child hear my voice, for in them only is there true service. The sage seeks to enlighten those who are oppressed. The warrior seeks to defend those who are oppressed. The child trusts all. Each follows the light in the head, and so hears the voice of the silence, finding the Self in all things and all things in the Self."

Through the night there remains in the forest of the jungle's dark growth, Narayana; Nilkandi, seated among the listeners; and a child holding the hand of Nilkandi. The villagers come and go in the darkness, seeking the Spirit, but through the day's life following the desires hid in the heart.

Jyotis, light in the head, illumines only the path of service. The Voice of the Silence is heard only in the singing light of jyotis.

Nilkandi hath joined issue from seeking further service and has found the heart of the two worlds: the heart of the sage, and the heart of the child.

FROM THE PATH*

Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only His divisions.

The establishment of both Nature and Soul, is by analogy.

—*Kapila's Aphs. 103.*

When the body sleeps people see the playground of the soul, but It they never see; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Upanishads.*

"The future exists in and grows out of the present. He who knows this will do his whole duty."

The Absolute is not to be defined, and no mortal nor immortal has ever seen or comprehended it during the periods of Existence.—*Secret Doctrine.*

*These Extracts were printed by William Q. Judge in *The Path*, during the year 1889. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

WHY DO WE DIE?

The position taken by materialistic scientists that consciousness in man, or in any form of organic life, is a result of the form, and action therein, has given rise to many theories as to the cause of death. Modern biologists have been loath to recognize the existence of an energising, synthesizing, controlling force, or life, within and behind the form—the cause of it—upon the withdrawal of which death ensues. In fact most biologists completely reject this idea as unscientific. It is of real interest to Theosophists therefore to note the position taken by Dr. R. W. Conant, of Chicago, who believes that a "vital force" coerces the complex forms into "artificial associations," and that when this force is removed the particles leave those associations, and this is death. In a letter to *The Scientific American* Dr. Conant makes some noteworthy statements:

"I am well aware that some deny the existence of any vital force. Very good. Then it is their privilege and duty to supply a better hypothesis. For they know right well that, with all the resources of chemical and electrical science at their command and with the sun to help them, they cannot create a single living organism, or even the seed of one. However cunningly they may put together all the chemical components of any organism, it will always remain dead matter unless they add in some form the one thing needed—vital force. Not scientific? Just as scientific as the atomic theory or the nebular hypothesis.

"So far in our broad biologic survey of this subject we can be fairly scientific, although with many sad deficiencies in our scientific knowledge; but now we come flat against a great wall of mystery which science has never been able to penetrate or surmount. What is the nature of those great twin forces which, working together, make dead matter live, and what are the secrets of their action? Science can only cover her face and cry, 'I do not know; I can not tell.'

"Then faith comes and takes science by the hand, saying—vital force, solar energy, gravitation, chemical, electrical, and magnetic attractions and repulsions are all diverse manifestations of one omnipotence and omniscience which energizes the whole universe, assigning to each species of plant and animal its allotted span of life. In all ages many men have given many names and many descriptions to that first great cause, but the best name is God."

IS THE INTELLIGENCE LOST?

Dr. Conant's broad expressions, as quoted, supply a basis from which further and more definite ideas can be arrived at. Since "vital force," or "God," or consciousness, is the synthesizing power within all forms, and since as a result of operation through a form, or instrument, knowledge must be gained, there must be a third factor in sentient existence at whatever stage of evolution it may presently be—Intelligence. If matter is indestructible, although forms of matter break down, and if force is likewise indestructible, although energy may be transformed from one kind into another, then it is logical to suppose that intelligence, the resultant of the conjunction of force and matter—consciousness and form—in any given expression, is equally indestructible. Apply the foregoing to a living organism as high in the ladder of being as Man, and Immortality becomes a scientific concept and not a mere hazy and beautiful theory. Not immortality of the physical body as such, for it changes every instant in response to the demands of the intelligence within it; not immortality of any set of ideas held by the being using the form, for he changes his ideas as his knowledge grows. The intelligence, or individual being (for what are we, other than intelligences?) rests in and owes its existence to the One Life, or God, or "vital force" which is the first and omnipresent cause. It is an individualized aspect of the One, just as a drop of water is an individualized aspect of the ocean of which

it forms a part. It can not be annihilated any more than matter or energy can be annihilated. When the form presently in use no longer serves its purpose, it withdraws from it and develops another, concordant with the knowledge gained in preceding experience and observation in forms. Intelligence grows, of course, and that implies evolution of Soul, for the Soul is the intelligence. How else could one account for such a phenomenon as genius, or great Souls like Jesus or Buddha—or great Souls of another order, for that matter, like Nero or the Borgias—for intelligence may find expression in acts of good or of evil. Metempsychosis, reincarnation and re-embodiment are key ideas by a consideration of which Dr. Conant and other biologists of open mind will find themselves able to work out a concordant scheme of life. All scientific facts confirm immortality. As one examines them with the idea in mind, they fairly shout the truth. The basic law is action and re-action, with its resultant growth in experience; then another action on the basis of the knowledge gained, and its consequent reaction and further growth—and so on endlessly. The process is re-embodiment. But physics alone will not bring true enlightenment. They must be observed and related in the light of metaphysics, and *vice versa*. Writes H. P. Blavatsky in *Isis Unveiled* (Vol. I, p. 5):

"As it is claimed to be unphilosophical to inquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their 'matter' over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the 'scientists' are not themselves science embodied any more than the men of our planet are the planet itself."

But this very evidently does not apply to scientific minds like Dr. Conant who leaps with truest intuition to a recognition of basic, self-evident principles. We suggest that he will find genuine stimulus and actual aid in a thorough study and assimilation of the work above mentioned, and then of Madame Blavatsky's *Secret Doctrine*.

CHURCHMEN CRITICISE PREACHERS

These be restless times among the churches and churchmen. In spite of the paper success of the Inter-Church World Movement—from which, by the way, some of the largest denominations have practically withdrawn—many communicants are beginning to realize that something is the matter with their churches, but are finding it exceedingly difficult to say just what. The present fashion is to "whack" the Pastor, if we can judge from some of the articles noted in the religious press. Says one writer in a recent issue of *The Universalist Leader*:

"Too often we find that churches with abundant means, which belongs to the dead, will advertise a Sunday concert, practically, by famous musicians, and they get fair congregations, when it is known that the preaching of the minister by itself, or as a part of an ordinary service of worship, would not draw a baker's dozen, and yet the preacher will boast that he had so many people to hear him! Well, what did he do, and for, and with them? So far as any one knows, absolutely nothing. He never touched them, as the boys say; they came to hear the music, and counted listening to the minister the price they paid for their pleasure!"

Comes another writer, this time in *The Christian Century* (Disciples), who likewise seems to hold the Pastors in slight esteem. He admits that conservatism, poise, dignity, caution, reserve and tradition have their place, but finds:

" . . . The churches are still theological ice-houses, still closed every night, except prayer-meeting night, and most of them could just as well be closed then for all the good that is done by a handful of weary and pious old saints gathering to hear a half-baked talk by the pastor . . ."

"I know of a church occupying one of the choicest locations in a big city, a site that would sell for about two millions of dollars, and last Sunday night eighty people were in that church—counting two preachers, the choir—which is paid to come! and the janitor—also paid to come. This church is very dignified, the choir is wonderful, the preacher gets about \$10,000 per year. What's wrong? Jesus had his miracles to help him. He was a sensationalist! He was radical and revolutionary. I tell you the Church of to-day is unspeakably slow."

Still another writer in *The Christian Century* (Chicago) believes that the pulpit is "the weak spot in the church of to-day—its Achilles tendon," that preaching is a "futility," and the pulpit "an anachronism." He writes:

"Preaching is not a man-sized job. . . . The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister."

"Even the moral and spiritual problems of the educated and enlightened man of to-day are largely beyond the grasp of the minister of the church he attends. The ministerial training, environment, habits of life, and, generally, temperament, unite to produce this result. The minister does not know from experience—except in very rare cases—anything of the problems which baffle and perplex the man of business, the public official, the professional man. Theological seminaries can not give this knowledge; it can not be learned from books or otherwise acquired second-hand. It can only come from personal experience—from life. Men who have not thus known the problems which beset men, their temptations and their perplexities, can give very little help to others. When we remember these things it is easy to understand why the pulpit of to-day possesses so little influence."

OLD GODS HAVE FALLEN

Are the preachers so very much to blame? To the disinterested observer it would hardly seem so. The theological systems adopted by the churches themselves are to blame. The ministers are more or less just what the church has made them. The old dogmas are long since out-worn—few intelligent people believe in them any more; but they are the basis of education of the theological student, the very bulwark of the theological seminary. The fact is that the people have moved on, but quite naturally their ministers, trained on the old basis, have not so moved. It is as if one trained a servant to perform a certain task only, and then doing away with the task altogether, criticised and blamed the servant—none too intelligent at best—because he could not perform some other task expertly, or rather, could not tell his master what that master ought to do.

Our nation has actually been irreligious for a long time. It is now gradually becoming aware of the fact. The old standards, however false, at least served to maintain some restraint and saved us from the frank Bolshevism of the present day. Never was there greater need for the popular dissemination of Theosophy, in order that uneasy minds may have something true and substantial to go forward on. Almost anybody can grasp and appreciate the doctrines of Karma and Reincarnation when practically stated so that their application to present day life can be seen and understood. Theosophical students should fit themselves for such work—to be able to speak and write simply and logically, so that even a child can grasp the true ideas. This is no time for "hair-splitting," for mere intellectualism, for the brand of "Theosophy" that concerns itself with astral "didoes" or mere "sweetness and light." The need now is for sound simple statements of the teaching that have a literally *living* application to the conditions of today: what life means, what it is for, what death signifies, the reign of justice, the law of compensation, reincarnation, Masters. These are the lines of thought, clearly and simply presented, that Americans now most need and can best take hold of. They are best given in the writings of William Q. Judge. Let us ourselves learn from and circulate his books, Fellow-students, and thus in our small way make more effective the Western work of "the greatest of the Exiles."

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

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

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SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VIII SEPTEMBER, 1920 No. 11

We all are; I too. We never were anything, but only continually are. What we are now determines what we will be.

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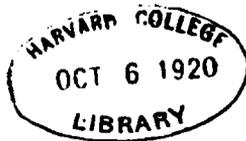


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

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

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



ॐ ॥ ॐ

WHO is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.
—*Brihadaranyaka Upanishad.*

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER VIII.

HITHERTO we have been concerned with the survey of the Theosophical Movement of the nineteenth century from its public aspects: the recital of a series of events more or less in relation with each other and with the sum of human activities, together with such reflections on their bearings and significance as to us appear logical and consistent. An attempt has been made to show clearly that the vicissitudes both of the Theosophical Society and Madame Blavatsky's teachings of Theosophy were inevitable and but a repetition of the varying fortunes which have attended every former effort to introduce a system of thought and action at variance with the ideas, customs and practices still firmly entrenched in the mind of the race. So far, all that we have discussed is accessible in all its detail to any enquiring student, and the ordinary mind will find nothing beyond the range of common observation and experience. The student will have both the advantage and the disadvantage of the familiar multitude of conflicting testimony and opinion that attends every inquiry into human affairs; he will find nothing that transcends the possibility of reconciliation or explanation on his habitual lines of thought, without greatly deranging his fundamental preconceptions regarding God, Nature, Man, and the course of human evolution and action.

But, as we have early intimated, the Theosophical Movement has an esoteric as well as an exoteric side, and here the Western student is without guide, chart or compass, either in his own memorial experience or in any accredited testimony of the race to which

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

he belongs. Not only so, but he will find himself confronted, both in himself and in the race, with a deeply-imbedded incredulity which derides and despises the very possibility, even, of intellectual and spiritual evolution within and behind physical evolution. The student of the esoteric side of the Theosophical Movement has then literally to take the position of a Columbus. He has to postulate the existence of the spiritual and mental world or worlds, independent of and superior to our familiar universe, yet interpenetrating it at every point, standing in relation to it as a cause to an effect, and, in man, almost inextricably interwoven and interblended with him in his embodied existence. He has to admit the fundamental assumption that spiritual and intellectual evolution is as much under Law in its processes and resultants as physical evolution, and that the latter is but the shadow and the reflex of the mental, as the mental is of the spiritual. He has to recognize the inevitable corollary of these propositions, that Life, individual as well as collective, is *continuous*, and that the infinite course of spiritual, mental and physical evolution has produced Beings as much superior to man as man is superior to a black beetle—as was once speculatively suggested by Professor Huxley—and, finally, that these Beings take an active part in “the governance of the natural order of things.”

The student will find that Western religious history and Western tradition and myth do, indeed, present an immense literature dealing with gods, angels, demons, fairies, and so on, and their interactions and relations with human beings and human affairs, but without exception such beings and their interventions are regarded either as miraculous or fictitious, and belief in them rests either on the grounds of “revelation” or of mere opinions ingrained from childhood, or of some misunderstood and unique personal experience in psychology. Nowhere is there any philosophy, any scientific, any logical, any *historical* evidence or basis for the existence and action of superhuman and subhuman entities as the product of evolutionary Law. Such a theory or such a fact is as unknown or as derided in the West, as foreign to its basic concepts, as the ideas of pre-existence, metempsychosis, reincarnation, Karma, *continuous* immortality—all integral and inseparable parts of the fundamental assumptions connected with the esoteric aspects of the Theosophical Movement. Only when all these are recognized, at least as a working hypothesis, does the expression, “the esoteric side of the Theosophical Movement,” become tolerable in any but a materialistic sense. To be able to consider this esoteric aspect intelligently the student is compelled to turn aside from the religion, philosophy and thought of the day and familiarize himself with the recorded philosophy of Theosophy, if he is to view recorded facts in any other light than that of the well-nigh universal preconceptions of the Western race. It is only through the most careful and conscientious study and application of the teachings of Theosophy that the student can hope to penetrate beyond the visible aspects of the Theosophical Movement to the arcana of the intellectual and

spiritual factors and forces which constitute the occult side of that Movement.

The first direct affirmation of the existence of Adepts, Beings perfected spiritually, intellectually and physically, the flower of human and all evolution, is, so far as the Western world is concerned, to be found in the opening sentence of "Isis Unveiled." From beginning to end that work is strewn with evidences, arguments and declarations regarding Adepts and their doctrines. Theosophy is declared to be a portion of Their Wisdom; its teachings are presented for the examination and study of the world and of the Fellows of the Theosophical Society.

As subsequently appeared from the repeated testimony of all three, before the publication of "Isis" and even prior to the foundation of the Theosophical Society Madame Blavatsky had imparted many of her teachings to Colonel Olcott and Mr. Judge, had convinced them of her phenomenal powers over matter, time and space, and had accepted them as her pupils. More, through her intervention both of them had become assured of the existence of the Adepts, had received phenomenal visits from them, and had made their pledges under the rules of occultism direct to the Masters of the Great Lodge of Adepts. They had reached the determination to follow the guidance and instruction of H. P. B. and it was under her inspiration that the Theosophical Society was formed. Again, from the subsequent repeated statements of all three as to the events and relations of those earliest days, it is apparent that the connection between H. P. B. and Mr. Judge was of a different and deeper nature than the relation established with Colonel Olcott—as will develop in the due course of our study. Nor were Col. Olcott and Mr. Judge her only pledged associates, though the names, duties and activities of the others have never been publicly disclosed. But mention of the fact occurs in the "Introductory" of the "Secret Doctrine," in "Lucifer," volume III, page 173, in various "E. S. T. Aids," and in other places in Theosophical writings. And something of the nature and widespread activities of the Adepts apart from the Theosophical Society, is plainly to be discerned in an article in *Blackwood's* "Edinburgh Magazine" for January, 1880. This was written by an English publicist and embodies a very remarkable letter written by an unknown individual named as a "Turkish Effendi"* on the relations of Christianity and Islam.

The fact of these private teachings, of the intimate connection of the Adepts with the foundation and spread of the Theosophical Society, of an inner core of *Chelas* or disciples as the active agents of the Adepts, both in the Society and the Movement, of the practical possibility of a direct connection with these Adepts and their *Chelas* through Madame Blavatsky, was kept sedulously concealed until after the arrival of H. P. B. and Col. Olcott in India. A few Fellows suspected from occasional personal hints given them, or by

*Reprinted in THEOSOPHY, *Supplement* for November, 1914, and in the pamphlet, "Some Theosophical Prophecies."

inferences from the accessible teachings, that more might be learned. But H. P. B. turned a deaf ear to all prayers and entreaties in that direction, bidding the aspirants to join the Society, to study the published literature, to apply themselves actively to the Objects of the Society.

In India the religious convictions of the inhabitants are, quite in contrast with the West, the predominant factor in daily life. The spiritual and mental heredity of the populace is such that the teachings of Theosophy have in them nothing of the incredible or revolting to inherited ideas. Bound and fettered as they are by rigid castes and creeds, separated by alien tongues, crippled by an enormous percentage of illiteracy, abused by a priesthood which keeps them in subjection to gross idolatries and superstitions, ground by an ever-present poverty, the vast majority of the native populations are, nevertheless, deeply religious in feeling, of simple and kindly lives, imbued with the ideas of guardian spirits, of tutelary deities, of the near presence of the immortal and invisible, and of the sacredness of all life. The country is full of *Sannyasis*, *Sadhus* and *Faquirs*, many of them men of the noblest and most self-sacrificing character who have exempted themselves from all restrictions of caste and worldly life and who wander the length and breadth of the land keeping alive the reverence and faith of the populace, practicing and inculcating the great virtues of all time. And among the educated classes are very many highly intelligent men profoundly versed in the philosophical teachings of the ancient sages, Rishis and Mahatmas.

Almost from the first moment of their entry the Founders met with a sympathetic and understanding reception from the native Hindus, and in this kindly atmosphere of traditional appreciation it was natural that the first declaration should be made of the deeper import of the Theosophical Movement. In "The Theosophist" for March, 1880, the article relating to the "Turkish Effendi" was reprinted from *Blackwood's*. In the succeeding number appeared "The Theosophical Society or Universal Brotherhood." This directly identified the Society with its great First Object, and made the first public proclamation of the "Superior Sections." The article is an official and authoritative announcement, is signed by Kharsedji N. Seervai, Joint Recording Secretary, and has for its sub-title, "Principles, Rules and Bye-Laws, as revised in General Council, at the meeting held at the Palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879."

Article I recites that the Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. The plans of the Society are stated to contemplate seven great objects, of which the first and foremost is "to keep alive in man his spiritual intuitions;" the second "to oppose and counteract . . . bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural." The succeeding purposes are amplifications of the well-known second and third Objects of the

Parent Theosophical Society, the inclusive purpose of all being stated as follows: "Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher."

The "First Section" spoken of is declared in article XI to consist "exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with, have the right to know."

Article XII reads: "The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

"The administration of the Superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities, connected with these superior grades, are incurred by persons who merely desire ordinary membership of the third class."

It is then announced that the Theosophical Society proper is merely the "Third Section" of the real society, and it is called the "Section of probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated."

"Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights: (1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment, upon what he reads and studies, by Fellows of the Second Section; and this whether he remains at home or goes abroad and wherever he finds a Branch of the Theosophical Society; every Fellow being obliged to help the others as much as the circumstances, in which he is placed, will allow."

The article concludes with the certification: "Revised and ratified by the Society at Bombay, February the 26th and 28th, 1880."

Thereafter references in the pages of "The Theosophist" become more and more frequent; the mysterious "Brothers" or Mahatmas are often spoken of; Chelas and chelaship are discussed, occultism and its rules are alluded to and, on rare occasions, the

names and designations of various chelas in their differing degrees are guardedly and indirectly introduced.

We have spoken of Subba Row and Damodar, who became more and more known in this way both to natives and Europeans. Others mentioned from time to time in peculiar and particular ways in "The Theosophist" have remained unknown to the world and the references to them seem never to have aroused question or comment among theosophical students. Amongst Europeans Mr. A. P. Sinnett and Mr. A. O. Hume, both then resident in India, came into indirect contact with the Mahatmas through H. P. B.'s agency. These two were witness of many phenomenal occurrences, and wrote numerous letters to the hidden "Brothers." Although they never met the Adepts personally and were never themselves able to communicate with them directly, both Mr. Sinnett and Mr. Hume received lengthy communications from them, "occult letters" amongst those sent and received in more prosaic fashion. In the summer of 1881 Mr. Sinnett's book, "The Occult World," was published in London. This contains long extracts from some of the letters of the Mahatma K. H., written in a script and with a name chosen for the purpose of communicating with "lay" and "probationary" chelas. In these extracts will be found much of permanent value concerning the real nature of the Theosophical Movement, the purpose of the exoteric Theosophical Society or "Third Section," the rules and discipline of chelaship of the "Second Section," the methods of the Adepts in dealing with humanity, and other occult matters. In 1882 "Hints on Esoteric Theosophy" was published and contains much matter bearing directly and indirectly on the existence and activity of the "Second Section." The subject of the "Superior Sections," their teachings, work, and the limitations imposed on and by them in dealing with the complex nature of man, are largely discussed in the series of articles, "Fragments of Occult Truth,"* publication of which was begun in "The Theosophist" for October, 1881. In the number for March, 1892, was commenced "The Elixir of Life," with the parenthetical notation that it was "From a Chela's Diary," giving the physical discipline and scientific resultants of successful probationary chelaship, and setting out the conditions precedent to "occult preferment." In January, 1883, "Chelas and Knowers" was printed, followed in the *Supplement* to the issue for July, 1883, by "Chelas and Lay Chelas."† This, perhaps the most important article on Occultism ever published, sets forth the difference between accepted chelas and the pledged probationers and neophytes of every degree. It repeats in detail the risks and dangers of rushing prematurely into "practical occultism," gives illustrative examples of failure, and specifies some of the iron conditions of self-discipline necessary. The same subject was first discussed in a general and guarded fashion toward the close of the last chapter in "Isis Un-

* Reprinted in THEOSOPHY in issues from January to October, 1914, inclusive.

† Reprinted in THEOSOPHY for January, 1916. Also reprinted in the volume "Five Years of Theosophy."

veiled." Finally, the leading article for July, 1884, entitled, "Mahatmas and Chelas," gave in clearest words the nature of Adeptship and the folly and futility of prevailing ideas in regard to Mahatmas and the means of approaching Them.

We have selected only a few of the numerous writings which gradually appeared bearing on the esoteric side of the Theosophical Movement during the first ten years of the Society's life. Only when these articles and the collateral circumstances of their appearance are understood can their relation to and bearing upon the incidents connected with the career of the exoteric Society be properly grasped and the behavior of various leading persons connected with it be comprehended. To the "rush for chelaship" and to the failures in occultism of probationers must the student look for the metaphysical and spiritual explanations of the internal storms which then and thereafter rent the original Theosophical Society and its branches.

The extensive circulation of "The Occult World" and "Esoteric Buddhism," the intense activity of the "London Lodge" in the pursuit of the "Third Object" after the return of Mr. Sinnett to London and his leading position in that Lodge, most of whose members were spiritualists and avid for "phenomena," caused many to believe that the Masters could be reached *via* mediums, séances and "psychic practices" of one kind and another, to the entire neglect of the First Object and the study of philosophy. The powerful currents that surrounded H. P. B. wherever she went, the impetus given to curiosity and ambition for "occult" knowledge by the great amount of published tales and speculations concerning her and her mission, the preliminary "investigations" of the Society for Psychical Research into the "theosophical phenomena"—all these produced a great danger for the selfish, the unwary, the venturesome Fellows of the Society who had profited spiritually not at all from *Isis Unveiled*," from the Master's letters in "The Occult World," from the repeated instructions and warnings in "The Theosophist," nor from the private communications from H. P. B. and the Mahatmas to numerous individuals most bent on forcing their way into the arena of operations of the "Superior Sections" without regard to the unknown laws and perils to be encountered.

Aside from the Chelas in India, no candidates for the "Second Section" were accepted either in America or Europe other than those directly under the guidance of H. P. B. or Mr. Judge, and these have never been publicly mentioned. Not until 1884, when the independent and misguided energies of the "London Lodge" threatened the gravest danger both to its Fellows, to the Society and to the Movement, was permission granted, at their petition, to Miss Francesca Arundale and others to form an "inner group" of the London Lodge as probationers of the Second Section. The signers pledged themselves to follow strictly the rules and instructions given them. All this remained secret for many years, but in the volume, "Letters from the Masters of the Wisdom," published

in 1919, will be found some graphic statements and indications of the conditions prevailing—statements which shed a flood of light not only on the state of affairs at the time we are discussing, but which are equally illuminating in their applications to the course of affairs since and now among the thirsty aspirants for occult powers and knowledge.

During this period "Man—Fragments of Forgotten History," was being received by two chelas in their efforts at self-development; the Fourth edition of "The Occult World" was published with its Appendix containing a long letter from the Master K. H. on the "precipitation" of "occult letters" by chelas of the "Second Section." All these events accompanied and unfolded *pari passu* the "Kiddle incident," the attack on H. P. B. by Mr. Arthur Lillie in his pamphlet, "Koot Hoomi Unveiled," the Coulomb charges, the investigation by the S. P. R., the lukewarmness or desertions of the Fellows from the Society, and the violation of their pledges by those Fellows who were also "lay" and accepted probationers of the Second Section. From the standpoint of the philosophy of Theosophy, the objects set forth for the conduct of the Society, the principles and rules laid down for the guidance of the probationers of the Second Section, and the pledges taken both by the Fellows and the probationers, the course of events marked the trial of the Society, its members and its neophytes in Occultism, to determine their fitness individually and collectively to carry on the work of the Masters, to sustain the shock of combat incident and inevitable to that work and to their own progress in spiritual and psychical evolution.

The first decade passed and its results ascertained and weighed as regarded the Society as a whole, reorganization of the work of the Superior Sections can be seen in the commencement of "The Path" by Mr. Judge, in April, 1886, and of "Lucifer" in London by H. P. B. in September, 1887. Something of the immensity of the change inaugurated in the public work of H. P. B. and Mr. Judge can be seen by merely comparing the character and range of contents of these two magazines with those of the first seven volumes of "The Theosophist" (1879-1886); the published books in the period 1885-1895 with those of the first decade; the growth in character of work undertaken by the Society in America and England in 1885-1895 whether compared with the history of the Society as a whole in its first ten years, or with its work and character in India during the same ten years, or with any of the fruits of the numerous Theosophical societies now in existence that have sprung up since 1895.

The philosophical and moral lessons and considerations, the *sine qua non* conditions of the Superior Sections, the explanation of the numerous failures, exoteric and esoteric, which beset the work of the first ten years, and which must beset every similar attempt in all times, are nowhere more clearly and authoritatively set forth than in the article entitled "The Theosophical Mahatmas." The

general circumstances have already been outlined; the particular occasion was as follows:

Amongst the earliest of the European pledged probationers of the Second Section was Mr. W. T. Brown. He was a young man who had been reared a strict orthodox Christian, was a graduate of the university of Glasgow, and had traveled extensively in Europe and America. In 1883, while in London, he made the acquaintance of Mr. Sinnett and others of the London Lodge, as well as of some leading spiritualists and some Continental followers of Eliphas Lévi and students of mediæval Rosicrucianism. He was a member of the "Central Association" of British spiritualists, joined the London Lodge, and became so deeply interested in what he read and heard of Theosophical teachings that he determined to go to India and devote his life to the "esoteric doctrine." He was witness of some of the phenomena constantly occurring at headquarters, received "occult" messages from one of the Masters, and besought Colonel Olcott, then absent from Adyar on a tour, for permission to share in his work. He received a long, friendly, but very straightforward reply warning him of the immense difficulties to be confronted. Undeterred, he set out to accompany Col. Olcott, and on this trip received further communications from the Master K. H., was visited by the Master in "astral body," and finally met and talked with the Adept in his physical body, recognizing the Master both from the portrait which he had previously seen, from his "astral" appearance, and from the subject matters discussed. All this occurred during the latter half of 1883. Mr. Brown was so aroused by his experiences and studies that he determined to become a probationary Chela, and was accepted "on probation" in January, 1884. "On that occasion," he says, "I was warned as to the difficulties of the road which I desired to tread, but was assured that by a close adherence to truth, and trust in 'My Master,' all must turn out well."

Mr. Brown was at headquarters during the time of the Coulomb accusations, returning to England *via* the United States. Next he went to Germany and identified himself with the "Rosicrucians" there. He had written a pamphlet reciting his experiences in India, which was published "under the authority of the London Lodge." Next he published a brief autobiography devoted to his experiences in Rosicrucianism, and finally, early in 1886, came once more to the United States to associate himself with Mrs. Josephine W. Cables.

Mrs. Cables was a Christian and a spiritualist and herself afflicted with "psychic" tendencies. Learning of the Theosophical teachings, she had been largely instrumental in forming the Rochester T. S. in 1882, with Mr. W. B. Shelley as President and herself as Secretary. This was the first Theosophical Society established in America after the formation of the Parent T. S. In April, 1884, she established "The Occult Word," a monthly "journal devoted to the interests of the Theosophical Society, and for the dissemination of Oriental Knowledge." The issues appeared irregularly and the contents show a curious mixture of Christianity, spiritualism, mys-

ticism, Theosophical ideas and personal vagaries on diet, "asceticism," and "occultism." Mrs. Cables gave frequent talks before the Rochester T. S., held séances, and endeavored by every means in her power to "open up communication" with the Mahatmas. Finally, she procured the assistance of Mr. Brown through correspondence. In the summer of 1886 Professor Elliott Coues, President of the then "American Board of Control" of the T. S., endeavored to make of "The Occult Word" the "official organ" of the T. S. in the United States. Meantime Mr. Judge had started "The Path," and the character of its contents showed a sure knowledge and the signs of direct contact with the very Powers Mrs. Cables had been seeking to reach in many ways. Very evidently it appeared to Mrs. Cables and Mr. Brown that the unknown Masters had not accorded them that recognition which they felt that they had deserved and earned. In "The Occult Word" for October-November, 1886, they published a leading editorial article over their joint signatures. The article is entitled "The Theosophical Mahatmas," and in it the authors say:

"There is a great desire among many of our brothers to be put into communication with the Theosophical Mahatmas, and as we have given much thought to the subject, and evinced great desire to receive even slight tokens from the Masters, it will be useful to our brothers to have some of our reflections. *We have come to the conclusion that it is useless to strain the psysical eyes toward the Himalayas. . . . The Masters have given out nothing new in the literature of our Theosophical Society.* There have been students of mysticism in all ages . . . and all of those have found a world of literature opening to their gaze as they directed their attention to the spheres of the occult. . . . *We need not think, therefore, that we are having a special revelation by means of our Society. . . . Therefore, we need not run after Oriental mystics who deny their ability to help us.* . . .

"A great many of us have come to think that we have been running vainly after Eastern mystics and ecstasies, when, within the New Testament itself, we find the Way, the Truth, and the Life. . . . *We are now prepared to stand by our Essenian Master and to 'test the spirits' in his name. We have been hunting after strange gods, and have 'denied Him thrice,' but with bleeding feet and prostrate spirit we pray that He may take us once more under His wing. . . . We have wandered far and suffered for our wanderings. We have been living on husks, while the gospel of love and soul invigoration has been always at our hands. . . . The 'dwellers on the threshold are within.'*"

To this manifesto H. P. B. herself replied in an article with the same title, which was published in "The Path" for December, 1886.* After stating that the feeling expressed by Mrs. Cables and Mr. Brown "is undeniably shared by many Theosophists" H. P. B. goes on: "*Whether the complaints are justified, and also whether it is*

*Reprinted in THEOSOPHY for July, 1913.

the 'Mahatmas' or Theosophists themselves who are to blame for it is a question that remains to be settled." We can here give only the briefest extracts from H. P. B.'s article, which constitutes the view of the "Superior Sections" on the essentials of the "path of probation" and the causes of the wrecks that line the road. The article itself should be read and pondered by every aspirant to esoteric knowledge until it is ineradicably engraved in his inner nature, for it relates, not to an isolated instance in human action, but to the inviolable law of the higher life. She says:

"To the plain statement of our brothers and sisters that they have been 'living on husks,' 'hunting after strange gods' without receiving admittance, I would ask in my turn, as plainly: 'Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*' . . . Our MASTERS are not a 'jealous god;' they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually, . . . members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of its first rules demands that those who start . . . as candidates . . . should proceed by the straight road, without stopping on every side-way and path, seeking to join other 'Masters' and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the inability of the Masters to help them? . . .

"Once that a theosophist would become a candidate for either chelaship or favours, he must be aware of the *mutual* pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print), he remains throughout every temptation *true to the chosen Master, or Masters* (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated . . . thenceforward allowed to communicate with his *guru* unreservedly, all his failings save this one, as specified, may be overlooked; they belong to his future *Karma.* . . .

"Thus the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*, not . . . on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again.* . . .

"Both the writers may have and very likely they did—'hunt after *strange gods*;' but these *were not our MASTERS.* . . .

"Yet, to those theosophists, who are displeased with the Society in general, no one has ever made you any rash promises; least of all, has either the Society or its founders ever offered their 'Masters' as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing*, but had everything to expect only from his own personal merit. The theosophist is left free and untrammelled in his actions . . . unless, indeed, one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you . . . *led the life* requisite? . . . Let him who feels in his heart and conscience that he has— . . . let him rise and *protest*. . . . I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces anyone into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we call simple perseverance and singleness of purpose. And what about the Society, in general? . . . Who among the thousands of members does *lead the life*? Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction: or because he studies the *Bhagavad-Gita* or the 'Yoga philosophy' *upside down*, that he is a theosophist *according to the Masters' hearts*? As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you and behold our UNIVERSAL Brotherhood so-called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? . . .

"I have never ceased repeating to others: as soon as one steps on the Path leading to . . . the blessed Masters . . . his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. . . ."

"And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a 'miracle club' instead of a Brotherhood of Peace, Love and mutual assistance—'Perish rather, the Theosophical

Society and its hapless Founders.' I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political 'rings' in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because . . . those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not."

The history of the Theosophical Society is the history of the failure of Theosophists in high and low position to *lead the life* inculcated in their own Objects and their own professions; is the record of the failure of the lay and pledged probationers of the Second Section to *keep their pledges* in "simple perseverance and singleness of purpose."

The case of Mrs. Cables and Mr. Brown has been selected because it is public and typical of the hundreds of cases before and since of those who started with fair prospects, in all the "glory of a fresh enthusiasm," with all the general and particular advantages, help and guidance that past Karma and personal contact with the Teachings and the Teachers could give them, and who nevertheless failed miserably because they *would* not, and not because they *could* not, *adhere to the lines laid down* by those very Masters whom they longed to come in contact with as accepted chelas.

Mr. Brown returned to England, later went to India and there married an Eurasian lady; he returned to the fold of orthodox Christianity, and has never since been heard of in connection with "chelaship." Mrs. Cables speedily turned the Rochester T. S. into the "Rochester Brotherhood," and her magazine into the exponency of the various phases of "mysticism" and "occultism" that attracted her fancy from time to time. Neither Mrs. Cables nor Mr. Brown appear ever to have questioned their own instability of purpose, their own inconsistency of action, their own ability to determine what the "Masters" ought to do, their own utter failure to abide by the conditions they had themselves invoked. Was this course of conduct unique on their part or was it but a manifestation of those very defects and weaknesses of human nature which must be fought and conquered by the "candidate for chelaship?"

We have now to return to Colonel Olcott, pledged probationer of the "Second Section" as well as "President-Founder" of the Theosophical Society, and consider his course in the light of "the path of probation"—a course which finally compelled H. P. B. to form the "Esoteric Section of the Theosophical Society" against his violent protests and in spite of his bitter opposition in order, if possible, to save the Society: in order, in any event, to continue to carry on the work of the Theosophical Movement on the lines laid down from the beginning.

(To be continued)

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.

OF the path of true Occultism it is said, "The first step is sacrifice." This means sacrifice from the worldly point of view—the point from which we start. That we cheerfully unburden ourselves of undesirable things, shows the workings of the true self. Have no fear of the ocean of Life, it will sustain you. I often think of the passage, "All things work together for good for him who loves the Lord." You will have a larger appreciation of this saying than is common.

You speak of a surer sense of truth than any manner of reasoning. This is the action of *Buddhi*—direct cognition; the goal to which all right philosophy and life leads. In our sincere efforts we at times may have flashes from that seat of consciousness. The great result would be to have the continuous co-operation of *Manas* and *Buddhi*—higher mind and spiritual knowledge; to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains.

You may remember that in the Voice of the Silence there are two doctrines mentioned. The Doctrine of the Eye is that of the brain consciousness, composed largely of external impressions. And the Doctrine of the Heart is the spiritual consciousness of the Ego—not perceived by the brain consciousness until right thought and right action, which sooner or later follows it, attunes certain centers in the brain in accord with the spiritual vibration. It might be well to read "The Voice of the Silence" over and meditate on its sayings. You have had much of the intellectual side, there should be as much of the devotional, for what is desirable is the awakening of the spiritual consciousness, the intuition—*Buddhi*—and this cannot be done unless the thoughts are turned that way with power and purpose. You may, if you will, set apart a certain half-hour, just before retiring and after arising—as soon as possible after—and before eating. Concentrate the mind upon the Masters as ideals and *facts*—living, active, beneficent Beings, working in and on the plane of *causes*. Meditate upon this exclusively, and try to reach up to Them in thought. If you find the mind has strayed, bring it back again to the subject of meditation. The mind will stray more or less at first, and perhaps for a long time to come, but do not be dis-

*From the letters of Robert Crosbie. Here published for the first time.

couraged at the apparent results if unsatisfactory to your mind; for the real results may not at once be apparent, and the work is not lost, even though not seen. It is more than likely that the work in this direction will be perceived by others rather than yourselves. Never mind the past, for you are at the entrance of a new world to you as persons. You have set your feet on the path that leads to real knowledge.

Do not try to open up conscious communication with beings on other planes. It is not the time and danger lies that way, because of the power of creating one's own images, and because of the power and disposition of the Dark forces to simulate beings of Light, and render futile your efforts to reach the goal. When the materials are ready the Architect will appear, but seek him not, *seek only to be ready*. Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come.

Your first letter just received. I am sorry that so much disagreeableness assails at the beginning. I can very well understand it all; heat, dust, grind, in contrast with what you have left. It requires courage and endurance, and these are desirable qualities, just such as a Kshatriya should have. This, however, does not lessen the sense of distinction—*not all at once*. But as we all desire such a fight as will best prepare us, we can afford to smile inwardly while we contemplate the efforts of nature to subdue our resolves. We all have our battles, and if we are in the army, we may be sure the Self supplies just such trials as the peculiar nature needs. I think that things will look somewhat better after awhile—they always do. It is the personality that does not like discomfort, and the same chap gets used to things after awhile. So whatever may be the outcome in the future, it is wise to fight it out on the same lines as if you had made it your life work. *The battle won, the necessity will cease* because from the Self no waste of effort can be. It is easy to advise and more difficult to perform, but it is performance that is called for. All these things must necessarily be tests, training—at least I think that such is the way to look at it.

The analogy of the S. D. shows that every change is preceded by a rapid rehearsal of previous processes in evolution. It seems to me we might use this in our own mental processes and possibly might be able to figure out our position in the cycle. We might be able to let the mind *only* sweep over the preliminaries, and step in when the proper point is reached, using the *upward rush* as motive power. We should be rushing upward from new levels all the time. "Is it not so that mountains are climbed?" Once in a while we catch glimpses of the place we started from; and as we are going up elevations and descending again, yet the average rise is apparent. So

expecting these things we take advantage of every opportunity to increase the ascent and avoid precipices—for it is said that mountainous regions abound in such things.

Also remember that there are many unexpended remnants of past Karma—"mental deposits," Patanjali calls them—that you have called for, in order to balance up your account. They have come and they *will* come. Be careful not to incur new indebtedness, and thus delay the final settlement. You know the difficulties and should fortify yourself to pass over them. No one can do this for you, as you well know.

It is well to feel also, that in your apparent isolation, you are not alone. This "feeling" should help you and I think it does. Keep it up. Love to you; best thoughts going to you all the time.

Yours as ever.

OUR GODS AND OTHER GODS*

AS a people we speak of "our God," imagining that we all have the same idea, that we all mean the same thing by the term. Peoples of the past had their meaning of "our God," and peoples of the present time also say "our God and other Gods," imagining that their conception is the only true one—all others, untrue, false. The Great War was fought among so-called Christian peoples, who, so far as a consideration of Christianity is concerned, ought to have been worshipping the same God, and guiding thought and action by the precepts ascribed to that God. But is it not true that our theologians and the theologians of those people at war with us addressed petitions to the same "Our God" in order to bring success to their efforts as against other peoples worshipping the same God? There would then appear to be a multiplicity of Gods, or else something wrong in the conceptions of all of us.

If we ask ourselves individually, "What do I mean by the term God?" perhaps we would all say: "The highest there is." But do we mean the highest there is? Do we mean that great power which sustains all beings, all forms, that which by its very nature and by our contemplation of it must appear as infinite, as eternal, as changeless? If we do mean that, then we shall have to amend a great many other ideas which generally connote with the term God. For instance, we shall have to leave the idea of a *being* entirely outside of our calculations. We have thought that the source and

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

sustainer of all things, all beings, from all time and in all time was a being; that the something in us which reaches up beyond everything physical, beyond everything thinkable, was outside ourselves. How could that possibly be? How could we possibly prove that this God is a being existing in some far-off heaven unknown to us and separate from us? How can we imagine a being as omnipresent, and at the same time separate from us or from anything? If the Deity is infinite and omnipresent, there is not a grain of sand nor a point of vacant space anywhere where that Deity is not. And how again can we give to the idea of the Deity attributes, such as being angry or pleased, rewarding or punishing, since every attribute that we give is a limitation and precludes the idea of omnipresence? No *being* could be the origin, the sustainer, the source of all that was, is, or ever shall be. Any being, however great, is contained and limited in space; no being *can* be omnipresent.

There *is* that which is beyond speech, beyond description, and beyond conception—the highest there is in the universe. But are we to look outside in the heavens, in the sea, in the secret places of the earth, in any place whatever, or are we to find it in a much nearer place that is within ourselves? For it is true that all that anyone can know of God, or the Highest, is what he knows in himself, through himself and by himself. There is no other place of knowledge for us. Yet at the same time we have to perceive that that God, or Deity, is not absent from anything, is immanent in the whole, is omnipresent, is at the root and is the seed of every being of every kind anywhere; that there is no thing, not even a grain of sand nor speck of dust, no point in space, absent from that Source which sustains the whole manifested universe. So, we can imagine that God as (so the ancients put it) “being seated in the hearts of all beings,” for there is something in the heart of man whence proceed all feeling, all true life, all true conception. The heart is not the same as the head—a man’s heart may be right and sound and his head wrong; the feeling of the true in the heart is not deceived by this thought or that thought or the other thought; it can only be experienced by each one for himself within himself. God is not an outside God, but is to be sought in the very innermost recesses of our own nature—in the silent chamber, the temple, within us—and nowhere else.

We think that our present civilization far transcends any past civilizations that ever have been; yet there are many records and relics of arts, sciences, of knowledge, of religion, of philosophy such as we have not yet mastered. We are but a young people, as a matter of fact. It is not so many centuries ago since the Founder of the Christian Religion lived upon the earth, and there were many thousands of centuries before that. The people who lived down the

course of those centuries knew far more than we. They knew, as we may know, that there is no such thing as *creation*. No being ever created the earth, or its conditions. This planet, or any other planet, was never created by any being. This solar system and other solar systems were not created by any being. Something produced them. Yes, and it is possible to understand how that production was brought about! By evolution—always an unfolding from within outward—from the very root of every being, from the Deity, the Soul of all, the Spirit of all. Spirit is the root, the sustainer, the energy-producing force for all the evolution that has gone on. Every being in the universe is a product of evolution—all from the same identical root of being, all drawing their powers of expression from the one Source. All are rays from and one with that Absolute Principle, which is our very Self—the Self of all creatures.

Now, what of all those beings who were the Self in process of evolution, who reached a realization of this truth ages and ages before the present civilization? What became of them? Have all their hopes and fears been lost? What is the meaning of those races, those civilizations—was it death for them when their civilization passed out as ours must, since just so surely as it had a beginning so it will have an ending? And just so surely as there are those rises and falls in civilizations, so there is a cycle of time through which the conscious man goes; there is a cycle of form which the conscious man animates, uses, and leaves—to take another—from civilization to civilization. When, then, we look about us for the results of the civilizations that have been, and try to understand the conditions of the present civilization, we have to see that the people of the world to-day are the very ones who passed through those ancient civilizations, left them, and carried forward whatever of knowledge or of ignorance, of truth or of error they had gained during those vast periods of time. For LAW rules in everything and every circumstance, everywhere. There is a law of birth—of successive lives on earth, each life the successor and result of the life or lives which preceded. And that which sustains man, garners all experience, retains it, carries it forward, and propels evolution is the One changeless, eternal, immortal Self—the real perceiver, the real knower, the real experiencer in every body, in every form.

The Self is its own law. Each one is the Self, and each—as Self—has produced the conditions under which he finds himself. When the Self acts, it receives the re-action. If it acts not at all, then there is no re-action. Every action brings its re-action from those who are affected by it for good or for evil. For good and evil do not exist of themselves nor in ourselves; they are but effects we feel and classify as good or bad according to our attitude toward them; that which seems “good” to one is “evil” to another. When

we have got rid of the idea that there is a God who produced and sustains good, and a devil who produced and sustains evil, we have come to the fact of true perceptions from within outwards.

Every civilization that has been and the one in which we now are living are due to a true or false perception of what our real nature is. If we would ever know and understand our natures, we must first understand that there is in us That which never changes at all, whatever the changes that are brought about by it. We never *are* the things we see, or feel, or hear, or know, or experience. No matter how many the experiences may be, *we* are still unchanged with the possibility of infinite other experiences. That the Self in us is changeless may seem difficult for the Western mind to grasp, thinking that without change there is no progress, but it may be perceived by the fact of our identity remaining ever the same in a child's body and through all the changes of body that have occurred since childhood. If that identity ever changed, it could never observe change. Only that which is permanent and stable can see change, can know it, can make it. And,—what theology, modern philosophy, modern science have never taught us—there is this fact: as we are immortal spirit at the very root of our being, we have made for ourselves many mansions all down through the process of nature's changes. The gradual condensation which goes on with every planet and in every solar system goes on with every body; every form has its initial existence as form in the finest state of matter, from which it is condensed and hardened to the present physical state of matter. But the illimitable experiences of higher planes, back through all those changes, are now resident within ourselves—present with us wherever we are or may be—except that we have shut the doors on that experience. Why? Because this brain of ours—the most responsive organ in the body, since it is used in our modifications of thought, is concerned with things of the earth, in relation to the body. A brain trained and sustained by that kind of thinking can not register from the higher nature—from the finer sheaths of the soul. But once we begin to think and act from the basis of these verities, the brain—which is the most rapidly changing organ in the body—becomes porous to the impressions of our inner life. Dimly at first, and more strongly as time goes on, we begin to realize the fact of this inner experience, and,—what is more to us than all else—*the continuity of our consciousness*; the fact that consciousness never ceases, no matter on what plane we may be acting. So, we may have in our own bodies and during our lifetime—not a promise—but a sense, a realization, a knowledge of immortality *here and now!*

We have been taught to believe. Well,—belief is not knowledge. We have been taught to believe in a formula, and a formula is not knowledge. So we have gone astray in every direction and

made of this life a terror to ourselves. We are afraid of death, of disaster; we are always buttressing ourselves with some sort of guard in this or that direction. We are afraid to trust the very God we say we believe in. We won't trust Christ. We will use all the means we can think of to look out for ourselves. Each one of us is Spirit and each one of us is using spiritual powers to induce what we call good and what we call evil; but the misapplication of the spiritual powers, in default of real knowledge, must lead us to misery. So, we have to know what we are, and to think and live in the light of our own real natures. Then we will know the truth within and not outside ourselves. We will understand ourselves and we will understand our fellow-men, and we will never again say, "Our God and other Gods," but the SELF of all creatures. We will see the Self as all and in all; we will act for and as the Self, because the Self acts only through the creatures, and we will see every being—man, below man, or above man—as an aspect of ourselves; as individualized beings we will try more and more to exercise the spiritual knowledge that is our own heritage. Like the prodigal son who ate the husks with the swine and then suddenly remembered his Father's house, we will say: "I will arise and go to my Father." For there is no one so wicked, so ignorant, so poorly endowed that he may not make good progress in the right direction; that the light may not dawn upon him and a feeling of power and strength and purpose arise that will do away with fear and make him a strong helpful being in the world of men. And far from taking us away from our families, our duties, our business, or our citizenship, this knowledge will make us better citizens, better husbands, better fathers, better patriots, if you will, than ever we were before—patriots of not just one country, but of all.

SECRET DOCTRINE EXTRACT*

. . . If there were such a thing as void, a *vacuum* in Nature one would find it produced, according to a physical law, in the minds of helpless admirers of the "lights" of science, who pass their time in mutually destroying their teachings. If ever the theory that "two lights make darkness" found its application it is in this case, when one-half of the "lights" imposes its Forces and "modes of motion" on the belief of the faithful, and the other half opposes the very existence of the same. "Ether, Matter, Energy"—the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them PHYSICAL NATURE!

*From the Original Edition Vol. I, p. 668; see Vol. I, p. 731 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 XVII.

Q. Mr. Judge does not deny the facts of spiritualism in this chapter. Why, then, does he so utterly condemn it?

A. Does not he himself very clearly present the reasons? He shows that spiritualism is not spiritual at all; that it is not "spirits" who are communicated with, or who are in operation during so-called seances; that its practice, known to the Ancients and condemned by them as necromancy, is the most injurious practice that a human being could indulge in; that it is folly to proceed on the line of spiritualism because all the spiritualistic phenomena that have taken place since the early forties of last century have not given us any philosophy, nor shown any knowledge other than what was already known.

Q. Are all mediums necessarily wicked?

A. No. But generally persons who become spiritualistic mediums are in a position where they can be deluded because of lack of knowledge of their own nature; they may not necessarily be vicious. What is necessary, to operate *intelligently* on the astral plane, is a knowledge of the laws that pertain to that plane of substance. Mediums have no knowledge whatever of the laws that govern, are purely *passive* instruments, and quite incapable of reporting back accurately what may be seen there, or even seeing what in reality exists there so as to understand it. There is something vicious, however, where there is a disposition to make use of abnormal powers for money or glory to themselves.

Q. There seems to have been within recent years a great change in the character of spiritualistic phenomena. There is now much automatic writing on the ouija-board by people who are not spiritualists at all. What is the difference between ouija-board communications and the spiritualistic communications through mediums?

A. The medium is not a responsible being and the kind of communication coming through him, from whatever source, will be in accordance with the nature of the medium. On the other hand, all that is given out by the use of the ouija-board, or any other kind of automatic writing, comes from within the person using it. Such

persons could hardly be called "mediumistic," for they usually express their *own* perceptions, whether good or bad, and always what is transmitted by that method is filtered through their partially or entirely erroneous personal ideas. Having no knowledge of the inner being of man, how can they transmit with any kind or degree of intelligence? The ouija-board answers because the questioner and the answered are the same.

Q. In this use of the ouija-board might there not be a dissociation, to the extent of independent action, of some of the sheaths of the body?

A. It is quite possible, because the inner man has his own feeling of consciousness apart from that which is obtained through the body. A dissociation of the physical and astral bodies, let us say, might occur, permitting a bodily operation at the same time that the consciousness or intelligence is operating on the astral plane. Here, evidently, is a state analogous to the state of somnambulism, where the body itself acts and yet where there is a sub-consciousness thinking altogether of other things than those the body is doing.

Q. Would not ouija-board practice tend to a lack of control?

A. Of course, it would. And it is dangerous in the sense that there is no knowledge in it, no control gained by it, and nothing accomplished by it. Anyone can write on the ouija-board and permit himself to be fooled by it, if he is not careful. All that has ever been received through the ouija-board can be picked up in many places, and is not at all true in any occult sense. There is nothing of importance along this line; nothing but absolute folly.

Q. Could some of the ouija-board phenomena be caused by an obsession, or by some of the entities spoken of in the chapter?

A. It is possible, if one is weak or fully mediumistic, to become subject to obsession, or to those sub-human entities, by this practice. But a fairly intelligent person, fairly well controlled in every way, can by thinking about these things in a certain way cause automatic writings without being a medium or having an obsession. The writing would not be from any "spirit," but from the same person seeing with one set of organs and reporting to another set of organs. The direction of the hand comes from a certain process in the astral brain.

Q. What causes the sensitive's hands to vibrate on the table visibly?

A. It is incipient epilepsy, and has to do with the disorganization of the astral nature of the person. But, perhaps, the worst damage caused by the ouija-board practice is the delusion to which it leads. One supposes he is getting automatic writing from this, that, or the other "spirit," and as the communications proceed, he becomes more and more convinced of his own importance, righteousness, power of seeing and spiritual perception, until finally he will brook no other decision than that. His psychological experiences are true to him, but however much psychological experiences differ—and they all do differ—each one is certain of the truth of his own.

Q. What is Voodooism?

A. It is a form of black magic—certain practices that have been handed down by African sorcerers to which the New Orleans negroes are much addicted. By this system they can work injury upon their enemies or procure the things they desire. For instance, they may make an image of a person, in clay, as a picture, or in any kind of form—out of clothes, or what-not—and by addressing that image as if it were the person and using certain herbs, sounds, invocations, and practices, they bring about reactions upon the body of the one thus imaged.

Q. Is that done through the astral body of the person?

A. It is done by the inner power of the operator, through certain strong feeling and through confidence in the result of that which is being done. Certain practices give concentration to the lower will of the operator. Desire furnishes the direction. These are the powers of the dark side of nature. The use of psychic powers for selfish gain or for the injury of others is black magic.

Q. Would the Voodoo practices have any effect on an honest person?

A. An honest person would be protected, if his desire was only to benefit others. The greatest and best protection there can be is a firm desire to benefit humanity. But one who had the same kind of ideas as those of the one operating against him would have no protection, and would be open to that kind of attack.

Q. On page 151 occurs: . . . "every impression produces a picture in the individual aura; . . . by means of this a connection is established between the auras of friends and relatives old, new, near." How is that connection made?

A. Every impression produces a picture in the individual sphere or aura. By means of that picture, or impression, a connection is made between the auras of friends and relatives—between, in fact, all persons knowing any other person. The picture is like a photograph, and a medium sees it as if it were the person himself present, calling it the "spirit" who wants to make a communication. But let the "spirit" you want to communicate with be a "living person," and the medium will give you just as good an account of the living one as is given of the dead. That test has been tried many times. It is an old mediumistic trick to tell you to hold an image of the "spirit" you want to communicate with: if you hold it strongly a good medium will tell you all about it, *as you know it*.

Q. What is it that separates the living from the dead?

A. What separates us as living beings when we go from one city to another? We are not dead, but we are not where ease of communication is to be had. It is only a matter of communication.

Q. Aren't we all in a sense mediumistic, in that we are blown about by every belief in the air, and by the thoughts and feelings of those we contact?

A. Yes. Mediumship is passivity. We need to be *positive* from the spiritual side of our natures, and *not* positive from the physical side.

PARACELSUS*

I.

IT is a noteworthy fact in Occultism that the great Masters who in the body have worked among men have been members of the healing craft, the noblest of all the learned professions. It is the noblest, because in its true character it combines the functions of both priest and physician; healer of the soul as well as of the body. Such will be the master minds of the nobler civilization which will some day dawn upon the world; the spiritual chiefs of a people will also guard the health of their bodies as well as of their souls. Hermes, we are told, was a great physician and the head of a grand brotherhood of Adepts. Both Jesus of Nazareth and John the Baptist were members of the Essene fraternity, an order of therapists. Apollonius of Tyana served his novitiate in the temple of Hippocrates and became a healer of men. In the middle ages and the beginning of modern times in Europe, we find the Brotherhood of the Rosicrucians devoted to the attainment and application of medical, as well as spiritual, knowledge. Even in primitive society, among wild tribes like the red Indians, we find their sacred orders composed of "medicine men," and there is good reason to believe that some of these possess valuable occult powers. To these spiritual and therapeutic esoteric brotherhoods, found throughout history, may probably be traced all the progress made by mankind, material as well as intellectual and spiritual. Through their knowledge of the secret forces of nature there have come into the world at large those beginnings of mechanical and chemical science which lie at the base of those physical achievements that constitute the power and pride of our present material civilization,—little mindful of its indebtedness though the latter be. Why is it that these two great functions are combined in the Master Teachers of mankind,—the care of the body as well as of the soul? It is not to lead man, by slow degrees, up to the condition of bodily perfection that shall characterize the glorious "Coming Race"?—a race combining the godly and the human in the attributes described in *Through the Gates of Gold*, which tells us: "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength." Thus shall we see realized a divine race with powers over Nature beside which the potency of the intricate mechanical devices of the present age, attained at the cost of the enslavement and degradation of toiling millions, shall be more puny than are the crude implements of cave-dwelling man in comparison with those of which our age so arrogantly boasts.

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was

*This article was first printed by William Q. Judge in *The Path* for April, 1887.

the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public, and their denunciations have therefore colored history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

The world is therefore much indebted to Dr. Hartmann's admirable book.* It is particularly appropriate that a physician should write the best popular account of the great master of medicine. Dr. Hartmann has done his work with thorough sympathy, and has made it his most important contribution to Occult literature, good though his previous work has been. It is notable how great Adepts who have worked visibly among men have made their appearance at the turning point of a cycle. Apollonius and Jesus came when the Roman Empire was at the height of its glory and approaching its fall. Paracelsus appeared at the dawn of the modern era which is coming into bloom to-day, and his teachings laid the foundations for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann. The date of his birth is significant; 1493, the year after the discovery of America by Columbus. We see him, a greater Columbus, standing on the threshold of the new world,—not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther; but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses intellectually the true religion. We must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world."

Concerning the Adeptship of Paracelsus Dr. Hartmann remarks: "An old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and independent of the physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape." It is considered by some students to be still more likely that, at this period, He who was once known as Paracelsus is in a

*The Life of Philippus Theophrastus, Bombast of Hobenheim, known by the name of the Paracelsus; and the Substance of his Teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy, extracted from his rare and extensive works and from some unpublished manuscripts. By Franz Hartmann, M. D., author of "Magic," etc. London: George Redway, 1887.

body whose astral meets with others in Asia. The present being an important period in the world's history, it has been hinted that a great Teacher may be expected to appear among men. The multitude, however, will hardly be likely to fall down and worship Him when he comes; indeed, his treatment at their hands would probably be something quite different. Comparatively few would be likely to recognize Him, for only spirit can perceive spirit.

There is a passage in Dr. Hartmann's work concerning the physical appearance of Paracelsus which calls for some comment. The fact that he was beardless gave rise to a tradition that he was emasculated in his infancy. This could not have been. The requirements of Adeptship necessitate a body complete in all its parts. Paracelsus was one of the Rosicrucians, and there are reasons why he could not have been a member of that fraternity, had he been thus physically defective. It is more likely that his beardlessness had another significance. It is said that the physical characteristics of the great teachers have been those of a race superior to that among which they worked. Gautama Buddha, for instance, established the religion for the greater part of the Mongolian race, but not only was he an Aryan; according to tradition he was light-haired, and of blonde complexion, and Abbé Huc so describes the beautiful presentation of him in the magnificent temporary sculptures in the great Festival of the Flowers annually given at the lamassery of Kunbum in Thibet. The personal appearance of Jesus of Nazareth is unknown to the world, but there is reason for believing that he was not of a Jewish type and was wholly unlike the conventional representations. To those who have read Bulwer's *Coming Race*, possibly a hint of the reason for the beardlessness of Paracelsus may occur.

Dr. Hartmann calls attention to the short and concise manner in which Paracelsus expressed his thoughts. This quality of his writings will be perceived in the extracts given, which are translated into admirable English. There is no ground for the charge that he was inflated and boastful in his style. He simply spoke with self-confidence, like all men who speak with authority. Apollonius said, when asked how the wise man should speak concerning that which he knew: "He should speak like the law-giver. For the law-giver must present to the multitude in the form of commandments that which he knows to be true." It was thus that Paracelsus taught. As Dr. Hartmann well says: "It is a daily occurring fact that he who exposes and denounces the faults of others appears to the superficial observer as boasting of his own superiority, although no such motive may prompt him."

It is highly unlikely that the charges of drunkenness brought against Paracelsus had any foundation. He had a host of bitter enemies, and the making of such charges by them without warrant would be very natural. Ground for this accusation has been supposed to be found in a letter to some students at Zürich, in which

he addressed them as *Comibones optimi*. But it seems most likely that this referred to fellowship in drinking the "wine" of wisdom, particularly since the letter is a very serious and pathetic one. As Arnold remarks in his "History of Churches and Hermetics": "A man who is a glutton and a drunkard could not have been in possession of such divine gifts."

That Paracelsus obtained his great knowledge not by study of books is evident from the fact that he read very little. For ten years he did not read a book, and his disciples testify that he dictated his works to them without memoranda or manuscripts. His spiritual precepts are of the most exalted character, and agree thoroughly with what has recently been given out from Eastern sources. He asks: "What is a philosophy that is not supported by spiritual revelation?" Concerning prayer, or a strong aspiration for that which is good, he said: "It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith; not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way he may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

The preceding very important passage illustrates the profound thought of Paracelsus. The nature of mystic development is very clearly outlined. The relation is evident between the sentence about a person "drowned in his own soul" and the end of Rule 16, First series, in *Light on the Path*: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The closing chapter in *Through the Gates of Gold* is devoted particularly to this subject, as may be seen in the words concerning the man who has once really won the victory: "Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he

lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains."

The wide wanderings of most occult students are a significant fact. Pythagoras journeyed to Egypt and to India. Apollonius also went thither, and spent nearly all his life in journeying over the world. Nearly all well-known students of Occultism of to-day have traveled extensively. Madame Blavatsky, for instance, has made repeated visits to nearly all quarters of the earth, and has had many strange adventures. Paracelsus was also a great traveler; he journeyed far in the East and was taken prisoner by the Tartars. It is said that he even went as far as India, and it is not unlikely that he may have visited the Masters in Thibet. Of the reason for his roamings he said: "He who wants to study the book of Nature must wander with his feet over its leaves. Books are studied by looking at the letters which they contain; Nature is studied by examining the contents of her treasure-vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together from the book that contains her great revelations." This is an application of the injunction, "Learn from sensation and observe it."

A deep scientific perception is manifest in the works of Paracelsus, and he evidently saw far into the future. Dr. Hartmann points out that his doctrine bears a great resemblance to that of Darwin and Haeckel. The quality of mind which we call modern, but which may better be termed universal, since it is evident in the words of the greatest men of all ages, was inherent in Paracelsus. The following prophetic passage from his "Occult Philosophy" is a witness to his thoroughly enlightened spirit: "True science can accomplish a great deal; the Eternal Wisdom of the existence of all things is without a time, without a beginning, and without an end. Things that are considered now to be impossible will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one century will be the basis for the approved science of the next."

This is now being found true by modern science concerning the teachings of Paracelsus. For instance, it is acknowledged that the germ theory of disease, generally supposed to be one of the original discoveries of recent medical investigators, was promulgated by Paracelsus himself; while Jaeger, the eminent German scientist, finds his own discoveries agreeing with the theories of Paracelsus, and he pronounces certain medical proceedings recommended by the latter, which have been held to be based upon the crudest superstitions, to be really in accordance with the highest scientific teachings concerning molecular action.

S. B.

(To be Continued)

DANGERS OF HATHA-YOGA*

B. M.—“In both Europe and America, I have met a good many Theosophists who enquire into and appear to dabble in practical applications of the directions found in some of our literature, in the “Upanishads,” and in a little book by one Sabapathi Swamy, respecting psychic development, by means of postures, regulating the breath and the like. What can be said upon this?”

W. Q. JUDGE.—These attempts at practical Yoga—as it is called—are most dangerous, and in addition presumptuous and foolish. It is well understood in the right circles in India, that the directions found in many of the *Upanishads* should never be practised, except under the following conditions: (a) a complete knowledge of all, and of the consequences, with a knowledge of correctives to be applied when changes take place; and (b) the possession of a thoroughly competent guide to point out errors, to restrain endeavour and to indicate danger, as well as to cure troubles that ensue. Yet in the face of all this, and of repeated warnings, there are those who will foolhardily begin the practices in complete ignorance. They do not even pursue the ethical regulations that accompany all the others, such as the doing away with all vices, bad habits, uncharitable thoughts and so on; but go in for the practices, merely in the hope of procuring psychic powers. It is time it were stopped, and time that those who give out this literature looked into what they give out to a grasping and stiff-necked generation. That damage has been wrought both to the Society and some of its members cannot be contested, in face of actual experience in all parts of both countries. It is well known that these postures, even when ignorantly used, bring on physiological changes in the body, with great nervous derangements. Further than that the enquiring public is frightened off from our movement by the ill-balanced view of Theosophy and of the Society which these dabblers promulgate. Let us halt before it is too late. Let us give out the ethical and philosophical doctrines for the promulgation of which the Theosophical Society was founded. Thus alone can we accomplish our mission, which is to the world at large and not for the benefit of a few cranky investigators in a field that can only be safely trodden by the thoroughly prepared, the fully armed and the deeply experienced man who has a sound mind and high pure aspirations, joined to a sound body.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of January, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

SOMETHING ABOUT CYCLES—

The importance of cycles in our economic life is now becoming widely recognized by "practical" men, and some of them are beginning to see that cycles are merely the re-action from actions set in motion—the return of impressions—and that the beings concerned in the effect are assuredly those who set up the causes—ourselves and some others, for instance. This is a practical recognition of the Law of Karma. The fact that the reign of Law is recognized—and that we ourselves are not outside it—is truly a great step in advance over former theories that economic crises were caused by agencies outside our own control.

Writing in *The Credit Monthly*, the June issue, Mr. George J. Clautice, takes "Credit Disturbances" as a subject, giving a brief review of "American Business Cycles" from the year 1819. He finds that panics have occurred in the United States every twenty years since that date, with some minor cycles not clearly differentiated but coming within the larger cycle; that a business cycle consists of four periods: Prosperity, decline, depression and recovery, all taking place quite regularly within the twenty year ring. But the most interesting point to the Theosophical student in this writer's argument is the cause to which he attributes the cycles: he ties them right back to the actions, and re-actions, of men. To quote briefly here and there from his article:

"A business disturbance is physical and psychical . . . psychical, by which is meant that business depends upon what men do. Now, what men do depends on what they think. We may read very encouraging news from interviews with prominent men, nevertheless what they say may not be their real thoughts; if they do not believe that the prospects for large earnings are evident, they will not expand their business, although they may talk prosperity. . . ."

"The immediate cause of a panic is usually some big failure. If we go back over the history of the United States we find that panics have occurred about every twenty years since 1819. There was a panic in 1819, 1837, 1857, 1873, 1884, 1893, 1907 and 1914. The only time the twenty-year cycle was broken was in 1884, and the panic of 1907, which was not a major one. The conditions preceding each of these panics were precisely the same."

CYCLES OF CROP FAILURES

In a London dispatch of late July Sir William Beveridge, director of the London school of economics, sets forth the view that every fifteen and one-half years there is a world crop failure, due to bad weather. The last lean year was 1907 and the next is due after 1923. He states:

"The experience of three centuries warns us to prepare for the possibility that one or more of the years 1924, 1925 and 1926 will be marked by most unseasonable weather, diminishing the yield of harvests, increasing food prices and possibly producing famines."

"Detailed examination of the weather records and also of history of the past centuries may very well make it possible not only to demonstrate beyond question the existence of the main cycle, but also to discover the laws which determine the precise date and relative severity of each crisis. In this respect a wide field for remedial effort will have been opened."

Sir William finds that the agreement between the barometric and the economic records for the last five successive epochs (a period totaling eighty years) at intervals of fifteen to sixteen years is practically complete. This would in large measure establish his theory. But what caused the unfavorable weather? And why are some people more affected by famines than others—some nations, for instance, and certain individuals within those nations? Detailed examination of the "weather records" will never give a

satisfactory answer to that question. With all due credit to Sir William's patient and valuable investigations we must go deeper if we are "to discover the laws which determine the precise date and relative severity of each crisis." The cause ultimately rests in the practices of men. Says the ancient *Bhagavad-Gita*, Chapter Third:

"All actions performed other than as a sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: 'With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.' But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice."

"He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain, O son of Pritha."

It may seem incredible that the foregoing has a direct application—an actual scientific application—to famines and the causes therefor, but such is the fact. If the "religion," the philosophy and the science physical and metaphysical which underly this passage in the *Gita* were understood and applied by any considerable number of men in the world, scientists would no longer seek results by studying barometric and crop records. There would be no reason for it. Famines and economic crises would no longer exist in the world. All Nature is one, and this fact must be recognized by men, themselves nature's own, when they work with nature—must be *consciously* recognized, just as we must be aware of what we are doing and why, if we are to work in any direction with consistent efficiency. Once any considerable number of men reach that point of development where they can do this, Nature's crises of one kind and another will diminish. For as the *Gita* states in another place, ". . . whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set."

THE MENACE OF "SATANISM"

Writing in the *Century*, Gilbert Murray, Regius Professor of Greek in Oxford University, declares that the spirit of "Satanism" is perhaps more widely diffused today than for more than a thousand years. Prof. Murray does not refer to the theological "Satan." He considers that the essence of "Satanism" is the belief that the dominant world order is evil and a lie, and that goodness and truth are persecuted rebels. He points out the existence of a great literature of "Satanism", or Satanistic tendency, down the ages—in the writings of Plato, in Greek mythology, among the Greek philosophers who were the founders of Gnosticism, in the Biblical writings, orthodox and otherwise. He writes:

"An appalling literature of hatred is in existence, dating at least from the eighth century B. C., in which unwilling subjects have sung and exulted over the downfall of the various great empires, or at least poured out the delirious, though often beautiful, visions of their long-deferred hope. . . ."

"What makes this sort of literature so appalling is, first, that it is inspired by hatred; next, that the hatred is at least in part just; and, thirdly, the knowledge that we ourselves are now sitting in the throne once occupied by the objects of these execrations."

The "we" of Prof. Murray's anxiety is the British Empire against which, as the dominant factor in winning the world war and establishing an after-war policy, an immense portion of civilized humanity maintains an exceeding bitterness.

To state wholesale that the literature of "Satanism" is "inspired by hatred" is to say too much, it seems to Lookout. Much of such writing is doubtless so inspired, as witness the almost demoniacal ravings of parts of the Old Testament. But unfolding history has shown that no small portion of what Prof. Murray would include under Satanistic literature, spoken or written, is symbolical or prophetic—the utterances of a Teacher whose heart contained no hatred but who would point out to his pupils, the younger brothers, the inevitable rule of Law, the rise and fall of civilizations and nations, the downward and self-destructive tendency of materialism—and the necessity of "coming out from among them" in motive and aspiration. The teachings of Jesus are perhaps "Satanistic," if we are to apply Prof. Murray's criterion too exactly. He was utterly opposed to the existing order of things, yet who would be crass enough to hold that these teachings proceeded from hatred. The same might be said of all real Teachers, Adepts, Initiates—Buddha, St. Paul, Plato, those very Greek philosophers of whom our writer speaks: the Hermetists, the Gnostics, and some of the more spiritual of the Romans. Prof. Murray might well note the ultimate triumph down the ages has always been with the heterodox, not the orthodox. Execrated in their time, the ideas set forth have ultimately proved their own worth and wisdom. Assuredly, hatred was not the animating motive behind the knowers of the truth; the fact is, the motive was *love*, whatever its immediate seeming.

But England's situation is desperate, as Prof. Murray recognizes. The one hope for civilization, he says, is a change of heart, and, lacking this, the world order is doomed.

"Almost every element necessary to success has been put in the hands of those now governing the world except, as an old Stoic would say, *the things that we must provide ourselves.* (italics ours) We have been given everything except a certain necessary greatness of character. Just at present that seems lacking, at any rate among the rulers of Europe. It may be recovered. We have had it in the past in abundance, and we probably have the material for it even now. If not, if for any reason the great democracies permanently prefer to follow low motives and to be governed by inferior men, it looks as if not the British Empire only but the whole world order established by the end of the war and summarized roughly by the League of Nations may pass from history under the same fatal sentence as the great empires of the past, that the world which it ruled hated it and risked all to destroy it."

Prof. Murray points unerringly to the weak spot, not only among the English, but equally among the Americans, the French, the Germans, the Russians, the Poles—all the nationalities. We all lack "the things that we must provide ourselves." That has been the great lack down the ages; history repeats itself. "Seek ye first the kingdom of God and his righteousness, and all these shall be added unto you"; such was the teaching of One whom the Western World pretends to follow. Until that following is a reality and not a pretense among a very considerable number of us moderns the crashes will come—ever more heavily and more devastating. If we can learn no other way, we will be *made* to learn, by the unerring reactions from our own actions. But the few who can see can "leaven the whole lump," if they will but live up to their own seeing, fulfill their own understanding, and wisely and discriminatingly try to help others to see. For the vision actually is in all

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Vol. VIII

OCTOBER, 1920

No. 12

"It may be a child's school, but it takes a man to go through it."

—WM. Q. JUDGE.

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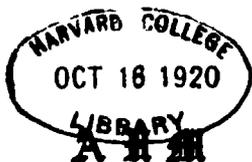


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The defined Objects of the Society were as follows:

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

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The wheel of life moves on; a wheel of which the spoke is the understanding, of which the pole is the mind, of which the bonds are the groups of the senses, of which the outer rim is the five great elements, of which the environment is home; which abounds in old age and grief, and, moving in the midst of disease and misfortune, it rotates in space and time.—*Anugita, ch. xxx.*

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OCCULTISM IS THE NOT TELLING ALL ONE KNOWS; BUT RETICENCE.

OCCULTISM IS THE NOT SAYING ALL ONE SUSPECTS; BUT SILENCE.

OCCULTISM IS THE NOT SPEAKING OF ALL ONE "SEES"; BUT REVERTING INWARD TO THE SOURCE OF SIGHT.

OCCULTISM IS THE NOT REPEATING OF ALL ONE "HEARS"; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERETHROUGH.

OCCULTISM IS THE NOT SPEAKING OF FAULTS OF OTHERS; BUT CHARITY.

OCCULTISM IS THE NOT SETTING OF FIXED PLANS; BUT A FLUIDIC POSITION BALANCED IN THE GOOD LAW.

OCCULTISM IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.

OCCULTISM IS THE NOT DOING WHAT ONE WISHES AND WHEN ONE WANTS; BUT DISCIPLINE.

OCCULTISM IS THE NOT LISTENING TO GOSSIP OR SLANDER; BUT GOOD-WILL TO ALL, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.

OCCULTISM IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT CALMNESS.

OCCULTISM IS THE NOT BEING VAIN OF ONE'S LEARNING, OR PROUD; BUT HUMILITY.

OCCULTISM IS THE NOT HURRYING ONE'S DAILY AFFAIRS NOR FORCING ONE'S PROGRESS; BUT KNOWING THE AMPLITUDE OF TIME IN ALL THINGS.

OCCULTISM IS THE NOT DOING ALL THE GREAT WORK THERE IS TO DO; BUT THE WILL TO LABOR, THE WILLINGNESS TO ACCEPT HELP OR BE A HELPER; THE JOY THAT ANOTHER DOES A TASK THE BEST.

OCCULTISM IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT TO FOLLOW A LINE.

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.

WE have to stand all tests alike—praise as well as blame. Oft-times praise is the hardest to stand, because it is so easily applied to the “personal idea”; blame is easier cast aside. And the difficulty is not abated by the fact that what is said is true—in case of praise.

We should not be elated by praise or success, nor cast down by blame or failure, because either of these is an application of the “personal idea”—an identification of oneself with the event.

Success in doing thus is not to be had at once; it comes, first, by recognition of the right attitude, and then by repeated applications of the “right attitude” toward *every* event.

As your letter shows that you know the attitude and that you make the applications, the rest must be simply a matter of time, and no cause for anything but “going on.”

You say things are not done with “supreme faith”; perhaps not; yet “faith” is there and ever tends “supreme-wards.” Our ideal is always higher than our attainment; otherwise there would be no progress. To have attained one’s ideal is to have ceased progress, however high that ideal may be. This must be true for all beings in a universe of infinite possibilities. It is an expansion of the ideal all the time. Your own ideal has changed, although you may not have perceived it. *Being in the same direction*, the change is not noticed. Relying on the Supreme *no* effort is wasted, because

* From the Letters of Robert Crosbie. Here published for the first time.—EDITORS.

all "creative thought" is in the right direction. One does not desire to preserve the "undesirable," but the "desirable." The maintenance of the desirable thought, and the cessation of the undesirable, are to be aimed at.

Then again, it is well to remember that our real progress is registered in the "inner man"; that every effort to subordinate the lower to the higher, is, to that extent, an endeavor "to live the life," thus creating and fastening the "silver strings" that take the place of the "catgut."

All this is going on. Why? Because of *our* attainments, *our* goodness, *our* impeccability? Surely not. It must be "the Service of Man" with all that the term implies in Theosophy. In this age especially, it spells *sacrifice* from the first step, which is, as H. P. B. has said, the best means to lead our neighbor on the right path, and cause as many of our fellows as we *possibly can* to benefit by it. This constitutes the true Theosophist. "The first test of true apprenticeship is devotion to the interests of another." Theosophy was given for "the healing of nations" and must be put out in such form as to make it of practical use in daily life.

About W. Q. J.: William Q. Judge, as you know, was a great being; but many while they admired him as a man, never had his greatness revealed to them. The few who had this good fortune have many times felt like Arjuna in the eleventh chapter Gita—the writer among them—who, while he tries to express him, never forgets that he is but the pupil of a beloved, revered and great Teacher. Following in his steps as best he can, he endeavors to lead others along the path he knows, that they in turn may realize and profit by the inestimable privilege, and become teachers in their turn to others, *all* links in the great chain of "saviours of men." So the "oneness" exists as far as it may be expressed, all along the line, each for all, and all for each—non-separateness.

W. Q. J. knew the path that all would have to tread, and balm, advice, warning and encouragement will be found in his writings at every turn and for every circumstance of life; the closer one gets into the current that flows from Him—"the greatest of the exiles"—the more readily will those things which harass and distress fall away and become as nothing.

That you have done so—that is, got into the current—is the best of Karma for you. The work has been for you, your "rod and staff," and a blessing to many who would never otherwise have had that help. The more of that and similar work for others unknown, who are waiting for it, the less room there will be for thought or feeling of anything that does not aid that work in some way. This is a desirable form of "one-pointedness."

I was just thinking that the Theosophical "arch" had been thrown across the abyss of creeds and materialism. Some have discovered where a base rested on one or the other side; others have found "stones" that belong to the arch, but the "key-stone" has

been rejected because of its irregular shape,—as in the story of old of masonic tradition. We are also reminded in the old allegory, that the time came when “the stone that was rejected became the head of the corner,” because it was to be the Key-stone. All of which proclaims that history repeats itself, and that there is nothing new under the sun.

All the time there were those who knew of the Key-stone. But they were very few, and their voices were not heard in the clamor of the claims made by those who found portions of the “arch.” So these few, knowing that every thing comes in its own time, will “*Work—Watch—and Wait.*”

We consider the writings of W. Q. J. to be the Key-stone, and particularly designed for the needs of the Western peoples. We *know* their value. We also know that neither the world in general nor theosophists in general, are aware of their existence, and it is our desire and purpose that *they shall know*, as far as our power and opportunity permit. So we just stick to our purpose, not because it is ours, but because to us it is the highest good and the very best thing we can do. They also may come to see what we see.

SECRET DOCTRINE EXTRACT*

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy; the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese, as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative Triad*, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric Philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing.

* From the Original Edition Vol. 1, p. 278: See Vol. 1, pp. 298-9 Third Edition.

THE THEOSOPHICAL MOVEMENT*

CHAPTER IX

HISTORY is more than the narration of events; even the most personal and short-sighted recognize that actions do not perform themselves. There is no action without a being to make it and to feel its effects. No one's minutest action stands alone and without relation. Not only is it in relation to our subsequent and preceding performances, but the actions of each are interwoven and interblended at every point with the actions of others, the whole forming a continuous stream, from moment to moment; from life to life. *History*, then, is not merely "looking back"; it is looking at to-day and to-morrow as well.

History is the story of the persons and personages who performed the actions, as well as of the events themselves; but even more, if its chronicle is to be of any value to the student, he must be concerned in the meaning of the incidents which crowd the stage; in the parts played by the various actors in the drama; in the lessons to be learned in relation to the larger drama of life itself, in which he and all other sentient beings are concerned. For, in the words of a sage, known only to a few Occultists:

"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."

Bearing this in mind, history becomes more than the procession of events before the consciousness, the actors more than passing personalities; the merely physical but shadows cast upon the screen of time. Behind the arras of the visible lies the real and enduring world of *causation*, the world of immortal Souls engaged in the battle of Life—the pilgrimage of spiritual and mental Evolution, in which all are involved. Thus the history of the Theosophical Movement becomes a *study of the operation of the Law of Karma*, in which every living Soul is equally concerned.

The moment anyone takes this position he is, *ipso facto* and to that extent, on the plane of consciousness of the "Superior Sections" of the Theosophical Society; he is studying particular persons and their actions in the light of *Universal Principles*—in the light of the teachings of Theosophy, exoteric and esoteric. Hitherto we have been largely engaged with the visible stream of events in the

* Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

life of the exoteric body called the Theosophical Society, whose members were more or less engaged in the study and propagation of the exoteric teachings called Theosophy. No secret was or has been made of the existence within and behind that stream of an inner body and an ensouling spirit; of an inner Teaching and a secret Science. Now, writer and reader alike must endeavor as best they may, while still regarding events, to penetrate to the workings of the minds and consciences of the actors, for there lies the field of causation—the *esoteric* aspects of us all.

From the beginning it was the Theosophical Society which attracted the attention of friends and foes alike. As it was the visible body, the heredity and preconceptions of the race made the thing visible the reality. Its declared platform of objects was universally attractive, so long as those objects remained in the region of ideals; an abstraction which one could profess without disturbance, external or internal.

But when it was ascertained that the Society was in fact but a vehicle for the dissemination and serious study of Theosophy; when it was seen that the careful study and comparison of the various religions and theories, philosophical and scientific, led straight to the unavoidable inference that the only value in any or all of them lay in what they had in *common*, not in their mutual exclusions; that the various *differences* were mutually contradictory and destructive; that in Theosophy alone was an inclusive Wisdom, self-convincing and self-explanatory of all and everything—then the Theosophical Society became and continued to be the target for every species of assault and attack that the adherents of sectarianism, whether in religion or science, could devise. And when it was perceived by the Fellows that the Objects of the Society were not merely formal and academic; that the serious study of Theosophy produced wholly unlooked for results in themselves, compelling them to choose between their predilections and their professed principles, by far the greater part either left the Society altogether, or lapsed into the hypocrisy which pretends one course of action while following another. The active and *earnest* Theosophists have always been but a scant fragment of even that handful of humanity which from time to time has called itself theosophical.

The actual active and visible Head of The Theosophical Society was at all times Colonel H. S. Olcott. To his zeal was due its foundation, to his ardent devotion its spread, to his abilities and sacrifices its successes. The Society itself more and more became to him the one Object of his existence; to it and for it he gave his all.

The case was quite otherwise both with H. P. Blavatsky and William Q. Judge. To neither of them was the Society ever anything but a body, an instrument, an imperfect and faulty machine for conserving energy and putting it to use. Both of them were co-founders with Col. Olcott of the Society, both of them gave without stint to its support and defense, but only and always as a

mere means to an end. They sustained and nourished it precisely as they did their human bodies, and for the same purpose—as a step toward the attainment of the end in view.

As “President-Founder” of the visible vehicle, the Society, Col. Olcott was prominent before the members and before the public. H. P. B. had as little to do as possible with the conduct of the Society; Mr. Judge was scarcely known at all in connection with it during its first decade. At all times until and unless the exigencies of the *Movement* compelled such appearances and interferences both H. P. B. and Mr. Judge supported and worked through Col. Olcott in the affairs of the Society, making themselves in every public way subordinate to him. His work was the exoteric phase of the Movement; theirs the esoteric.

H. P. B. was the *Teacher*; for purposes of the Movement she was the *direct Agent* of the Lodge of Masters of the Wisdom-Religion. These Masters were, and remain, securely veiled from the prying and selfish approach of humanity, masked and hidden from all, Their existence a matter of inference only to all but Their *Chelas* and “those with whom They voluntarily communicate.” They are known in the world only by the evidences amassed by H. P. B. in her writings, through the few communications from Them to others who were, in every case, brought into relation with them by and through H. P. B., and through those longings and aspirations of the human heart which still preserve the faith in Divine Beings, Elder Brothers to suffering and sinful man. So far as the whole West is concerned all that anyone knows or infers of the Masters or Their Wisdom-Religion, or Their *Chelas*, comes, directly or indirectly, from the mission of H. P. Blavatsky. She therefore stood, and stands, in a position of supreme importance to the whole world; for *she stands in the place of the Masters* as Their Messenger until 1975, when she stated that Their next Messenger would come. All others, their statements and their actions, must be viewed in the light of her mission, her teachings, her statements and her example; for she and none other represented the First Section.

Next to her in importance in the Theosophical *Movement* was, and is, William Q. Judge, as we shall see in due season. The placing of any persons, however talented or supposedly proficient in occultism, on the same plane of knowledge and action in the world as these two; the acceptance of any teachings or “messages” as *Theosophy* in contravention of the recorded statements of these two, is to deny in fact the very Source of the Message of Theosophy, is to attribute to the Masters Themselves the fallibility of human nature. For such a position taken is to imagine that They chose an untrustworthy direct Agent to deliver Their Message to humanity; that they permitted Their Message to be faultily and imperfectly recorded; that They left the world and the sincere student alike at the mercy of claimants of every kind, and without any sure guide or land-mark of philosophy and example.

H. P. B. represented the First Section of the Theosophical Movement; W. Q. Judge represented the Second Section, and Col. H. S. Olcott the Third Section—or Theosophical Society proper. The evidences are abundant and overwhelming, as we shall see. Colonel Olcott was never, from the standpoint of the Superior Sections, other than a probationary chela. It is thus important to consider his dual position: on the one hand, the “President-Founder” of the Society, its guiding genius and chief figure before the world; on the other hand, a struggling probationer, fighting and failing over and over again in his efforts at self-discipline and self-mastery. In the field of causation, in the esoteric study of the Theosophical Movement, the actions of Olcott the President, in all their contradictions and confusions, have to be studied in the light of Olcott, the aspirant for accepted Chelaship of the Second Section. Pathetic and disillusioning as is the task, it should be tempered in writer and reader alike by the reflection that the story of Colonel Olcott is the story in advance of what confronts every aspirant to the same up-hill Path; the extent to which we learn the lesson of his failures is the measure of our debt to him.

In the article “Chelas and Lay Chelas” before referred to, H. P. B., in discussing the requisites and difficulties of probationary chelaship of the Second Section, illustrates some of her points by incidental reference to Col. Olcott. She says:

“All were refused at first, Col. Olcott, the President himself, to begin with; and as to the latter gentleman there is now (July, 1883) no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year’s devoted labors and by a determination which *brookd no denial*, that he might safely be *tested*.”

On this subject Col. Olcott himself says in a letter written in 1881 and published in “Hints on Esoteric Theosophy, Number I,” that during this year he was “provoked and exasperated” by the “selfish and cruel indifference of H. P. B.” to his “yearnings after the truth,” as well as by “the failure of the Brothers to come and instruct” him. He himself gives the reasons, both for the delay and his own misunderstandings:

“I got that proof in due time (of the existence of Masters): but for months I was being gradually led out of my spiritualistic Fool’s Paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years’ experiences, with mediums and circles. . . . But now it was all made clear. I had got just as much as I deserved. . . . So . . . I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

“After that I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their psychical powers, and their unselfish devotion to humanity. For six years I have been blessed with this experience . . . and yet after all these years not only

not made an adept, but hardly having achieved one step towards adeptship."

Col. Olcott was in his 44th year at the time; an age when, owing to the physical and psychical limitations of the human instrument, the constitutional changes necessary to successful chelaship present the extreme of difficulty, even granting that all other conditions are of the most favorable. What his actual condition was is further indicated in the same letter:

"If you will only reflect what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings—a BROTHER, you will cease to wonder, or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could have ever succeeded in gaining the firm straight road."

We have witnessed the heroic efforts made by Col. Olcott who, in the beginning, literally gave up all, as Damodar did, to follow H. P. B., and her unknown Path, and the student can but have seen the terrific strain imposed upon him by the pressures and temptations incident to his public position as the head and front of the Theosophical Society. The flattery, the sycophancy, that attend every man in public life, the inner lure of vanity, of ambition, of pride, of jealousy, that accompanies public recognition and achievement, is the "constant enemy" that surrounds the path of every notable character, an enemy to which but few fail to succumb in whole or in part. Successful chelaship means that these, and all other weaknesses and vices of human nature, must be not only fought, but *conquered*. Of these, the *universal* foes of human intellectual and spiritual evolution, Col. Olcott never speaks in relation to himself, but his letter goes on to tell of his *personal* difficulties and failures in the six years from 1875 to 1881:

"No one knows until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. . . .

"From time to time one or another Brother who had been on friendly terms with me . . . has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret, a certain Magyar philosopher, who had begun to give me a course of instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

"But I shall win him back and others also, for I have so determined; and *whatever a man really WILLS, that he has*. . . .

"If my experience is worth anything, I should say . . . that however great a man may be at this side of the Himalayas, he begins his relations with the Brothers on exactly the same terms as the humblest chela who ever tried to scale their Parnassus; he must 'win his way.'"

Every probationer of the Second Section will be prepared to agree with Col. Olcott's statement of the difficulties of the effort to conquer "these vices of the ordinary personal man"; to sympathize with him in his struggles, failures and renewed determination to continue on the path of probation. Few as yet have had the experience of the fiery furnace requisite to have a just appreciation of the far more difficult and onerous task of facing and conquering the universal vices inherent in human nature; the very crucible that his position as President-Founder and his "determination which brooked no denial" as an aspirant for Chelaship, compelled Col. Olcott to enter. And it is this prolonged ordeal that we must now study in its effects, both those manifested and those concealed. We have already touched lightly, but perhaps sufficiently on the failure of the probationers, Col. Olcott among them, "to defend the honour of a brother Theosophist even at the risk of their own lives," when H. P. B. was assailed by the Coulombs, the missionaries, and the Psychical Research Society. We have entered more largely into the primary obligations of chelaship in discussing the essential principles and rules of the Second Section, and the failures of Mrs. Cables and Mr. Brown. We must now trace Col. Olcott more particularly in his relation to H. P. B. as chela to Guru, in the incidents preludeing the formation of the "Esoteric Section of the Theosophical Society."

The pledge taken by Col. Olcott was no other or different than that taken by every neophyte of the Second Section. Its essential features, so far as it relates to the matters under review, are contained in the following clauses:

"I pledge myself to support, before the world, the Theosophical movement, its leaders and its members; and in particular to obey, without cavil or delay, the orders of the Head of the Section in all that concerns my relation with the Theosophical movement."

The student will do well to note, (a) that the taking of the pledge is voluntary on the part of the applicant; (b) that it pledges entire obedience to the Head of the Section, who was and is H. P. B., in all that relates to the Theosophical *Movement*; (c) that her public teachings, the Objects of the Society formed at her instigation, no less than her private teachings and individual instructions, constitute and comprise her "orders," which every neophyte of the the Second Section pledges himself to "obey." Members of the *Society* also took a "pledge" as the condition precedent to entrance; that pledge in their case was one of mere assent to the First Object. Not until the Fellow of the Society was making strenuous and measurably successful efforts to embody in his own life all three Objects of the Society was he even eligible for consideration as an applicant for the probationary degree of the Second Section. Not until he fulfilled all the conditions of the pledges of the probationer was he in any way eligible to the higher degrees of the Second Section. Meantime he had constantly to bear in mind that no one would enforce or compel his keeping of his pledge; from start to finish his course must be self-induced and self-devised. In the

words of Col. Olcott's letter before quoted from: each applicant would get just as much as he deserved; he need look for no extraneous help "to achieve that which no man ever did achieve except by his own self-development." Or, as expressed in "Chelas and Lay Chelas":

"The Mahatmas are the servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANYONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones theirs."

Col. Olcott's course may first be discerned by an examination of the contents of "The Theosophist," which he directed after the departure from India of H. P. B. early in 1885. His prompt efforts to disclaim any reliance upon H. P. B., and his indirect assertion of his own paramount importance have been noted in an earlier chapter. When the "American Board of Control" was suggested by Mr. Judge to Col. Olcott for the preliminary direction of the rising tide foreseen by Mr. Judge in America, Col. Olcott appointed Prof. Elliott Coues of Washington, D. C., whom he met in London and Germany in the summer of 1884, to be its Chairman and leading figure. From the first moment of his connection with the Theosophical Society Prof. Coues began to cause difficulties. This requires separate treatment; it is sufficient here to mention the fact. Finally, Mr. Judge had recourse to Madame Blavatsky, and through her insistence Col. Olcott dissolved the "American Board of Control" and assented to the formation of the "American Section of the Theosophical Society." The actual facts, so far as they could be stated without exposing the internal discords, were placed on record in the first printed Report of the American Section—that of the second Convention. The *Supplement* to "The Theosophist" for November, 1886, remarks: "the movement in the United States is gaining strength, but not without the friction always to be expected from the contact of strong personalities. . . . The reconstructive plan sent over by the Adyar Council, which supersedes the Board of Control by an organization of an American Section of the General Council, is to be acted upon in December, and it is hoped that all may be pleasantly settled." There is here no apparent perception that anything was involved beyond the "friction of strong personalities;" no recognition of the fact that the plan came from Mr. Judge and was only accepted because of the insistence of H. P. B.; no comment upon the fact that the new "Section" was to be purely democratic, entirely independent, and in nominal affiliation only with the Indian autocracy set up by Col. Olcott under the thin mask of the "Adyar Council;" and contains also the plain misstatements that the new Section was to be an "American Section of the General Council," on the "plan sent over from Adyar."

"The Path" was noted in a friendly way at its foundation in April, 1886, and occasional brief mention made of its contents. But

no notice was taken of the affair of Mrs. Cables and Mr. Brown, nor of "The Theosophical Mahatmas," in which, as we have seen, H. P. B., from her sick bed at Ostend, wrote with the vigor and clarity that the importance of the issues raised required.

Another matter at the same time received her attention, and this was even more important, from the exoteric standpoint. Ever since C. C. Massey had raised the question that "Isis Unveiled" denied "reincarnation" and had claimed that her later teachings were at variance in other points from her earliest expositions, H. P. B. had merely denied the allegation and declared that there were and could be no contradictions in any of her teachings, since all alike came from the Masters. Beyond that she had held her peace. But after the S. P. R. Report and especially after the divergent activities and teachings promulgated in the "London Lodge" under Mr. Sinnett's auspices, these old charges began once more to circulate. There was a persistent, private, word of mouth effort going on in various quarters to belittle the occult knowledge and status of H. P. B., and make her out a medium and a student, as fallible and ignorant as any of the others. The time being ripe, Mr. Judge published a long and leading article by H. P. B., in "The Path" for November, 1886, entitled, "Theories About Reincarnation and Spirits,"* in which she gave the actual facts once and for all.

No notice was taken of this article by "The Theosophist" for the very good reason that Col. Olcott shared Mr. Massey's opinions and those of Mr. Sinnett and others with regard to H. P. B., and her teachings and status, as long afterwards, he himself admitted.

The publication of "Lucifer" was begun in London in September, 1887, with H. P. B., as its guiding genius. For more than a year the only notice taken by Col. Olcott of the magazine, its contents, or its Editor, is confined to the following official "Editorial Notice," appearing in "The Theosophist" for November, 1887: "At the particular request of Madame Blavatsky, the undersigned assumes temporarily legal responsibility for the editorship of the *Theosophist*; she having undertaken special editorial duty, in connection with the members of our London Lodge T. S., involving the public use of her name. Adyar, October, 1887, H. S. OLCOTT."

At the Indian Convention, held at the close of December, 1886, the famous T. Subba Row delivered a series of extemporaneous discourses on the "Bhagavad-Gita" to the assembled Delegates and visitors. These lectures were published in "The Theosophist" during the year 1887. In the course of his dissertations Subba Row spoke somewhat slightly of the "Theosophical sevenfold classification of Principles" in nature and in man. No defensive notice was taken of the rather invidious tendency of his statements, then or thereafter, by Col. Olcott or those most closely associated with him. In the April, 1887, number, therefore, H. P. B. replied in friendly fashion to Subba Row's criticisms, assuming that they were

* Reprinted in THEOSOPHY for April, 1914.

incidental and oral and their bearing as affording a basis for cleavage among Theosophists overlooked. To this Subba Row replied at length, repeating, extending and fortifying his previous statements, and indulging in some sharp remarks concerning H. P. B. herself. To this, H. P. B. made answer in the August number, clearing up her part in the matter as the "original expounder" of the "sevenfold classification," as Mr. Subba Row charged her with being. She simply stated that the classification attacked by Mr. Row was not her own, but that originally given out by Mr. Sinnett in his "Esoteric Buddhism." On this she says (what most Theosophical students have overlooked) that "Esoteric Buddhism" was written "absolutely without my knowledge, and as the author understood those teachings from letters he had received."

As Subba Row was himself a chela, and the issues raised by him largely concerned the Second Section and its work, H. P. B. confined herself strictly to what could be publicly discussed. The controversy caused a considerable breach, as H. P. B. had foreseen, and thereafter Subba Row maintained a coolness towards H. P. B. till the time of his death. Her subsequent correction of Mr. Sinnett's erroneous interpretations in the "Secret Doctrine" caused a similar breach with Mr. Sinnett. In the one case and in the other Col. Olcott's sympathies were with his fellow students and not with his Teacher and Guru, H. P. B. What his personal and actually guiding opinions were is very well shown in the signed review written by himself on "Incidents in the Life of H. P. Blavatsky." He says, in "The Theosophist" for February, 1887: "Her friends stick to her, as Mr. Sinnett truly observes, despite her most ingenious efforts to drive them off. In her best moods she charms by her wit, vivacity and talent; in her worst—well, let that pass." He speaks of "absurd sensitiveness" as a "striking moral weakness," of H. P. B. as of Dryden, and of himself as "one of her intimate friends" and one of her "loving associates."

Theosophical students of to-day, seeking enlightenment as to the sources of present day schisms, vagaries and difficulties, will find endless information and instruction in the most minute study and comparison of the events and literature of the second decade of the Society. No single volume can hope to do more than point out "leading cases" and cite the reader to the original mines of information, and something of their surface indications; some assays from their workings. A case in point is connected with the very trend of events now being followed; a case the significance of which was missed at the time, and appears never to have been connoted subsequently. Although Col. Olcott singularly and entirely failed to "defend the Teacher" when she, her *bona fides* or her teachings were under fire; although he reiteratedly speaks of himself as her dearest friend, her most intimate pupil, her most loyal colleague; although he discourses often and lengthily of her "faults" and "defects" and "mistakes" and the controversies between them in which

he was always in the right and she was always in the wrong; although he always accepts as his due all the credit so often given him by her, and the protection so often extended over him by her; he never, in a single instance, so far as our knowledge goes, actually took up the cudgels in her behalf after 1881. He invariably left her defense to others, if she was defended at all. Only when it was safe to do so, profitable to himself, did he admit her surpassing services and place in the Movement, and then always coupled with minimizing remarks. In the Subba Row controversy Col. Olcott kept silent. So did Mr. Sinnett, whose erroneous interpretations were the real basis of Subba Row's criticisms directed against H. P. B. But Mr. Judge from far away America was a diligent watcher of all that took place and in the August, 1887, number of "The Theosophist" with exquisite tact, skill and perception he reconciled and cleared up the situation, giving the facts, but giving them with all gentleness and discretion. But he paid the price of his loyalty and devotion, no less than of his knowledge and intuition. For this article necessarily had to lay bare the inconsistencies and "authority" of "Esoteric Buddhism." And, no more than Subba Row or Col. Olcott could Mr. Sinnett endure correction, even at the hands of H. P. B., let alone a young man as obscure as W. Q. Judge. Of all this in due sequence. Meantime, to follow the thread of Col. Olcott's ordeal of chelaship.

Immediately after the formation of the American Section in April, 1887, Mr. Judge wrote H. P. B. under date of May 18:

" . . . So many people are beginning to ask me to be Chelas that I must do something. . . . I know a good many good ones who will do well and who will form a rock on which the enemy will founder."

H. P. B. replied, telling Mr. Judge to go ahead in America and she would soon do something herself. In the autumn following "Lucifer" was started and from its first number contained articles by her or written under her inspiration, all relating to the Second Section, although not so named, and all in preparation for the forthcoming change in the direction of the Movement. The first volume contained the "Comments on Light on the Path," detailing the difficulties and requirements of the disciple striving for Chelaship. The number for April, 1888, contained the article "Practical Occultism,"* by H. P. B., giving publicly for the first time the "private rules" of the Eastern School, notating what would-be chelas had to do for their own safety as well as their progress, and for the first time clearly stating the enormous responsibilities assumed by the Guru or Teacher. This was immediately followed in the May number by "Occultism Versus the Occult Arts,"† stressing the dangers of impure Chelaship and the appalling consequences of falling into the "Left Hand Path." Coincidentally "The Path" was publishing articles of similar import.

* Reprinted in THEOSOPHY for January, 1913.

† Reprinted in THEOSOPHY for January, 1913.

To the April, 1888, Convention of the American Section H. P. B. sent a long and formal Letter, which she instructed Mr. Judge to read to the assembled Delegates. In this she placed on record publicly and authoritatively her recognition of the status of Mr. Judge in the Movement, saying that it was to him chiefly, if not entirely, that the Society owed its life. The remainder of the Letter was devoted to a recital of the purpose and meaning of the Society and the obstacles that must be overcome by its members. This was the first of a series of annual Letters, four in all, which she addressed to the American Conventions, the last one being written but a few weeks before her death.*

If the student will carefully compare the issues of "Lucifer," "The Path" and "The Theosophist" during the years 1887-8-9 he will be amazed to observe, first, the entire unity and accord in the two first named in all that concerned Theosophy and the Movement; secondly, the marked cleavage lines shown in the contents of "The Theosophist" during the same period, and the utter ignoring in the latter of the cyclic changes under way in the Movement as manifested in the writings of H. P. B. and W. Q. J.

Mr. Judge went to London and there, at the request of H. P. B., drew up the plans and wrote the rules for the guidance of the forthcoming "Esoteric Section of the Theosophical Society." Nothing in relation to the "Esoteric Section" by name appeared in public print until October, 1888. All that we have been discussing on that subject came to light only after many years. The same is true of the active correspondence which went on during the interval, between H. P. B. and Col. Olcott, and, to a lesser extent, between Mr. Judge and Olcott. True as steel, alike to the purposes which inspired them and to Col. Olcott in his place and share in the Movement, nothing was omitted from their efforts to inform him of the great issues at stake, to strengthen his weak spots, to keep him in line with the real objects of the Society as well as the Movement.

What Col. Olcott's real sentiments were, what his mingled feelings, what his alternations and violent oscillations during all this period, constitute one of the most vivid examples and illustrations of what may be called the "pledge fever" of probationary Chelas. Of all this, also, nothing appeared in public print, save as it was noticeable by such acts of omission and commission as we have been referring to. Long afterwards, in his "Old Diary Leaves," Col. Olcott writes of the events narrated, and it is to that source that we may turn for the private and missing links of evidence which show that the ruffling of the surface of events was but the symptomatic sign of the inner life-and-death struggle for Chelaship. In spite of the manifold and manifest disloyalty, ingratitude and other violations of their pledges by students and chelas of one degree of probation or another, of more or less prominence in the

* Reprinted in THEOSOPHY for November and December, 1912, February and March, 1913.

Society, neither H. P. B. nor Mr. Judge ever washed any of the Theosophical "dirty linen" in public; ever uttered any reproaches, ever in any way exposed the weaknesses and failings of their students or associates. Only when the Society, the School or the Movement was imperiled by the follies of those whom they were trying in every way to shield and help, did they take the necessary steps to clear the situation. They never either defended themselves or attacked others. Their work was to lay down the lines of teaching and direction, to keep those lines energized, and only when the Cause which they represented was endangered by external pressures or internal ruptures, did they intervene.

"Old Diary Leaves" is the personal story of Col. Olcott and being entirely autobiographical it has at least the merit of faithfully picturing, albeit unconsciously to himself, "the true history," not of the Theosophical Society but of Henry S. Olcott, aspirant for Chelaship on "the hard and thorny path of *Jnyana*." Viewed and studied as the diary of a Chela on probation, "Old Diary Leaves" is the "Life Ledger" of every aspirant for Occult knowledge and preferment, and no more important lessons are anywhere recorded for the study and instruction of the student of the Esoteric side of the Theosophical Movement, and the causes of the failure of the Theosophical Society.

To "Old Diary Leaves," then, let us turn for the final view behind the scenes before the curtain rises on "The Esoteric Section of the Theosophical Society."

(To be Continued)

REPRINTS FROM THE PATH*

Into the north-land have gone the gods, where they await the coming of the new race who can hold the azure blossom.

—*Lapland Verse*.

Man is sacrifice. His first twenty-four years are the morning, and the next forty-four years the midday, libation.

—*Chandogya-Upanishad*.

The body, ungoverned by the Self, is like a cart without a driver, unintelligent and mad.—*Tibetan Verse*.

The heavy moving stars are many, and each has an Intelligence, a Soul, and a Body.—*Desatir*.

The heavens are without rent or seam, and the revolutions of the spheres create heat.—*Dabistan*.

*These Extracts were printed by William Q. Judge in *The Path*, Vol. IV. The title used is our own.—EDITORS THEOSOPHY.

THE LAW OF CORRESPONDENCES*

THE subject of the Law of Correspondences is a greater one than people are liable to suspect; yet we all know something of correspondences in the simple facts of nature—the seven colors of the spectrum, the seven notes of the scale. Each color of each octave corresponds to the same color of another octave. We see only a certain number of rates of vibration, but above the number perceptible to us are those too fine for us to perceive with our physical senses, and also below, are vibrations too coarse for our perception. We stand in the middle, as it were, of a great range of perceptions, aware of only a portion of the universe in which we live. The same is true with regard to sounds—from the note *do* up to *si*, *do* corresponds to every other *do* in the seven octaves which we are able to perceive physically, but these seven octaves are merely a portion of all the great octaves of nature above us and below us. There is a correspondence between the high and the low throughout all nature, because the great Center of Life, of Consciousness, of Perception is *the same* in every being of whatever grade; and because from within that Center proceeds all action. The use of *the power to act* which is *inherent* in that Center is the cause of all manifestation.

All things which are visible come from the invisible. In the evolution of a planet there is a beginning in homogeneous, radiant matter—such as composes the Milky Way—the basis of all subsequent forms that are brought about, or produced, by the *beings* who exist in that homogeneous state. But each being is a Center and each Center is the same as the One Great Center. So, proceeding from the same Source, necessarily all beings proceed under the same laws. The same Law rules all beings. The power to act and the subsequent reaction—the law of laws which we know as Karma—is brought into operation by all beings that produce the manifested universe and all the differentiations in forms and substance. Thus there is a connection between each being and every other being. There is a correspondence between each being and every other being. There is a correspondence between the constituents of each being and the constituents of every other being.

Now, that law which rules the atoms of our world as well as the highest spiritual beings in it—that law inherent in the Center of each being—proceeds in a definite orderly mode. This progress is known to be divided into seven degrees or the septenary nature, from the states of fine matter down to the matter that we now know in the body. All beings go through forms in the various states, and not only do they go through them but they possess them at the present time. Man possesses every body which ever has

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

existed for him in any stage of matter. But our planet is one of many planets. It exists in a solar system which is one of many solar systems. There are inhabitants of other planets—some of them below us in point of development, and others so much higher than we that if we knew the state of their progress we would esteem them divine beings. All beings of each and every planet are of the same Center and proceed under the same universal law of manifestation. So, there is a correspondence between each and every planet. So, we are related to Mars, to Mercury, Venus, Jupiter, Saturn and the Moon by certain correspondences; in fact, there are organs in our bodies which correspond to the various planets.

At the root of all these correspondences with planets, beings and states of matter, behind all these points of attachment with every thing—the most minute as well as the coarsest—lies a tremendous, almost immeasurable SCIENCE related to all portions of the universe, to every state of matter and every plane of consciousness—a science, which by our self-induced and self-devised efforts it is possible for us to attain *within ourselves*. For knowledge does not exist outside of us, nor does knowledge exist without the knowers of it. Always the knowers of the greater knowledge have achieved it through observation and experience. Those Beings who are greater than we are and who have handed down to us Theosophy—the science of life and the art of living—in the far distant past had to go through similar experiences to those we are now encountering. So again we see there is a correspondence in ourselves with those higher Beings, and, as well, with lower beings. We have to manifest as various classes of beings—some on higher planes and some on lower planes. The forms of the kingdoms below us are embodiments of minor grades of consciousness on their way up to our estate, which they will reach when we have progressed to still higher states, under the law of evolution. For evolution of form is always brought about by the extension of the Consciousness of the being inhabiting the form, and our own purpose, as spiritual beings connected with all states of matter, is to evolve a better and better instrument on this plane of being to correspond to, or be accessible to those inner states of being and higher planes of consciousness which we all in reality possess.

It may seem strange to us that we possess what we know nothing of, and that there are powers latent in us which in our present case we are unable to manifest. But we ought to see that we have the power to learn. We have the power to learn sciences of various kinds, or languages entirely different from those we now know. The power to learn is within us. We could not learn these things if they were new—that is, due to some separate formation of nature from ourselves. There is a power that we may gain over all nature, and *use*, for, in fact, nothing is of use by way of knowledge that can not be practical for the true evolution of man, for the forward-

ing of humanity. There is a certain knowledge in the possession of some which relates to the occult sciences—to the powers which we do not presently possess but which are latent in us—the reason for either latency or possession lying in the fact that this life is the reaping of what has gone on before. As day succeeds day and life succeeds life, as planet succeeds planet and solar system succeeds solar system, so we have come down through the immeasurable past to the present conditions—to conditions, let it be remembered, where spirit and matter conjoin, where man may become higher than any being in our solar system because he is conjoined with the lower kingdoms; because he may so increase his knowledge in connection with those lower kingdoms that he may raise them up and use the powers that exist there and are produced by beings of every grade. And let us remember, too, that even on this physical plane there are beings other than those we ordinarily see in mineral, vegetable, animal and human embodiments; there are invisible beings existing in what we call our air, in the ether, in electricity, in fire—for it is life everywhere in this universe; there is not a hand's breadth of vacant dead space anywhere.

However minute, visible or invisible, the forms of life may be, they are Centers of Consciousness, beginnings of perception, the beginnings of individuality—ever increasing from form to form until the human form is reached, and then, on and on. For we as human beings are not the product of this earth. Our bodies are; but as spiritual beings we were present before this earth was formed. Once more we have come down through the stairway of the seven worlds from that primal state which is the very Center of being, plus all that we had gained before in other worlds. We bring with us all that we have gained in similar states and planes of substance before and *go on* with the world in each stage, just as we go on from day to day with our various occupations. Thus we may see that there is a continuity throughout the entire course of evolution, but what we have to learn is that knowledge of it along the line of true correspondences will never be acquired by mere study, nor by information given us by any being or beings whatever.

True knowledge has to be gained through an increasing perception of the universality of all law and the universal line of progress for every being of whatever grade. We have to think and *practise* altruism before the higher and more recondite powers of the universe can be placed in our possession for our use. The thought and the motive must be that which makes for the good of all beings. What has been given to us in the philosophy of Theosophy is for the purpose of arousing the attention of that Center within us which can see, which can know and which can do when it resumes its own nature and status. For there is a deep knowledge of all these things in the soul of every human being and the soul knows what it needs; it can understand when the brain can not understand; it can feel when the senses are not capable of transmitting feeling. This

knowledge is open to every human being, but only when the mind that we now possess is in exact accord with the nature of the indwelling Spirit shall we begin to see, from within outwards, all the lines of correspondence and relation that exist between us and all other beings. Only when we realize that we are a part of the Great Chain of being, that no one of us is unnecessary and no one can drop out, that the development is one for all, that we are all from the same Source and going towards the same goal; only when we shall think and act from that basis will we move onward with the great force proceeding from the Center in that true direction which leads to enlightenment and power.

The laws of correspondences constitute a science which is perhaps beyond the idea of any one of us. Can we realize that all beings are forces and all forces proceed from beings? Can we realize that there are forces or beings in nature which can be moved without the lifting of a finger—just by the thought, just by the will of one who knows the law of correspondences? Fortunate, indeed, it is that men as they are now constituted, with the wrong ideas that rule their actions, do not possess these powers which they could use against their fellow men. For is it not true that if we had them we would use them to blot out of existence many human beings who are running counter to our own ideas? And those beings are, just like ourselves, controlled by ideas foreign to the true progress of the whole and must meet the exact results of their wrong course of thought. Even without knowing it, perhaps, we may fight the battle of humanity merely by taking one idea of Theosophy—one universal idea—towards the freedom of the soul, and holding to that help. But we have to go much farther than that, which is but one step on the way. We have to realize within ourselves the kind of bodies, inner and outer, which we possess and the powers that belong to those bodies. We must bring those higher powers into operation through this physical body. We must build a higher and greater civilization than ever yet has existed. Whether it is accomplished in this or in ten million lives; whether we go straight to the goal or through suffering after suffering, it must ultimately be brought about.

We are here for a great purpose. A great mission lies before every one of us, as well as a great knowledge. We are here as knowing, self-conscious spiritual beings, buried in, and identified with this body, with this matter. Involved in the very work we had to do on this plane of being, we have forgotten our own true natures. It behooves us to understand what our true nature is and to think and act in accordance with it. Let us remember, too, that "the true nature" is not far away; it is right within us—within our hearts. In the silence of our own hearts there pulsates that One Life, which beats in correspondence in the action of the lungs, the action of the tides, the flux and reflux which is going on all the time and everywhere in nature. Can we not see that the laws of

correspondences are the same now that they were millions of years ago? Nor has humanity changed. We have changed the conditions surrounding us, but we ourselves are experiencing the same desires, the same feelings, the same stupidities which were ours millions of years ago. We have not advanced spiritually beyond the civilizations that are dead and gone, but in what we call our "advancement" we have made merely another closer bond to physical existence. So there is much for us to do.

We move from death to death until we realize our true natures and take the course pointed out by the Wise Men of all ages—the course by which They gained Their wisdom. Theosophy was brought into the world to wake up the souls who are in the least degree susceptible to an awakening to join that body of pilgrims moving on their way with their faces turned in the direction of the Masters of Wisdom, regardless of their present conditions, quickly or slowly clearing away their defects that they may be the pioneers and helpers and guides of the humanities that are to follow. Moving on with courage and confidence in the Great Beings, they gradually learn and come to a resumption of those powers which we all possess but do not express. Nor can one express in words the power, the happiness, the freedom from fear of any kind, the realization, while in a body, of immortality which spiritual knowledge brings. This knowledge and these powers are within the reach of all of us. As the ancients said: The Great Self shines in all beings, but in all it does not shine forth. We may reach that One Self, the One Spirit, whence came all law, all possibilities—which has the power to produce all changes, but of itself changes not at all—ever the experiencer, the enjoyer or the sufferer of the changes. Power comes from this knowledge, which springs up spontaneously within us because it resides in the innermost parts of our natures.

REINCARNATION OF ANIMALS*

P. C. W.—“If animals do not reincarnate, how do they receive a just reparation for the life of suffering which some have to endure?”

W. Q. J.—The answer is easy. They do reincarnate, but that which from them goes forth to reincarnation is not similar to the reincarnating principle of the human being. Were we to suppose that the monads now going through the present animal life were reincarnating in a haphazard way, then surely law disappears, our philosophy tumbles to the ground, and a reign of terror in the scheme of evolution ensues.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON FAITH

EVERY human being has faith in something or some one—in one's self, in another, in one's powers or possessions, in one's country, one's religion, one's God. Sooner or later some event occurs, some catastrophe impends, that makes each one question the foundations of his faith. This is the real life and death struggle of the individual soul. The man without faith in something cannot live. It is the sense of isolation—the loss of faith—that brings on death, whether the death of love for an hitherto beloved object, death of devotion, or physical death.

When we lose faith we cease to struggle, we "give up," and giving up causes dissolution of the fabric in which the soul has dwelt. For every and any form occupied by the Soul is held together only by the power of that soul. Our faith is always co-existent with some subtle sense of possession, of participation in a loved object; that gone, faith departs and we are desolate, alone, isolated, at the point of death.

"Faith, hope, and love." Both faith and hope are partial and limited aspects of love. If love were complete there would be no hope, because there would be fulfilment—that is, we would be *full*. If love were complete there would be no faith, for faith implies both that we have and have not: we have enough to know that it is good, and we desire *all*, and hope to obtain it.

The secret of the understanding of faith and hope, then, lies in the understanding of love. Love is a feeling, while all understanding is of the mind. Love, like everything else in the world, has a dual aspect: It may either be in a sense of possession or a sense of giving. If our feeling in any way partakes of the former, we have no understanding of love, though we feel it. If the latter, we both feel and partly understand. The root of love lies deep, deep in our nature. It springs from the essential unity of all souls with the inmost, the One. The understanding of the soul is that it is separate from the beloved soul; it therefore desires either to possess or to be possessed by the beloved. All desire springs from ignorance—misunderstanding of the nature of soul. Possessing the beloved, we in time weary and are sated of the possession. We then think love has failed, whereas it is the understanding which has failed. Possessed by the beloved, we also in time grow faint, because our possessor does not understand that love to persist must be *mutual*. Again it is the understanding which is not complete. Feeling and thought in each one proceed from the same source in us and stand in the same relation as the lover and the beloved. Not until feeling and thought become permanently united is there perfect understanding in us. When there is perfect understanding of the nature of the soul then there is at-one-ment in the individual soul, and perfect love reigns supreme. The union of thought, desire and feeling in

the soul is knowledge. That union extended to all souls of all men is love—divine love which ceases not, nor is it isolated; ceases not because it is no longer isolated from any soul.

Faith, to the theosophist, therefore, is something absolutely unique, for it is the turning of the mind in the direction of perfect understanding of the nature of the soul, not in the direction of any object however beautiful. His faith is a series of lessons in love; for he is deliberately and with conscious intent striving to learn how to love. He has recognized that no man can love without understanding the inmost nature of love. He therefore goes to school to the perfect lovers of the race—his elder brothers, the Great Souls. He cultivates an unbounded confidence in his Teachers and an unlimited confidence in himself—an unbounded confidence in the Master's ability to impart the understanding which he lacks; an unlimited confidence in his own ability to learn. Soul is the subject of both teacher and pupil; love is the object—an universal compassion for all souls of all men.

Over and over again in this School of Compassion is the learner faced with loss, the loss of all that men hold dear. Over and over again the sense of isolation envelops him with its forbidding shadow. Over and over again death draws nigh. But if he keeps his eye fixed on the goal, he endures while from the blood of his heart hope slowly fades. As hope is withdrawn the divine transfusion fills his veins with another current, the ichor of the gods. Hope dies and there remains in him an august increase of faith transformed because transfused in his faith is the love of the Master.

Kama is gone, but Buddhi is present in the administration of the sacrament of the first Initiation. Faith swells and bursts to flower; the "substance of things once hoped for" is replaced by the "evidence of things unseen." Unseen, but a Presence so strong that he goes forth like a strong man rejoicing to run a race. The bridegroom has come forth from his Chamber on his way to meet the Beloved. The sense of taking dead, the sense of giving gone, what remains to separate the lover from the beloved? Buddhi and Manas find themselves at one; Union takes place, and love, "the peace that passeth the understanding," is born. For the Great Soul is born of the Union of the individual Soul with all souls. Then faith and hope are seen to have been but the vestments of love, as the flower is the vestment of the fruit to become.

Let him who thinks Theosophy to be cold, unfeeling, lacking the warmth of religion; let him who thinks that the fundamental propositions of the Secret Doctrine are but cold abstractions to one who is seeking love—let him approach them with the faith that they are the divine downpour of the Masters of Compassion; let him approach them with the hope that he also may become vivified in that rain of compassion—and he will lose hope and lose faith, BUT HE WILL FIND LOVE.

PARACELSUS*

II.

(Concluded)

IT is a notable fact that the life of Paracelsus formed the theme for the first important work of one of the greatest of modern poets, Robert Browning, in whom the mystical tendency forms one of the strongest characteristics of his thought. *Paracelsus* is a wonderful composition; almost marvelous when it is considered that it was written when the poet was but 28 years old. It exhibits a noble maturity of intellect; in the exalted spirituality of its thought it has never been surpassed by any of the poet's subsequent works. It shows that Browning had a true appreciation of the greatness of the Master. In his note he says that he has taken very trifling liberties with his subject and that "the reader may slip the foregoing scenes between the leaves of any memoir of Paracelsus he pleases, by way of commentary." Browning must have studied the writings of Paracelsus closely, and with his inner vision, for throughout the poem there runs a deep vein of occultism. Although he has followed the historical accounts of the Master, and therefore depicts some blemishes upon his character which could hardly have existed in reality, it seems not unlikely that a mind of the lofty spiritual quality of Browning's may, in its aspiration for true knowledge of his theme, have been impressed by that of Paracelsus himself, or of the one formerly known by that name.

The poem has the form of a drama in five acts. The first act has its scene at Würzburg, where Paracelsus is studying under Tritheim, in 1512, a youth of 19 years. With him is Festus, his boyhood's friend, older than he and Michael, the betrothed of Festus. The three are together in a garden, and Paracelsus is about to enter upon his long wanderings through the world. To these two he confides the secret of his aspirations. Festus, who has a conservative nature, endeavors to dissuade him from his enterprise, and to pursue knowledge in the ordinary channels. Paracelsus then tells something of the extraordinary nature which has distinguished him from his fellowmen. He says:

"From childhood I have been possessed
By a fire—by a true fire, or faint or fierce,
As from without some master, so it seemed,
Repressed or urged its current: this but ill
Expresses what I would convey—but rather
I will believe an angel ruled me thus,
Than that my soul's own workings, own high nature,
So become manifest. I knew not then
What whispered in the evening, and spoke out
At midnight. If some mortal, born too soon,
Were laid away in some great trance—the ages
Coming and going all the while—till dawned

*This article was first printed by William Q. Judge in *The Path* for May, 1887.

His true time's advent, and could then record
 The words they spoke who kept watch by his bed,—
 Then I might tell more of the breath so light
 Upon my eyelids, and the fingers warm
 Among my hair. Youth is confused: yet never
 So dull was I but, when that spirit passed,
 I turned to him, scarce consciously, as turns
 A water-snake when fairies cross his sleep."

These words characterize the born Adept and show that the poet really apprehended the nature of the memories of past existences.

Paracelsus confesses how the impulse was ever with him to devote himself to the good of mankind and do some great work in its behalf. In his youth, as he sat under Trithem's teachings, he felt somehow that a mighty power was brooding, taking shape within him, and this lasted till one night, as he sat revolving it more and more, a still voice from without spoke to him, and then it was that he first discovered his aim's extent,

"Which sought to comprehend the works of God,
 And God himself, and all God's intercourse
 With the human mind."

The voice continued:

"There is a way—
 'Tis hard for flesh to tread therein, imbued
 With frailty—hopeless, if indulgence first
 Have ripened inborn germs of sin to strength:
 Wilt thou adventure for my sake and man's,
 Apart from all reward?' And last it breathed—
 'Be happy my good soldier; I am by thee,
 Be sure, even to the end!'—I answered not,
 Knowing Him. As He spoke, I was endued
 With comprehension and a steadfast will;
 And when He ceased, my brow was sealed His own.
 If there took place no special change in me,
 How comes it all things wore a different hue
 Thence forward?—pregnant with vast consequence—
 Teeming with grand results—loaded with fate;
 So that when quailing at the mighty range
 Of secret truths which yearn for birth, I haste
 To contemplate undazzled some one truth,
 Its bearings and effects alone—at once
 What was a speck expands into a star,
 Asking a life to pass exploring thus,
 Till I near craze."

This voice is that which speaks to all true Mystics. It is the higher Self that speaks; the voice of the Warrior, spoken of in *Light on the Path*, "He is thyself, yet infinitely wiser and stronger than thyself." It may also be the voice of a Master, as well. For, at the stage where the bonds of the personality are loosened, the sense of separateness has disappeared, and the higher Self of one is that of all. In this passage, the poet gives beautiful utterance to the fact of the spiritual rebirth, the moment when the lower consciousness becomes united with the higher.

Again, in the following words, the fact of reincarnation is expressed:

"At times I almost dream
I too have spent a life the sages' way,
And tread once more familiar paths. Perchance
I perished in an arrogant self-reliance
An age ago; and in that act, a prayer
For one more chance went up so earnest, so
Instinct with better light let in by Death,
That life was blotted out—not so completely
But scattered wrecks enough of it remain,
Dim memories; as now, when seems once more
The goal in sight again."

This feeling of the truth of reincarnation finds utterance throughout Browning's work. It would be difficult to account for the greatness of a person like Paracelsus except under the theory of pre-existence.

"The dim star that burns within," and the reason for its dimness, is gloriously expressed in the following words:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe:
There is an inmost center in us all,
Where truth abides in fullness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—which is truth;
A baffling and perverting carnal mesh
Blinds it, and makes all error: and 'to know'
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us, where broods radiance vast,
To be elicited ray by ray, as chance
Shall favor."

This passage, which is pure mysticism, is too long to quote entire, but the reader will find that it continues in the same exalted strain, showing how the unveiling of the soul, the higher self, may, through various means, be accomplished by what seems chance, or, as it says in *Through the Gates of Gold*, man may "tear the veil that hides him from the eternal at any point where it is easiest for him to do so; the most often this point will be where he least expects to find it." The poet has seen clearly, with Paracelsus himself, how it is that matter bars in the spirit, and he asks:

"May not truth be lodged alike in all,
The lowest as the highest? some slight film
The interposing bar which binds it up,
And makes the idiot, just as makes the sage
Some film removed, the happy outlet whence
Truth issues proudly? See this soul of ours!
How it strives weakly in the child, is loosed
In manhood, clogged by sickness, back compelled
By age and waste, set free at last by death:

Why is it, flesh enthalls it or enthrones?
 What is this flesh we have to penetrate?
 O not alone when life flows still do truth
 And power emerge, but also when strange chance
 Ruffles its current; in unused conjuncture,
 When sickness breaks the body—hunger, watching,
 Excess or languor,—oftenest death's approach—
 Peril, deep joy, or woe."

It was to give clearer hints for this setting free of the soul that *Through the Gates of Gold* was written. In the second act Browning shows us Paracelsus in Constantinople in the year 1521, where history tells that he was at that time, having spent something like seven years in the Orient, "among the Tartars," a term that permits a wide range for his whereabouts. The Master was accordingly then 28 years old. He is said to have received the "Philosopher's stone," in reality the Great Jewel or Master Stone, described in the beautiful story called "Papyrus,"—printed in the *MARCH PATH*—from a German Adept, Solomon Trismosinus. Browning, however, lays the scene at "the House of the Greek conjuror." This act, though very beautiful, is of slight value historically, as it was designed to carry out the motive of the poem that Paracelsus failed by seeking to attain his end through knowledge alone, leaving love out of account. In this regard Browning failed to grasp the full greatness of the Master, for Paracelsus could not have held his exalted position in the Rosicrucian brotherhood without being inspired by the most unbounded love for humanity.

To carry out this idea of the necessity of both knowledge and love, Browning introduces an Italian poet, Aprile, who has sought to attain the same end as Paracelsus through love alone. Aprile dies in the arms of Paracelsus and thus teaches him the lesson of love. This passage may be taken as symbolic of the union of the distinctive traits of the individuals and the assimilation of their essences by him who has arrived at the stage of killing out the sense of separateness. This is shown in the words addressed by Paracelsus to Aprile:

"Are we not halves of one dissevered world,
 Whom this strange chance unites once more? Part? never!
 Till thou, the lover, know; and I, the knower,
 Love—until both are saved."

In this act are the following glorious words spoken by the dying Aprile:

"God is the PERFECT POET,
 Who in creation acts his own conceptions.
 Shall man refuse to be ought less than God?
 Man's weakness is his glory—for the strength
 Which raises him to heaven and near God's self,
 Came spite of it: God's strength his glory is,
 For thence came with our weakness sympathy
 Which brought God down to earth, a man like us."

We will pass over the next two acts as comparatively unimportant to our purpose. In the last act we find Paracelsus, in the year

1541, at the age of 48, dying at Salzburg, alone with his faithful friend Festus. He tells Festus of the sensations of his dying moments in a passage in which occur inspired words, depicting the soul in the state of Eternity, where time and space are as nought. He tells Festus "You are here to be instructed. I will tell God's message," and he describes his experiences on the threshold of the Eternal as containing his entire past life:

"If I select
Some special epoch from the crowd, 'tis but
To will and straight the rest dissolve away,
And only that particular state is present,
With all its long-forgotten circumstance,
Distinct and vivid as at first—myself
A careless looker-on, and nothing more!
Indifferent and amused, but nothing more!
And this is death: I understand it all.
New being waits me; new perceptions must
Be born in me before I plunge therein;
Which last is Death's affair, and while I speak,
Minute by minute he is filling me
With power; and while my foot is on the threshold
Of boundless life—the doors unopened yet,
All preparations not complete within—
I turn new knowledge upon old events,
And the effect is—But I must not tell;
It is not lawful."

What follows may be taken, perhaps, in a sense, for a mystic initiation. Mustering superhuman strength Paracelsus stands upon his couch, dons his scarlet cloak lined with fur, puts his chain around his neck, his signet ring is on his finger, and last he takes his good sword, his trusty Azoth, in his grasp for the last time, and says:

"This couch shall be my throne: I bid these walls
Be consecrated; this wretched cell become
A shrine; for here God speaks to men through me:"

Then he tells the story of his birth to power, and of the wisdom he has attained. He tells how

"I stood at first where all aspire at last
To stand: the secret of the world was mine.
I knew, I felt, (perception unexpressed,
Uncomprehended by our narrow thought,
But somehow felt and known in every shift
And change in the spirit,—nay, in every pore
Of the body, even),—what God is, what we are,
What life is—how God tastes an infinite joy
In infinite ways—onc everlasting bliss,
From whom all being emanates, all power
Proceeds; in whom is life forevermore,
Yet whom existence in its lowest form
Includes."

It is a long address, and so full of the most spiritual thought that it seems a pity space will not allow it to be quoted entire. There is one passage which corresponds very closely to a passage in

Hartmann's work, from one of Paracelsus's writings, describing the union in man of the attributes of this sphere of life which had, here and there

"Been scattered o'er the visible world before,
Asking to be combined—dim fragments meant
To be united in some wondrous whole—
Imperfect qualities throughout creation,
Suggesting some one creature yet to make—
Some point where all those scattered rays should meet
Convergent in the faculties of man."

This point of convergence is spoken of in *Through the Gates of Gold* as "that primeval place which is the only throne of God,—that place whence forms of life emerge and to which they return. That place is the central point of existence, where there is a permanent spot of life as there is in the midst of the heart of man."

Again we see the same subject treated in the closing part of the *Gates of Gold*, the mighty results to be attained through the subjugation of the animal nature in man to the godly nature, looked forward to by Paracelsus, as Browning makes him speak, with prophetic vision, in the following words:

"But when full roused, each giant limb awake,
Each sinew strung, the great heart pulsing fast,
He shall start up, and stand on his own earth,
And so begin his long triumphant march,
And date his being thence,—thus wholly roused,
What he achieves shall be set down to him!
When all the race is perfected alike
As Man, that is: all tended to mankind,
And, man produced, all has its end thus far;
But in completed man begins anew
A tendency to God."

And it is given significantly, as a trait of completed man, that such

"Outgrow all
The narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good; while peace
Rises within them ever more and more.
Such men are even now upon the earth,
Serene amid the half-formed creatures round,
Who should be saved by them and joined with them."

These words of Paracelsus are almost the last in the poem:

"As yet men cannot do without contempt—
'Tis for their good, and therefore fit awhile
That they reject the weak, and scorn the false,
Rather than praise the strong and true, in me.
But after, they will know me!
If I stoop into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast—its splendor, soon or late,
Will pierce the gloom: I shall emerge one day!"

We believe that the time is not far distant when he will be understood, will be known, and shall emerge.

S. B.

ON THE LOOKOUT

UNCONSCIOUS VERISIMILITUDE

The Monitor, the "Official Organ of the Archdiocese of San Francisco" and which is, according to its own affirmation, "the leading Catholic paper of the Pacific Coast," supplies its readers with authentic information on many matters—sometimes, we doubt not, with intention; sometimes, certainly, with "the adorable effrontery of childhood." In its issue of August 21, Rev. Father Charles J. Herredia, S. J., has an article entitled "Psychical Phenomena is (*sic*) exposed by Jesuit Priest." Father Herredia naively says that for thirty years "on account of a great attraction for tricks and some little familiarity with the method of their performance, I have been in almost constant contact with magicians and their tricks." Knowing what history tells—even good Catholic history—of the Society of Jesus, one may accept without reserve the good Father's affirmation as a generalization; and specifically he "makes good" on his own account in the course of this one article. He does not deny the existence of "genuine phenomena." "I admit them," he says, "because I have seen some of them myself." Did not his cultivated Jesuit simplicity and modesty forbid, doubtless he might have added, "and not only have I seen them, but have myself performed them:" and this, in fact, is what he does seem to suggest, for, after one of his "illustrated" lectures, at which two Cardinals were present, one of the "Red Hats" said to him: "It is only because I know you very well, Father, that I do not believe the devil had a hand in your work." After this one cannot, of course, feel disappointed that Father Herredia should speak with proper reserve of his possible "silent partner;" thus: "I admit with certain reservations the 'Satanic' theory as a possible explanation of phenomena wrought through a medium."

THE POWER OF SUGGESTION

These are not the only fruits of the Tree of Knowledge shaken down by Father Herredia as he continues to swing us gently in the hammock of his confidences. He has been reading for the same thirty years all manner of books on Spiritualism, and,—“I find that they continually copy one another and repeat the same things over and over again. Do not forget the power of suggestion. When a false fact is repeated and repeated and printed and reprinted, we begin to believe the fact is true.” Can anyone doubt this truth, painful though it be, or withhold his sympathy from those Jesuits who feel that in doing thus the spiritualist writers complained of have been robbing the Society of Jesus of its rightful prerogatives, maintained and exercised these numerous centuries? Can one wonder that the Father continues: "Spiritism as a hypothesis, as a possible explanation of the phenomena, I find no difficulty in admitting, but I certainly deny that it has clearly established its claims?"

In all candor Father Herredia tells us that "for an ordinary person it is practically impossible to distinguish the true from the false." As none of his readers could, of course by any possibility be "ordinary persons," the aphorism just quoted must apply exclusively to non-Catholics. Certainly it cannot apply to Father Herredia, for he himself says: "it is not enough for me to have the testimony of one or two men, no matter how honorable, in order that I may believe that to be a real, genuine phenomenon which he claims to be such. He says what he thinks, he is truthful, but veracity is not enough; positive knowledge of facts is absolutely essential." Evidently the Father has the courage of his conviction that "veracity is not enough," for his article is in that respect self-luminous, as witness this: "Let me quote here the words of that champion trickster and most shrewd woman, Madame Blavatsky." The quotation is not from Madame Blavatsky at all, but from words put into her mouth years after her death, by V. V. Solovyoff in "A Modern Priestess of Isis"—V. V. Solovyoff, a self-admitted prevaricator, and as staunch an upholder of the "Church Catholic" as Father Herredia himself, though in his case the Greek Catholic instead of the Roman. But,

presumably because Solovyoff also believed that "veracity is not enough," Father Herredia finds in him a kinship of spirit if not of form.

LIABILITY TO FALSE IMPRESSIONS

Speaking further of psychic phenomena, Father Herredia says that "the power of observation in this kind of phenomena is so diminished by the mysterious surroundings, etc., that in the ninety-nine cases out of one hundred, the good man tells me not what has occurred, but his own impression of what has occurred—often times two entirely different things." With this as with his other unconscious expressions of great psychical truths we may well agree. We may even go further and express the opinion—not to fall into the error of mixing our own impressions with what has occurred—that Father Herredia's article itself is proof positive of all these precious *obiter dicta*, and that the whole body of his readers could not do better than to practically apply them to Father Herredia's own statements, to the Society of Jesus, to the "body politic" of the Catholic faith, as well as in other directions. In this, we admit, our purpose is quite opposed to that which Father Herredia says inspires his lectures. His purpose, he says in so many words, is to "show the catholics . . . how easily they can be deceived." The mocking voice of history might be cited to show that such a purpose is purely a work of supererogation, but that is not our purpose. Our purpose is to show how easily the Catholics or any others of the myriads deceived by false suggestions and false impressions might undeceive themselves if they would but endeavor to verify for themselves.

SPIRITUAL WICKEDNESS

Father Herredia concludes his article with the statement: "I do not consider spiritism from the religious or moral point of view, but take it rather on its ridiculous side; leaving the serious work of investigation not to the masses, but to honest, religious, common-sense theologians to whom that task really belongs. We do not publish moral theology in the vernacular, but in Latin, to limit such knowledge to those men who have to know it. To give such treatise to the common people would do more harm than good." In all of this Father Herredia is true to the tradition, not only of the Society of Jesus *pur sang*, but to the teaching and practice of the Brahmin, the Jesuit, the "honest, religious, common-sense theologians" of all time—the vested interests of the profession of priest-craft, the "oldest profession in the world" bar one—its twin sister, *physical prostitution*. The innocence, the want, the trustfulness, the "capacity for impressions" morally and mentally, in the victims is, on the one side, the ever-fertile breeding place of religious as of physical prostitution; on the other, the craft, the "power of suggestion," the truly *Satanic* wisdom which preys on the ignorance and the weakness of the race to load it with false impressions, to pervert and enslave mankind in its holiest and highest attributes and functions. These are the true and enduring *psychical phenomena* everywhere in evidence to-day as always. They are part of that "Spiritual wickedness in high places" whereof Saint Paul wrote, and that H. P. Blavatsky gave her life to the endeavor to counteract, in the only way that it can ever be counteracted—by the dissemination of *knowledge* among the "masses," the "ordinary persons," the "common people" whom Church and State alike throughout the ages have kept in the toils of ignorance and delusion.

JESUITRY

"Jesuitry," says the dictionary, is "subtle or dissembling argument or practices, as the practice of mental reservation, action on the principle that the end justifies the means, etc."—in a word, *falsity* in the guise of Truth; that counterfeit coin everywhere in circulation, passed by "suggestion." And what is suggestion? The practical left-hand Occultism which submits a major and a minor premise, one or the other false, and so, whether in matters of fact or of logic, guides the victim infallibly, while appearing to leave him free, into the meshes of a self-drawn false conclusion. The evil employment of the "power of suggestion" is always syllogistic. By its sway the

victim is not deceived—he deceives himself; he enters the dream state of consciousness, becomes a “medium” without being aware of the fact, and is ready to stake his life on the reality of what, in sober point of fact, is but a picture in his own mind impressed upon his consciousness by the operation of this *power of suggestion*. What is the cure for the victim of any species of *Jesuitry*? Let the “medium” cease being passive; let him accept *unreservedly* the word of no man, living or dead, no matter in whose name or by what authority he claims to speak; let him “*prove* all things and hold fast to that which is good”; let him “compare, compare, compare”—and no *Jesuit* can gain or maintain power over him. To the man who adopts this course, what becomes of the “divine right of kings”? what becomes of the siren voice of the politician posing as patriot? what becomes of “revealed religion”? what becomes of the “Vice-Gerent of God on earth”? what becomes of “vicarious atonement”? what becomes of “miracles,” “apostolic succession,” and all the hoary “make-up” materials that, time without end, enable the hypocrite, the rogue, the charlatan, the pretender, the wolf in sheep’s clothing, to deceive and ravage humanity? They would all disappear in an instant, in the veritable “twinkling of an eye,” into that limbo where dreams go upon our awakening; we should see dreams as dreams and facts as facts, should see things as *they are* and not as the designing and the credulous-minded would have them appear, would then begin to act from true perceptions and true inferences, and not as mankind now does, upon the unsubstantial basis of “fancy’s false suggestions.”

Small wonder that Theosophy and H. P. Blavatsky have never met with cordial reception at the hands either of the designing or the credulous; small wonder the amount of artillery mustered into action against her and her teachings; small wonder the *jesuitry* practised upon both—by those whose interests are menaced, and, not less, by those who, *in her name*, do as the Christians do in the name of Christ and the Brahmins do in the name of the Vedanta—defile and pervert that which is of the Spirit into the service of Mammon. This is *jesuitry*.

A NEW CONCEPTION OF MATTER

A new conception of the general properties of matter has been propounded before the National Academy of Science, at Washington, by Dr. Irving Langmuir. To the usual conception, involving particles, molecules, atoms and electrons, Dr. Langmuir adds a new division which he has named “Quantel,” consisting of a positive and negative part, present everywhere in space, moving in all directions with the velocity of light, and capable of passing through matter. “Quantels” constitute, according to Dr. Langmuir, what has heretofore been known as the “ether of space,” and cause “all of the phenomena of light, electricity, mass and energy.”

While we are often justified in passing hastily over many of the “new conceptions” of scientific men, so-called, yet in the present case we have to consider the above as representing the serious thought and conclusion of one of the most clear-thinking and earnest of that really remarkable group of scientists which the General Electric Company has gathered around itself at Schenectady, N. Y. Here seems to be an attempt to work from the basis of the homogeneity of subtle, imponderable *substance*, rather than mere divisionings of gross matter. Writes H. P. Blavatsky in the *Secret Doctrine*:

“The most metaphysical object in creation is the atom.” “A physicist . . . must first know what an atom is, in reality, and that he cannot know. The atom belongs wholly to the domain of metaphysics. It is an *entified abstraction* and has nought to do with physics, strictly speaking.” “Light and heat are the ghost or shadow of matter in motion.” “Electricity is an *effect and not a cause*.” “The atom is not a particle of something animated by a psychic something . . . but is a concrete manifestation of the Universal Energy which has not itself become individualized.”

But the foregoing are only a few random quotations. Students will gain much by a careful study of that section of Volume I (S. D.) entitled, “Gods, Monads, and Atoms.” And so would Dr. Langmuir.

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