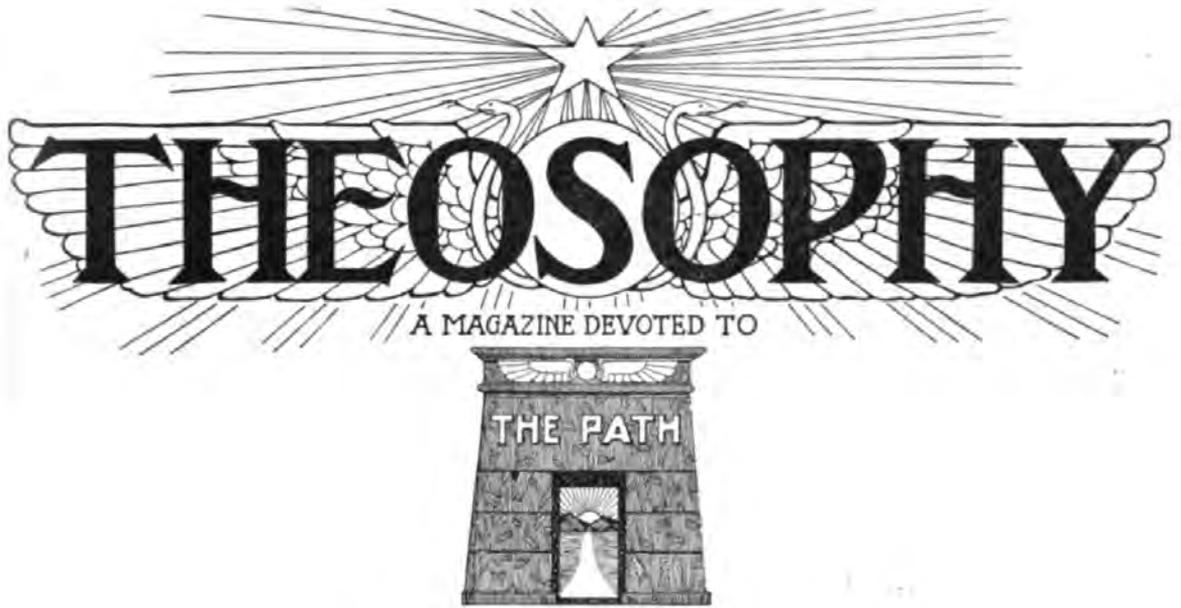


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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. IX, 1920-1921

Published and Edited by
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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.

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504 Metropolitan Building, Los Angeles, California.



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

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

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

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

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The 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. IX NOVEMBER, 1920 No. 1

"The way gets clearer as we go on, but as we get clearer we get less anxious as to the way ahead."
—WM. Q. JUDGE.

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Gift of
The Lodge
A H M

HENCE one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*.

Dust thou art and to dust thou shalt return.—*Genesis*.

THEOSOPHY

Vol. IX

NOVEMBER, 1920

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.

MEDITATION, CONCENTRATION, WILL*

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish Theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practised at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first, in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

* Reprinted from *The Irish Theosophist*, of July 15th, 1893.

The mysterious subtle thread of a life meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of a peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but

few desires, and draws all his will force into these; the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhavagad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

WM. Q. JUDGE.

THE KINGLY MYSTERY*

THE "kingly mystery" is Life itself. We all have Life. We all are Life. Every being everywhere is Life—expresses Life. To know what is Life itself is to know the mystery. But there is a condition precedent to this mysterious knowledge, stated by Krishna, in the opening of the Ninth Chapter of the BHAVAGAD-GITA: "Unto thee *who findeth no fault* I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." When the one who desires to learn is not in a critical attitude, when he has sensed in one way or another that truth lies in a certain direction and gives all his attention to it without quarreling with terms or the ideas put forward, his is the attitude of the true student. The one who desires to *know* must set aside for the time-being all preconceptions, pride, and prejudices which he may have held, and then he is ready to begin his studies—to take the first step in the right direction.

The world is full of false ideas, false religions, false philosophies which must be thrown away. We of the Western peoples

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

have been taught that we were poor miserable sinners who could not do anything of ourselves. We have assumed that we *are* poor miserable sinners and have acted as such. Our whole civilization is colored and steeped through with that falsity. Our theologies, our sciences, our commercial, social and political conditions are all based on that false idea, which in its turn rests upon another equally false—that man is here on earth for once only. Hence his entrance on this physical scene was through the act of others; and whatever of merit or demerit is his was handed on to him by his forbears. As a consequence, man constantly shifts the responsibility and acts as an irresponsible being. The whole falsity of our existence is centered there, for every ill that exists among us we are responsible for; every kind of suffering on every hand has been brought about through a false idea, and the false action which followed. What are sin, disease, sorrow and suffering but the result of our own thoughts and actions?

Again, we say “we cannot know;” or, “this life is all there is of it.” Therefore the whole force of our consciousness is directed in the line of that one false idea and inhibited in the expression of any other; whereas all directions lie absolutely open to us, if only we understand our own natures. Man circumscribes his own conditions by the false ideas he holds in regard to life. No one holds him back. He holds himself back because he does not understand his own nature. Yet even with his narrowing, limiting ideas and conceptions, he is able to accomplish wonderful things. Whatever he sets out to do on the purely physical, material plane of life, he accomplishes in a shorter or greater length of time. If his ideas of religion are all concerned with the physical aspect of life, however, how can he know more? All the conquests that he can make will be physical conquests. What could it avail him in the direction of *real* knowledge if he continued similar conquests from civilization to civilization, age to age, planet to planet, solar system to solar system? He could gain nothing but a small sum of possible combinations and correlations, and in all that search and effort would not have gained the first fundamental of true knowledge or of true thought and action.

The kingly mystery of Life can not mean physical existence, which is merely one aspect of the Great Life. We have to go deeper into our own natures, and into the natures of all beings in order to grasp what that great mystery is. Then the lives of all beings become clear unto us; we understand what all phases of existence mean; we see the causes for all the difficulties that surround us; we know how to bring about better results, and we perceive from the very first that the power lies in us, and in us alone, to bring about all future changes for ourselves. Looking at all existence from a universal point of view, we become able to exercise the power which lies in the essential spiritual basis of every being, high or low. The One Self *appears* only to be divided among the creatures; in reality, It is not divided at all. Each being is That

in his essential nature. In It is the foundation of all power; in It lies the power of unfolding—of evolution, which makes it possible for each being, representing one ray of that One Life, to attain a full knowledge of Life in his own true nature.

Each one of us stands in the midst of a great and silent evolution. Each one of us sees many expressions of different beings—beings of the same grade as ourselves and beings of grades below us. We find relations with other elements, the power of which we do not see, the source of which we do not see, yet the effects of which we feel. On every hand we are getting effects from different beings of different grades—each one receiving those effects differently. The beings below us in forms of the mineral, vegetable, and animal world are all working, just as we are working, toward a greater and greater realization of the whole. Sparks of the One Spirit, sparks of the One Consciousness, they have begun their little lives in forms, or bodies by which they may contact others. As they have need for better and better instruments, need for further and further contact, they evolve from within a better instrument. Such is the whole course of evolution—always from within outwards, and always with the tendency to an increasing individuality. From the one ocean of Life there finally tends to arise—Divinity.

Now *Divinity is always acquired*. It is not a created thing. It does not exist of itself. If we could be *made* good; if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us "off" from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. We think of this as a *common* world. But it is not so. There are no two people who look at life from the same viewpoint, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

What is Divinity but *all-inclusive knowledge*? True spirituality is not a hazy condition. It is not something that denies any portion of the universe or any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, or being everywhere at the same time, or affected by anything which happened to be at any time, but it is *the power to see and know in any direction*—the power to grasp whatever it wishes—the power to shut out whatever it wishes. Else, it would be no power at all. Otherwise, there would be no use in having power and wisdom, and such beings as the Masters could be afflicted

with all the grief and misery in the world, unable to help where help is needed and possible.

All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds, for thought is the basis of all action and wrong ideas in regard to life inevitably bring about wrong action. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others. All that a man can know of God is what he knows in himself, through himself, and by himself. Never by any outside presentation can that realization be gained. All the great saviors of all times have never asked man to rely on some outside God, to fear some devil, to go by this or that revelation, to take any book, church, "ology," or "ism" of any kind. They have asked him to take the step that the height of his calling demands—to know himself, to know his own true nature, and the nature of every other being. They have shown that the Real Man must assert himself, and must act in accordance with his own nature, and the responsibility which the oneness of all nature demands.

Man occupies the most important place in the whole scheme of evolution. He stands where Spirit and matter meet. He is the link between the higher beings and those below. He has to so act, to so think and act, in and upon and with this physical matter that he raises it all up, and gives it another tendency—another trend. By the very constitution of his nature, by reason of his being connected as he is in a physical body with all nature, the SECRET DOCTRINE states that man can become greater than any one of the Dhyān Chohans and equal to all of them put together. That is the goal which lies before him—the goal of the "Kingly Mystery"—the seeing and knowing and feeling and acting *universally*. For there is a power in man which enables him to judge aright; he has the all-seeing eye—the all-encompassing sight which permits him to see the justice of all things. And always there is present the power of choice in one direction or another. The questions before each human being are: Whom will ye serve? Will you serve the higher spiritual nature, or the body of flesh? **WHOM CHOOSE YE THIS DAY?**

. . . What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that the universe is the result of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

Isis Unveiled, Vol. I, pp. 16-17.

FROM THE BOOK OF IMAGES

THE wife of Bhima, the sudra, seeing her Lord discontented with his lot, critical of all things, contemptuous of her administrations for his comfort, took a leaf, a flower, and water and offered them unto Indra, Prince of celestial beings, praying for the return of that which had been, before the bud of love had been eaten by the worm of discontent.

Indra, looking in the Telltale Picture Gallery, transfused the offering. She bore a daughter, and her she named Sansara, meaning the return of that which hath been of old.

"My Lord's love will now return to rebirth toward me, Indra having blessed me with a child." Thus communed she within herself, not knowing that the rotation means death as well as life.

Bhima, critical of all things, knowing only Kali the black age, resentful of the responsibility of life, cursed his wife.

"Is it not enough to be burdened with a wife aging and ailing, in my hard lot of sudra? Shall my Master increase my wage one anna for thy fecundity? If I am to be further afflicted of thee, why hast thou not delivered me a man-child, that in the lean time of my failing strength would bear my yoke while I shrivel by the hole of the hut?" And he spat upon his hand, the sign of contumely.

The child, seeing the blackening of the image in the Telltale Picture Gallery, cried. In haste the mother cupped the small mouth to the fount.

"Lord," saith she, "I did fear to lose thy love, and made offering, praying to Indra that thy love might return to me through the child. Have compassion of me, that from Sansara thy love may be reborn."

Bhima reviled the gods.

"Who art thou that should seek deva-datta—gift from the gods? What knoweth Indra of the life of a sudra? Verily, he hath sent me that from which all men desire but to escape—sansara, the wheel of the rotation of evil things. What share hath a sudra in celestial things?"

In his inmost heart he perceived only evil, being of those who desire to eat of the blossoms of life, believing that creatures are produced alone through the union of the sexes, esteeming the enjoyment of the objects of their desires the supreme good, not perceiving that the serpent coiled around the stem of the blossoms of life is born of their lusts and desires.

He pronounced judgment in contumely upon the woman, in contravention of the established order of nature, in violation of natural duty, not giving as he would receive, rejecting the allotment of fortune cast by the dice of the gods.

"Go hence, thou and thy Sansara. See if thou canst gain sustenance from Indra, thou and thy deva-datta. I will have none of thy gift from the gods."

Now, when the wife is driven forth by her husband she loseth caste, as ye all know. So this woman became like unto us who be outcastes all, the sansara of deeds done of old, unwished for result of actions performed when the Lord of the body is blinded by passion and desire, rendering judgments adverse to the own nature of the Soul.

She wandered forth, finding the soil of sustenance grow lean and yet leaner, the burden of the child great and yet greater as her strength diminished. But Indra, looking ever and anon into the Telltale Picture Gallery, saw that the rose of mother-love, rooted in the poverty and barrenness of Kali the black age, should draw sustenance from the water, from the air, from the sun, as well as from Bhumi, the earth, which men in their passions partition each according to the strength of his desires, allotting to the distressed only room to suffer and to die.

The child grew abundantly, fed by the mother's love, nourished by Indra through the fountain of the mother's faith. In the seventh year birth into womanhood came to the child; slender as a leaf, fair as a flower, sweet as the waters of life. Indra, looking through the image in the mother's heart, gave her the vision of the Telltale Picture Gallery which is not of this earth, and the mother, repeating the swelling utterance of the heart, had communion with the child.

"Daughter," sayeth she, seeing with closed eyes, speaking with uttered words unuttered love, "sansara approacheth for me as for thee. Thou goest to the bloom of life and I go to the bloom of Indra, Prince of celestial beings. Go thou to life as to a bridegroom. I go to death as to my nuptial. Indra sent thee to me. Through thee hath Indra comforted me all the days of my widowhood. Let Indra unite us in death as in life, O my pearl of great price. Cleave to celestial things, whatever thy lot may be. Remain like a leaf, like a flower, like sweet water, O my Sansara. May Indra treasure thee. Svasti."

The dusk fell, the primeval silence, as it received the benediction of parting, whispered in all the spaces of the wide calm, "Svasti, this is for the benefiting of the world of created beings." Indra, seated in the Gallery, smiled in heavenly understanding and all the pictures in the Gallery swayed in the soft music of the worlds united.

Sansara performed the offices, and when the sacred waters had received the tired form of the pilgrim for the last pilgrimage, prayed to Indra that the waters of death and the waters of life might find issue in the ocean of his love.

A priest from the temple, walking with the ostentation of piety, beheld from the covert of his roving eyes this child-woman divested of all but the visible garment of trusting innocence, divested of all protection but the invisible garment of Indra's love.

“My child, what seekest thou?” Thus this Tirthika, his voice like honey, his heart like poison. “Whatever thou seekest is as nothing to thyself, pearl of great price. Come thou with me to the temple and recompense in greater measure than that which thou hast lost shall be thine. Or if, peradventure, thou hast still preference for this that thou seekest, we will make offering to Indra, thou and I together, and he will grant thee thy heart’s desire.”

Thus this Brahman, using the holy power of speech to compass unholy desires; thus this pretender of sacramental things, using the godlike to cloak the demoniacal.

Sansara, seeking the pearl of great price, hearing the name of Indra, charmed with the mantram of sound as a babe is charmed with the magic of color and sound propounded by the cobra; pure in heart, in the innocence of ignorance turned her gaze like sweet waters upon this false Brahman, inclined like a leaf upon its stem in obeisance to the priest, lifted her face like a flower.

“Father,” sayeth she, while the Pictures in the Gallery glowed with the impartation of her faith, “my mother is in the Devachan, the place of Indra, whither she went last night. Indra hath sent me to thee. Be it done according to thy desire.” This she said, not knowing that it is the sacramental phrase of Indra, who sustains the world of celestial beings.

Then this Brahman led her to the temple and to the chamber of the priests of the temple. And when he would have done violence to her, the elemental beings who watch in the Gallery of the Telltale Pictures erased his image from the Hall of Indra. His soul turned to water and a great tear dropped from the eyes of Sansara and rolled upon the floor toward the seam of the paving stones. The greedy Brahman, seeing the tear, deceived by the elemental beings he had himself ensouled, saw it to be a pearl of great price. His lust of possession was transformed into the desire to possess the pearl which he saw. His unholy eyes forsook Sansara, his unholy hands reached forth to seize the pearl. Indra, tenderly smiling upon the golden carapace framing the celestial mother, led Sansara forth, like a leaf tenderly carried by the breeze, like a flower tenderly plucked by the gardener, like sweet waters flowing tenderly forth from a spring.

Thus divested of all visible means of protection does Indra vest within invisible safety all those who cleave to celestial things.

Thus those who in the name of Indra seek to despoil celestial things, deceive only themselves and those who desire their desires, transforming their own hearts into the abode of the infernal beings. Those who entrust to the Prince of celestial beings walk surrounded by the invisible through all places, foul and clean alike, seeing no evil, receiving from Indra recompense greater than that which is lost.

Came Sansara to the forest. The creeping serpents showed her how to walk in silence. The running beasts showed her how to find

the path over obstacles. The flying things taught her how to surpass the visible by means of the invisible. The earth supported her. The water taught her the voice of nature. The whispering breeze confided in her the music from afar. The sun jeweled her with jewels of great price, so that she walked celestial, robed in the investiture of the heavenly looms. Beggars and outcastes, pariahs and chandalas, the refuse swept by mankind into the by-ways of the jungle of this world, were healed of their distempers. "This," said they, "is veritably a Picture from the Gallery of Indra;" and the elemental demons fled them in haste. They became her court, watchful that no soilure might come near this pearl of great price.

Indra, from afar, looking in the ancestral light, restored their images, and the tell-tale song of life reached from the abode of the gods to all the men of earth, Kshetra and Kshetrajna being in union.

Bhima, the sudra, come to the lean time of his failing strength, lay withered by the hole of his hut, seeking warmth of the sun. His master rejected him. The dogs scorned him. His bones revolted within him, escaping out of his cracked skin. The breeze chafed his lips. The rains came and fell drop by drop, pouring poison into his sores. He lifted up his voice to Indra.

"Lord, send me death as a gift. Lord, if there be devadatta, grant me vision of my wife that it may comfort me, as of old she gave me her administrations. Lord, let Sansara return whom I drave with her mother."

The sounds reached to Indra, but he gave no sign of hearing. Bhima lifted up his voice once more in his misery.

"O Indra, Prince of celestial beings, be it done unto me according to thy desire, but grant that my hard lot fall not upon them whom I used hardly; grant the burden of my sins fall upon me alone."

The sacramental phrase reached to Indra, reached to the images in their golden carapaces. The wife of Bhima smiled and in the music of the Gallery the smile translated itself into song:

"O Indra, the love of my Lord has returned;
 Sansara, my pearl of great price.
 O Indra, his love has returned unto me;
 Sansara, my pearl of great price."

Bhima, lifting up his eyes, dying though he knew it not, saw with the vision of the two worlds. Saw he his wife, received he the administration of her love. Saw he, as a picture from a Gallery, a young girl moving in the path from the forest. As she came nigh, the breath of her garments moving in the breeze whispered "Svasti," benefitting all the creatures of the three worlds.

Her glance, like healing, rested upon Bhima. "Sansara," cried he, but she, not cognisant of the significations of names, answered in tones like running waters, sweet and low.

"My Father, I have found thee, thanks be to Indra."

Thus, in the Kali yuga, where the three worlds are inextricably interwoven and interblended, and all things seem contrary to their true intent and meaning, does Indra bring together in union those who love, those who repent, and those who cleave to celestial things. By the power of the Telltale Pictures is this accomplished, moved by Indra, Prince of celestial beings.

This is the tale that was told by Somaruna to the pariahs gathered about him in the jungle, to alleviate their hard lot, the unwished for result of deeds done in the past, that they might not murmur against the allotment cast by the dice of the gods; but that, loosing the desires hid in the heart, they might find the pearl of great price.

But when they besought him for explications, Somaruna answered them saying:

"The meaning of a tale that is told must be sought in that which is untold. Search for the Telltale Picture Gallery where all things may be seen and known, meanwhile reviling not deva-datta."

FROM THE SECRET DOCTRINE*

There are no ancient symbols, without a deep and philosophical meaning attached to them; their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily. . . . It had, and still has, its mystic meaning which is identical with every nation on the earth. We refer the reader to Sir William Jones.† With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the Bhagavad Gita, "I see Brahm the creator enthroned in thee above the lotus!"; and Sir W. Jones shows, as noted in the Stanzas, that the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and what is more, of Mount Meru.

* From the Original Edition Vol. 1, p. 379; Vol. 1, p. 406 Third Edition.

† See Sir William Jones' "Dissertations Relating to Asia."

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 sure that much that you will meet at—will be in the nature of jolts; that is why you went there, in reality; these things are not “happenstances;” they are real steps by which the necessary trials may come, “and you, *yourself*, desired it.” There is joy in that thought, because whatever you do now is part of your schooling, and the knowledge of that as a vital necessity *and* as desired, keeps the *real man* serene under it all; *he* is happy because things are now moving—there’s something doing—as the phrase goes; so if you watch carefully you will note the insidious manner in which the personality is led to this, that and the other “lunch-counter.”

Get the point of view of the One who is doing the leading and hold to it.

You will remember a phrase of the Lord’s prayer—truly an occult one—“Lead us not into temptation, but deliver us from evil, for Thine is the power and the glory;” only read it “permit us not to *fall*, in temptation.” Even Jesus Christ was tempted, and he fell not, through the power of the “Father” within. This is the real “try-out” and if in being tried, you can pass on a word in season, it is better for those who listen and better for you; only do not cast your pearls before those who having ears to hear, neither hear nor understand.

Let your *words and acts* bespeak the power and knowledge that is really yours. Then will you be a radiating center of light, unconsciously doing good wherever you go and whatever you do.

In the way of meditation, DON’T GET PASSIVE; danger lies that way. Be active in all things. The giddiness will pass away in time; the change with all its disturbances, mental and otherwise have doubtless acted upon the nerve-currents and circulatory system. The way to overcome disturbance, of course, is by mental and physical calmness; this should be maintained. Medical assistance should be used for the body at times, because the “mental attitude” brings about changes in the body—generally gradually—but which sometimes needs material aid in becoming co-ordinated; so do not despise medical aid should any need arise. Mr. Judge sought such aid when necessary, leaving to the physician the care of maladjustment.

* From the letters of Robert Crosbie. Here published for the first time.

What you say about cycles is all right, I think. Reincarnation is most certainly one of the workings of cyclic law, and beings are in opposition or in conjunction as the cycle determines tendency, or rather fosters and permits relations of one or another kind.

Cycles govern all the time and everywhere. Hence the Theosophical Movement of this time and those things which follow it; the coming in touch of this, that or the other individuals—singly or in pairs—with it. Some hear and pass on, some remain. There is always freedom of choice; the choice in such case, being not merely one determination, but made up of many moments of choice in the past lives—a conjunction which some are wise enough to perceive and forsaking all others, “cleave unto,” while swinging around the cycle of existences. Yet even this wisdom was acquired—comes from experience—there should be confidence in us in view of that fact.

We have chosen before but did not “cleave,” and yet the Great Law brings back again to us that which we once have chosen. That Great Law is the law of cycles, the process of karmic action.

“We meet our karma in our daily duties,” is a good saying to bear in mind, and in the performance of those duties come our tests.

We should therefore do what we have to do, simply as duties, regardless of whether that performance brings us praise or blame. All the energy, then, would be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

I fully appreciate your generous and good-intentioned purpose, which is to make one who has learned something, better able to help and teach others, and if among others you are included, that is your karma, as it is also my good karma to receive help at your hands.

Well, here is good luck to you in your try for “business.” Don’t distrust yourself; have confidence in the powers which you embody; only seek to do your duty; holding to that end, all necessary power will be available.

Be steadfast, calm and fearless, as becomes one who doth forevermore endure.

As ever,

THE THEOSOPHICAL MOVEMENT*

CHAPTER X.

THE four published volumes of "Old Diary Leaves" bear upon their covers the legend: THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY. No doubt this is what Colonel Olcott intended and believed them to be. Equally it is beyond question that in the eyes of the world and of theosophical students generally he has been assumed to be that one who had the greatest knowledge of the facts, the best opportunity for accurate judgments, and the strongest incentive for recording both. These views have been supported by the transparent sincerity that shines from every page of his reminiscences, by the wealth of details given by him, by the fact that he was throughout its life the official Head of the Theosophical Society, that he survived for many years both his colleagues in the pioneer work of the Movement, no less than by the fact that he consistently and quite innocently over-estimated his own status and importance in that work.

Neither of his colleagues ever wrote for publication anything that savored of the autobiographical or were at pains to attract attention to themselves: on the contrary, they "sedulously kept closed," to the utmost extent that the nature of their mission and the indiscretions of their associates permitted, "every possible door of approach by which the inquisitive could spy upon them. The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view." It is passing strange that these statements of the *Mahatma K. H.* in his letter to Mr. Hume, and the other statements of the same Adept in his letters reproduced in "The Occult World," have never been *applied* by theosophical students to the events and actors in the drama of the Theosophical Movement. No more than did Mr. Sinnett or Mr. Hume, have Theosophists generally made *practical* use of these admonitions and instructions, which are, in the very nature of things, *universal* in their scope and application. What more necessary and important than that the *direct Agent of the Masters in the world* should be shielded and guarded in her occult nature and functions from all but those who have "earned the right to *know* Them?"

At the outset, then, it should be understood that widely as "H. P. B." has been discussed and extensive as have been the controversies which have raged about her mission and her "personality" the fact remains that only the scantiest and most fragmentary details exist relating to her, after the elimination of all the mass of hearsay and opinion, of claims and counterclaims made by friends

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

and foes as to her occult status, powers and relations. She is known, where known at all, only through her writings and by those who have faithfully, and without variableness or the shadow of turning, "followed the Path she showed and the Masters who are behind."

Her writings are devoted entirely, (a) To placing on record her message of Theosophy and the citation of the evidences and arguments establishing its unbroken existence down the ages; (b) To articles in explanation and application of the principles of that Message; (c) To instruction, advice and suggestion to the students, individually and collectively, who to any extent become interested in Theosophy; (d) To the direct and pointed statements made by her in her letters to and in relation to those persons who voluntarily associated themselves in her work and who as voluntarily pledged themselves to her guidance and tuition; (e) To the defense of her mission, its instruments and her associates.

She was interested in and devoted to a CAUSE: nothing else mattered to her, nothing else was of moment to her, save and except as it might hasten or retard that Cause. Her writings, as her works, are wholly impersonal; consequently she never touched upon persons or events save as the exigencies of the Movement, of the Society, or of her pupils made such attention compulsory on her part. And the same state of facts applies in its integrity to William Q. Judge, his writings and his works.

On the other hand "Old Diary Leaves," including the miscellaneous articles and letters written by Col. Olcott in connection with his Theosophical work, are wholly autobiographical and personal—in their point of view, in their treatment of men and events, in their judgments and conclusions. From the basis of the Superior Sections he was a struggling probationer, wrestling with the foes entrenched in his own inner nature; even as he was in his own eyes and those of so many others the President-Founder of the Theosophical society, wrestling valiantly with its enemies, without and within. The period from 1881 to 1888 is that of the second septennate of the probationary chelaship both of Henry S. Olcott and of the Theosophical Society as a body, and the struggles of the one are the mirror and the reflex of the struggles of the other. The "wandering from the discipline" of the one is depicted in the stresses which beset the other; their joint departures from their professed Pledges and Objects the compelling reason for the public formation of "The Esoteric Section of the T. S.," under the exclusive control and direction of H. P. B.; in order, if possible, once more to restore the efforts of both to "the lines laid down from the beginning;" in any event, to enable the Messenger of the Masters to fulfil her mission and plant in the best soil available the seed entrusted to her hands for the sowing.

The "critical period" preceding the formation of the "Esoteric Section" has been discussed, and its various factors and actors commented on, in various ways by the only ones competent to do so

at first hand: By H. P. B., by Col. Olcott, by W. Q. Judge, and by the Master K. H. We may examine at this point some of the statements of all of them, in the order named, omitting W. Q. Judge for the time being, for the sake of logical, no less than of chronological, continuity.

In April, 1886, H. P. B. wrote a long and important letter to Dr. Franz Hartmann in reply to questions and problems raised by him. Dr. Hartmann, it will be remembered, was at Adyar before, during, and subsequent to the Coulomb charges, the Indian Convention's practical desertion of H. P. B., Mr. Hodgson's investigations for the S. P. R., the resignation and departure of H. P. B., and was familiar with much of the "unwritten history" of that eventful period. He learned enough, and his intuitions were sufficiently awake, to make him the faithful and loyal friend of both H. P. B., and W. Q. J., through all the troubled voyage of the Theosophical ship. The letter was forced into publicity by the necessities of a decade later. It will be found in full in "The Path" for March, 1896.

After acknowledging his letter she says:

"What you say in it seems to me like an echo of my own thoughts in many a way; only knowing the truth and the real state of things in the 'occult world' better than you do, I am perhaps able to see better also where the real mischief was and lies."

What the truth and the real state of things was in connection with the facts and factors underlying the course of events we are considering, is discussed at length:

"As to . . . that portion of your letter where you speak of the 'army' of the deluded—and the 'imaginary' Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me . . . that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, that he would be held responsible for all the evil the Society might come to? . . .

"Ah, if by some psychological process you could be made to see the whole truth! . . . I was sent to America on purpose and sent to the Eddies. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all. . . . Well, I told him the whole truth. I said to him that I had known Adepts, . . . That . . . Adepts were everywhere Adepts—silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did—passed seven and ten years probation and given

proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. . . .

"When we arrived (in India) and Master coming to Bombay bodily, paid a visit to us . . . —Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came . . . other fanatics who began calling them 'Mahatmas'; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *pūja* to, and were becoming with every day more legendary and miraculous. . . . Well between this idea of Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The 'Masters,' as all thought, must be omniscient, omnipresent, omnipotent. . . . The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society—'How could the Masters allow you or Olcott to do so?' we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind. . . .

"Is it Olcott's fault? perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honors—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity."

This letter, it will be noted, was written a year after H. P. B.'s departure from India, a little over a year before the foundation of "Lucifer," and forms part of the chain of time and action leading to the formation of the "Esoteric Section." Both H. P. B. and Mr. Judge from then on made the most strenuous efforts, publicly and privately, in preparations for the restoration of the Society, in Europe and America at least, to a semblance of its original lines through the "Esoteric Section," as has been partly detailed and indicated. The obstacles in the way, internally, lay in the misconceptions of the philosophy, in the erroneous ideas in regard to the nature of the Masters, in the deeply-rooted preconceived opinions that H. P. B. was a "chela," was a "medium" sometimes trustworthy, sometimes not, sometimes honest, sometimes not, as held by Col. Olcott, by Mr. Sinnett, and by many others prominently identified with the Society and its activities.

From their point of view the Society had achieved a magnificent success and, under their guidance and direction, was on the high-road to still greater conquests; its drawbacks and limitations chiefly due to the "mistakes" and the "interferences" of H. P. B. How intensely these opinions affected Mr. Sinnett we shall find in due course. How entirely they governed the outlook and controlled the attitude of Col. Olcott we have now to witness. Turning to "Old Diary Leaves," we may join him in the summer of 1887, go over the events with him, and observe the workings of his consciousness as described by himself. Beginning with the last chapter of his "Third Series" he says:

"At Chupra, among my foreign letters I received one from H. P. B. which distressed me much. She had consented to start a new magazine with capital subscribed by London friends of hers, while she was still editor and half proprietor of the *Theosophist*—a most unusual and unbusinesslike proceeding. Besides other causes, among them the persuasion of English friends, a reason which strongly moved her to this was that Mr. Cooper-Oakley, her own appointee as Managing Editor, had more or less sided with T. Subba Row in a dispute which had sprung up between him and H. P. B. on the question whether the 'principles' which go to the make-up of a human being were seven or five in number. Subba Row had replied in our pages to an article of hers on the subject, and her letters to me about it were most bitter and denunciatory of Cooper-Oakley, whom she, without reasonable cause, charged with treachery. It was one of those resistless impulses which carried her away sometimes into extreme measures. She wanted me to take away his editorial authority, and even sent me a foolish document, like a power-of-attorney, empowering me to send him to Coventry, so to say, and not allow any galley-proof to pass to the printer until initialed by myself. Of course, I remonstrated strongly against her thus, without precedent, setting up a rival competing magazine to hurt as much as possible the circulation and influence of our old-established organ, on the title-page of which her name still appeared. But it was useless to protest; she said she was determined to have a magazine in which she could say what she pleased, and in due time *Lucifer* appeared as her personal organ, and I got on as well as I could without her. Meanwhile, a lively interchange of letters went on between us. She was at strife then, more or less, with Mr. Sinnett, and before this was settled, a number of seceders from his London Lodge organized as the Blavatsky Lodge, and met at her house in Lansdowne Road, where her sparkling personality and vast knowledge of occult things always ensured full meetings."

In the second chapter of the "Fourth Series," which Col. Olcott heads, "The Fears of H. P. B.," he says, by way of preface:

"When I look back through my papers of those days of stress and storm, and read the letters written me from exile by Mme. Blavatsky, the solemn feeling comes over me that the binding mor-

tar of its blocks was stiffened by the blood of her heart, and in her anguish were they laid. She was the Teacher, I the pupil; she the misunderstood and insulted messenger of the Great Ones, I the practical brain to plan, the right hand to work out the practical details."

After a desultory sentence or two the "pupil" continues in regard to his Teacher, the "misunderstood messenger of the Great Ones:"

"It is painful beyond words to read her correspondence from Europe, and see how she suffered from various causes, fretting and worrying too often over mare's nests. Out of the sorest grievances I select the defection of T. Subba Rao (Row); the admission into the *Theosophist* by the Sub-Editor (whom she had herself appointed) of articles which she considered antagonistic to the Trans-Himalayan teachings; the refusal of Subba Rao to edit the *Secret Doctrine* MSS., contrary to his original promise, . . . his wholesale condemnation of it; the personal quarrels of various European colleagues; the war between Mr. Judge and Dr. Coues in America; the threatened renewal of persecution against her if she returned to India, as we begged her to do; . . ."

On page 41 he continues, "Things were growing more and more unpleasant at Adyar on account of the friction between H. P. B. and T. Subba Rao and certain of his Anglo-Indian backers. They even went so far as to threaten withdrawal from the Society and the publication of a rival magazine if H. P. B. did not treat them better." On page 47 he says, "Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Coues was working hard for the notoriety he craved, and Judge was opposing him." Finally, page 51, referring to the same year (1888) Col. Olcott relates: "The last week in June brought me a vexatious letter from H. P. B., indicative of a storm of trouble that was raging in and about her."

Chapter IV of the "Fourth Series" is entitled "Formation of the Esoteric Section," and continues Col. Olcott's reminiscences of this momentous epoch. As is almost a characteristic—or characterizing—habit of his in all his discussions of her, he first pays tribute to H. P. B. in a way to bring himself to the front of the stage and then proceeds to soliloquize, always to the issue that he was the saviour of the Society against the weaknesses and mistakes of H. P. B. thus:

"It was remarked at the end of the last chapter that we were now about to review some disagreeable incidents of the year in which H. P. B. was a conspicuous factor. If she had been just an ordinary person hidden behind the screen of domesticity, this history of the development of the Theosophical movement might have been written without bringing her on the stage: or if the truth had been told about her by friend and foe I might have left her

to be dealt with by her karma, showing, of course, what great part she had played in it, and to how great a credit she was entitled. But she has shared the fate of all public characters of mark in human affairs, having been absurdly flattered and worshipped by one party, and mercilessly wronged by the other. Unless, then her most intimate friend and colleague, the surviving builder-up of the movement, had cast aside the reserve he had all along maintained, and would have preferred to preserve, the real personage would never have been understood by her contemporaries, nor justice done to her really grand character. That she was great in the sense of the thorough altruism of her public work is unquestionable: in her times of exaltation self was drowned in the yearning to spread knowledge and do her Master's bidding. She never sold her rich store of occult knowledge for money, nor bartered instruction for personal advantage. She valued her life as nothing as balanced against service, and would have given it as joyfully as any religious martyr if the occasion had seemed to demand the sacrifice. These tendencies and characteristic traits she had brought over with her from a long line of incarnations in which she (and in some, we) had been engaged in like service; they were the aspects of her individuality, high, noble, ideally loyal, worthy, not of being worshipped—for no human being ought to be made the cause of slavish adoration—but of aspiration to be like it."

Then the wise pupil, sure of his own discrimination and judgment, proceeds to point out the weaknesses and failings with which his Teacher is afflicted:

"Her personality is quite another affair, and afforded a strong background to throw out her interior brightness into stronger relief. In the matter under present discussion, for instance, the front she presents to me in her letters is unlovely to a degree: language violent, passion raging, scorn and satire poorly covered by a skin of soft talk; a disposition to break through the 'red tape' of the Society's mild constitution, and to rule or ruin as I might decide to ratify or disavow her arbitrary and utterly unconstitutional acts; a sniffing at the Council and Councillors, whom she did not choose to have stand in her way, a sharp and slashing criticism of certain of her European co-workers, especially of the one most prominent in that part of the movement, whose initials she parenthesized after the word 'Satan,' and an appeal that I should not let our many years of associated work be lost in the breaking up of the T. S. into two unrelated bodies, the Eastern and Western Theosophical Societies. In short, she writes like a mad person and in the tone of a hyperexcited hysterical woman, . . . Yet, ill in body and upset in mind as she may have been, she was still a mighty factor for me to deal with, and forced me to choose which line of policy I should pursue. The first count in her indictment against me (for, of course, *more suo*, it was all my fault) was that I had decided against her favourite in an arbitration I had

held at Paris, that year, between two opposing parties among the French Theosophists; it was, she writes me, 'no mistake, but a crime perpetrated by you against Theosophy (doubly underscored), in full knowledge of what X is and fear of Y. Olcott, my friend you are —, but I do not want to hurt your feelings, and will not say to you what you are. If you do not *feel and realize it yourself*, then all I can say will be useless. As for P. (a Frenchman, subsequently expelled from the Society), you have put yourself entirely in his hands, and you have sacrificed Theosophy, and even the honour of the T. S. in France, out of fear of that wretched little ——.' ”

Although on page 23 he specifically declares that “she refused point-blank to lead any Society that did not recognize Adyar as its central head,”—a sheer assertion of his own stated in a manner to indicate it as an indirect citation from one of her letters—on page 55 he contradicts himself *de but en blanc* by quoting directly from her correspondence:

“She had hatched out a new section, with herself elected as ‘President,’ taken a commodious house, and had a sign-board ready to have painted on it either ‘European Headquarters of the T. S.’ or ‘Western Theosophical Society.’ Seeming to suspect that I might not like it *very* much to have the whole machinery of the Society upset to gratify her whim, and remembering of old that the more she threatened the more stubborn it made me, she writes: ‘Now look here, Olcott. It is very painful, most painful, for me to have to put you what the French call *marche en main*, and to have you choose. You will say again that you ‘hate threats,’ and these will only make you more stubborn. But this is no threat at all, but a *fait accompli*. It remains with you to either ratify it or to go against it, and declare war on me and my Esotericists. If, recognizing the utmost necessity of the step, you submit to the inexorable evolution of things, nothing will be changed. Adyar and Europe will remain allies, and *to all appearance*, the latter will seem to be subject to the former. If you do not ratify it—well, then there will be two Theosophical Societies, the old Indian and the new European, *entirely independent of each other.*’ ”

Col. Olcott then goes on to say: “Hobson’s choice, in a word! After this, one need not be astonished to see her saying: ‘I write *in all calmness* and after full deliberation, your having granted the Charter to P. (the Paris Frenchman before mentioned) having only precipitated matters!’ ”

Col. Olcott says that “This stand-and-deliver ultimatum naturally frightened the ‘mild Hindu’ members of our Executive Council to fits,” and that “The Paris arbitration above referred to occurred during my European visit of 1888, which kept me there from 26th August to 22nd October, and was made at the entreaty of the Executive Council, as the tone of H. P. B.’s letters had alarmed them for the stability of the movement in the West. The tour should, by rights, have been mentioned before the incidents of the

threatened split above alluded to, but H. P. B.'s letters lying nearest to hand, and the trouble being continuous through the two successive years (1888-1889), I took it up first."

He then gives the "true history" of the "Paris imbroglio," raging in the "Isis" branch of the T. S. over its conduct by M. F. K. Gaboriau, the editor of "Le Lotus." Col. Olcott says, "In doing this he had become involved in disputes, in which H. P. B. had taken his side, and made a bad mess for me by giving him, in her real character of Co-Founder and her assumed one of my representative, with *full discretionary powers*, a charter of a sweeping and unprecedented character, which practically let him do as he pleased. This was, of course, protested against by some of his soberer colleagues, recriminations arose, and an appeal was made to me."

Col. Olcott characterizes M. Gaboriau as a "hypersensitive young man . . . who showed an excessive enthusiasm for Theosophy, but small executive faculty."

Col. Olcott proceeded to Paris and on the 17th September read his formal "decision" to the assembled members. The account in "Old Diary Leaves" recites: "My action in this affair was taken according to my best judgment, after hearing all that was to be said and seeing everybody concerned; I believe it to have been the best under existing circumstances, though it threw M. Gaboriau out of the active running, caused him and some of his few followers to denounce me unqualifiedly, and led to a pitched battle, as one might say, between H. P. B. and myself on my return to London. The sequel is above shown in her revolutionary action with respect to the reorganization at London . . . Nearly all the persons engaged in the Paris quarrel were to blame, they having given way to personal jealousies, obliterated the landmarks of the Society, fallen into a strife for supremacy, with mutual abuse, oral and printed. . . ."

Thus "Old Diary Leaves," written many years after the occurrences, with all the facts before him, as a portion of "The True History of the Theosophical Society" regarding events surpassed in importance by only two epochs in the life of that phase of the Theosophical Movement—the foundation itself of that Society, and its destruction seven years later by the recurrence of the cycle of evil factors then in array against the formation of the "Esoteric Section."

Judging from the account in "Old Diary Leaves" Olcott was the Saviour of the T. S. and the Movement, against the "language violent," the "passion raging," the "arbitrary and utterly unconstitutional acts," the "disposition to rule or ruin," the "breaking-up of the T. S. into two unrelated bodies," the "stand-and-deliver ultimatum," the "bad mess" created by H. P. B.—the "mad person," the "conspicuous factor" in the "disagreeable incidents," the "hyper-excited hysterical woman."

In the case in point, the student may turn to the actual "official decision" of Col. Olcott, in contrast to his story as given in "Old Diary Leaves," and there learn whether H. P. B. exceeded her constitutional powers in the "Isis" matter, and whether it was Col. Olcott who "pacified" H. P. B., or H. P. B. who brought Olcott once more to a realizing sense of his own vanity, self-sufficiency and folly of judgment when left to his own courses—to the storms of his "pledge fever," in short. In his own words, as recorded in that "decision:"

"It has been objected that Mme. Blavatsky had not the right to act in this matter; that her interference was illegal according to the Rules of the Theosophical Society. . . . But, in point of fact, Mme. Blavatsky is . . . with me Co-Founder of the Society, Corresponding Secretary and, *ex officio*, member of the General Council, of the Executive Council and of the Annual Convention, a sort of Parliament held at Adyar by delegates from all countries. . . ."

"She was, then, perfectly authorized to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council, in its session of 14th July, formally ratified the measure taken by Mme. Blavatsky, a measure which was urgent, and which I declare to have been legal. . . ."

The absolute contradiction between the facts here shown, their implications, and the story given in "Old Diary Leaves" with its inferences and derogatory statements in regard to H. P. B., shows the utter unreliability of Col. Olcott when his feelings were involved, or when the full facts place him in an unenviable light. Only in the light of a "probationary chela" in the fiery furnace of "pledge fever" can his contradictions be understood and so reconciled with the real honesty of his nature and the genuine devotion which he manifested for the Theosophical Society of which he was "President-Founder" and which was the be-all and end-all of existence to him. So identified was it with himself in his consciousness, that more and more he came to view and treat any differences with himself, any correction by his Teacher, as an assault and a menace on the Society.

Col. Olcott's comments, strictures, and judgments on H. P. B., of which those herein given are but a fragment are less adverse and self-contradictory than his final pronunciamento in respect to her (and to which we shall have to recur later on). They stand in melancholy contrast to the Master's own statements to Colonel Olcott in respect to himself, H. P. B., others, the events under discussion, the *Secret Doctrine*, and many other matters of the utmost moment to all students of Theosophical affairs. It is a characteristic anachronism that leads Col. Olcott, in "Old Diary Leaves," Third Series, Chapter VIII, to relate this letter to the joint visit of H. P. B. and himself to Europe in 1884 and the troubles *then* prevalent in the "London Lodge;" instead of, as was

the fact, to the very matters we are considering, in 1888. This letter, which, says Colonel Olcott at page 91, "I received phenomenally in my cabin on board the 'Shannon,' the day before we reached Brindisi," is but barely referred to by the Colonel in the connection in which he places it, and no one could by any possibility infer the transcendent importance of its contents from the brief quotations given by him. Those quotations, however, are sufficient to identify the letter itself, as is also the fact stated that it was received on board the "Shannon," which was the vessel in which he voyaged in 1888, not in 1884; and, no less, the citations in "Lucifer" for October 15, 1888, where it is stated by H. P. B. that the letter was received by Col. Olcott "only a few weeks ago." The same number of "Lucifer" gives extracts from the letter, the extracts being certified by Col. Olcott himself. Fuller extracts were contained in a pamphlet sent out at the time, entitled "To All Theosophists." The complete text of the letter only came to the light of general publicity after many years. It will be found in the volume, "Letters from the Masters of the Wisdom."

Several momentous facts should be borne in mind in connection with this Letter: It was "phenomenally" delivered to Col. Olcott who was voyaging alone and was at sea, a day from Brindisi, when it was received; its contents show that it was written, or "precipitated," but a very short time before it was received by the Colonel—a matter of hours or minutes; they show that it was written after the year 1885, not *before*, as "Old Diary Leaves" places it: it refers prophetically as well as historically to other subjects, to which we shall refer later on. At this point it is enough to introduce those extracts which directly relate to Col. Olcott and H. P. B. and shed a clear and authoritative light on their respective natures, status and functions, no less than on the hidden aspects of the events under consideration. The Master addresses Col. Olcott without preamble or circumlocution:

"Again, as you approach London, I have a word or two to say to you. Your impressibility is so changeful that I must not wholly depend upon it at this critical time. Of course you know that things were so brought to a focus as to necessitate the present journey. . . . Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. . . ."

"Your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others. Just now—on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . ."

"Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity

as a whole. But we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very ‘troublesome,’ no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your theosophists should be made to understand it. . . . Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my brother associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. With yourself our relations are direct, and have been, with the rare exceptions you know of, like the present, on the psychical plane, and so will continue through force of circumstances. That they are so rare—is your own fault as I told you in my last. To help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has everything to do.* We have *not* ‘abandoned’ her. She is *not* ‘given over to chelas.’ She is *our direct agent.* I warn you against permitting your suspicions and resentment against ‘her many follies’ to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she. . . .

“There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end. . . .”

“This letter . . . is merely given you as a warning and a guide. . . .”

This letter from the Master, and the influence of H. P. B., prevailed for the time to restore the poise of Col. Olcott, to put him in his proper place, and to prevent any open breach in the Theosophical ranks. As in the spring of 1885, H. P. B. made every effort to shield Olcott himself, no less than the Society at large, from the bad consequences of his ill-advised actions. A “Joint Note” was published in “Lucifer” along with the extracts from the Master’s letter, from the official “decision” of Col. Olcott, and the notice of “The Esoteric Section of the Theosophical Society.” The form, both of the “Joint Note” and of the “Notice” was made, as with the notices in the “Theosophist” in the spring of 1885, to shield Col. Olcott in his position of “President-Founder” of the

T. S., and to uphold as far as possible his standing before the membership. The "Joint Note" is as follows:

"To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters, or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet absolutely of one mind as to that work. As we have been from the first, so are we now united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of theosophical knowledge, to the saving of mankind from the miseries which spring from ignorance."

H. P. BLAVATSKY.

H. S. OLCOTT.

Strictly and literally true in H. P. B.'s case, as demonstrated by her whole life's record, Col. Olcott's signature to this "Notice" can only be read, in the light of his own precedent and subsequent performances, as very largely an admission, an affirmation and a promise.

The public Notice of the "Esoteric Section" reads:

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric Students, to be organized on the ORIGINAL LINES devised by the real founders of the T. S., the following order has been issued by the President-Founder:

I. To promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy, there is hereby organized a body, to be known as the "Esoteric Section of the Theosophical Society."

II. The constitution and sole direction of the same is vested in Madame H. P. Blavatsky, as its Head; she is solely responsible to the Members for results; and the section has no official or corporate connection with the Exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section, and willing to abide by its rules, should communicate directly with Mme. H. P. BLAVATSKY, 17 Lansdowne Road, Holland Park, London, W.

(Signed) H. S. OLCOTT,
President in Council.

Attest: H. P. BLAVATSKY.

The astonishing admixture of complacency and *naiveté* exhibited in "Old Diary Leaves" is well illustrated by the following

extracts, summing up, from Col. Olcott's point of view, the "title rôle" played by himself:

"I called two Conventions at London of the British Branches, organized and chartered a British Section of the T. S., and issued an order in Council forming an Esoteric Section, with Madame Blavatsky as its responsible head. . . . This was the beginning of the E. S. T. movement. . . . The reason for my throwing the whole responsibility for results upon H. P. B. was that she had already made one failure in this direction at Adyar in 1884 . . . and I did not care to be responsible for the fulfilment of any special engagements she might make with the new set of students she was now gathering about her, in her disturbed state of mind. I helped her write some of her instructions, and did all I could to make the way easy for her, but that was all. . . .

"My tour realized the objects in view, H. P. B. being pacified, our affairs in Great Britain put in order, and the E. S. started; but . . . the calm was not destined to last and a second visit to Europe had to be made in 1889, after my return from Japan."

(To be Continued)

THE HUNGRY HEART

(THOUGHTS ON THE BHAGAVAD-GITA)

THOSE who seek the Way truly are those of the hungry heart—Arjunas, who have lived as *human* beings, who have thought as if they *were* their brains, who have acted as if they *were* their bodies. Maintaining this position constantly in their lives—in their duties to friends and relatives—they have reached the place of despondency, where is no light, where is no sustenance, and from which they can rise only by assuming their rightful position as *Divine* beings. This is the first step in real learning, and it is the EFFORT to maintain the high position which constitutes the true action—the real fight; in the maintenance of it is the real and final victory. True motive—the one single desire—finally brings understanding, which is the food of the Soul.

All Arjunas need help. For they have lost the memory of their Real being, living in the passing shadows of existence. And so, it is the office of the Teacher to actually awaken their true memory,—to arouse the Sleeper within, to inspire, to readjust, and even goad, at times. But this is only possible when the hungry-hearted Arjuna has already assumed *the attitude of learner*—when he has come so far as to recognize his Teacher, the Source of his philosophy, and the means of the continuation of his journey. At last, through time and effort, from the position assumed, the processes follow. True growth results,—the growth toward right action through right perception,—until, the fires being fed throughout his nature, spiritual knowledge arises spontaneously within his heart, and he knows himself as not human, but Divine.

THE LAW OF RETARDATION

LET us premise first, that there exists in all nature and in every organism the *tendency to repeat* any action once performed; second, that there exists in every form of consciousness the *power to change* any action or course of action. These two distinctions of consciousness and form are the essential duality behind all manifestation that is expressed in the words Spirit and Matter.

No organism has any intelligence or any power of action in itself; it is a product, an effect, not a cause. The body is not self illuminative, neither is the mind; neither, it may be added, are any or all of the "principles" in man or in Nature. The *power* to initiate action, or to change action, or to perceive the results of action, lies in the Consciousness and not in the form; in Spirit, not in Matter.

But every organism of any kind or quality is itself composed of forms of consciousness or "Lives," each with its own radius of perception, initiation of action, and ability to change—all held together in some sort of unison of action and coherence of direction by the power of a superior Life which uses the combination as a vehicle or instrument for its own action in a wider radius than it could achieve singly and alone.

The simile of an army, with its commanding general, its officers, private soldiers and greater or less degree of discipline, is an exact illustration of the nature of every organism, great or small. Man is an organism in which the Ego is the commanding general, and his different principles or sheaths is his army with its divisions and rank-and-file drawn from every order of intelligence, every form of consciousness and action possible in this solar system. The Masters are Egos who have put their army in a state of perfect discipline and control, and are therefore capable of instant and supreme power of action in any direction, on any plane of being.

The human being has not yet succeeded in disciplining his army. He has all the necessary elements in his organism, but he is sure neither of himself nor of his army. He lacks, first and foremost, *confidence* in himself, and secondly, knowledge of what to do and how to do it. In other words, he is as yet exactly as far from having a real army as he is far from being a real general. He has the command, he has the power, for he and none other has summoned his levies from the six directions in space; but he is by turns bold and timid, resolute and vacillating, too severe and too lax.

It is clear that the individual entities composing the "army" or nature, or principles, or bodies of man, have each their own integrity, but it should be equally clear that the "army" has not summoned itself, and as such has no initiative, no power of any kind, save as instigated and directed by Man and the Ego, the general.

The teachings of Theosophy are the science of war, which includes the formation, organization and disciplining of armies, as well as the use to which that army is to be put when ready for war. The student is the Ego learning and fitting himself to be a true General, and he has been engaged in this task for countless lives, and has made some progress, but he has made many mistakes, and these are reflected in the habits, tendencies and qualities of his army.

No one can overcome these but himself. And he has to remember that none but a very few of his soldiers have intelligence enough to be entirely plastic and obedient to his instructions, directions, and orders. They all have desires of their own, ambitions of their own, ideas of their own, which run counter to his purposes and are destructive of all true discipline from the army standpoint. If left to themselves they will run riot, become wholly insubordinate, and at last disintegrate.

Of course he could kill his rebellious soldiers, but if he did that they would be of no use in his army, and he needs them, every one, if his army is to be complete; and it must be complete if he is to be supreme on his field of battle. What he has to do is to kill out those practices and tendencies in his soldiers which are subversive of discipline. Only he can do that.

His efforts are retarded by the ignorance, the lack of *morale*, the acquired characteristics of the component elements of his soldiery; by his own mistaken tactics in the past, by his lack of firmness in enforcing obedience to his will. They constitute together the two great obstacles in his path: the inertia in the individual soldiers; the rebellious and seditious elements in his minor subdivisions.

Confidence in himself; confidence in his ability to learn and apply the science of war; *action* from these two bases is the trinity that will make of the human being a Master of his army.

The longer we delay, the more we procrastinate and try to hire or bribe or coax some one else to do our work for us, the more our army becomes unmanageable. The more we listen to the clamor of the soldiery, the more we yield to their infractions of discipline, the harder will be our task. The more we shirk or shrink from study and effort, the greater the mountain of inertia to be overcome.

Many lives already we have had to die, that is, disband our army, without accomplishing the great task. Something we have learned, but the two great things we have not yet learned; *resolution*—confidence in our ability and purpose—and *work*—sustained effort to learn and to apply our teaching. To learn these two things demands *self-discipline*. Exactly as each general disciplines himself will he find his army amenable to discipline. For Nature, everywhere and inviolably, is an *ordre pour la merite*.

ON THE LOOKOUT

PHYSICIAN HEAL THYSELF—

"If the churches should attempt to inject the Sermon on the Mount into industry there's no knowing what might happen," remarks an editorial writer in *The Independent* of September 4th. "It might prove disconcerting to both the capitalists and unionists." Indeed it might. But would there not be even more confusion and apprehension if somebody or something should attempt to inject said Sermon *into the Churches themselves*? It is the old story over again of the beam and the mote, the old everyday effort of almost all of us to correct the faults of the other fellow while ignoring our own faults and failings. We can always tell our friend what his duty is and give him the best of advice, but our own self-righteousness does not permit us to see our own faults nor give us the common courage and honesty to set to work to correct them.

The spectacle of the Christian churches "investigating" industry and business and laying down ideas along which these matters should be conducted is absurd in its incongruity; the churchmen are so earnest and innocent—so childishly naive. Brotherly love and recognition should rule in industry, no doubt; has it ever ruled or does it now rule in the so-called "Christian" church? Charity should be the key-note of business, were the Sermon on the Mount to be followed; is charity the dominating impulse among the churches? Church teaching is one thing; church *practice* is quite another. The very basic faults of our present industrial system are the basic faults of the Christian church—and the church had them first and is in great measure responsible for present business and social conditions.

What is the Sermon on the Mount? Let us consider the *practice* of the Christian church, Catholic or Protestant, in the light of its teachings. To summarize: Blessed are the poor in spirit, the meek, the merciful, the pure in heart; the peace-makers—let the church examine itself in these directions. Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you—let the church consider itself honestly in the spirit of this injunction. "Take heed that ye do not your alms before men, to be seen of them. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth"—what is the practice of the church? Pray not in the synagogues and in the corners of the streets . . . when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret . . . use not vain repetitions . . . after this manner pray ye . . . and but one prayer is given—how have the churches applied this item of the Sermon? "Lay not up for yourself treasures upon earth;" "No man can serve two masters;" "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on;" "Judge not, that ye be not judged;" "First cast out the beam from thine own eye;" "Whatsoever ye would that men should do to you, do ye even so to them;" "By their fruits ye shall know them."

Yes, that is the test after all—"by their fruits ye shall know them." The Christian churches can be judged by this Western "Christian" civilization: the ultimate in recorded history of cant, hypocrisy, selfishness, hatred, immorality and ignorance. And now they would attempt to make industry adopt the Sermon on the Mount! Physician, heal thyself!

THE STORY OF "GARGOYLE"—

"Gargoyle," in September *Harper's*, by Edwina Stanton Babcock, is something of an allegory, with an occult motif of quite another order than that behind the usual "occult" tale of spiritualistic trend. A couple, of devoted love and common sympathies, who have lost by death a little lad of seven, and then taken possession of a new estate, find themselves deeply interested in a little deaf and dumb boy at the lodge. To others, he seems an idiot;

to them, "Gargoyle," as they name him, seems to hold "some wordless clue, some unconscious knowledge" as to the peopled ether unseen by them—which perhaps they too could understand, as they long to, "if," says the man, "we had 'undressed minds,' if we hadn't from earliest infancy been smeared all over with the plaster-of-Paris of 'normal thinking'." When the man dies, the woman feels that Gargoyle has the secret of heaven and earth; that through him she may find the way to reach her husband; that he may reach her. And so she bides her time, until famous surgeons have made of Gargoyle a new being with speech and hearing, to have him declare those secrets he holds for her. She finds that instead of gratitude for the education he has received, he wishes they had not taught him, that they had not educated him "backward." He says, "I have not really gained *knowledge* by being taught." "I have *known*, not guessed nor believed." But all his education has not enabled him to say what he knows—of the mysteries of life and death. And all her pleading—all her assurance of understanding—can not free his speech. She witnessed "this miracle of physical being chained by the limitations of one environment, while the soul of that being, clairaudient, clairvoyant, held correspondence with another environment."

The story does not tell how she was driven back to her own heart where abides the knowledge of all secrets—secrets which will never be transmitted from mouth to ear, nor recorded by any pen—but the vital fact is made clear in the story that occult truth can not be revealed to minds occupied by prejudice, and preconception, or, as Gargoyle puts it, cursed by "mental restraint"—the effect of the superficial methods of modern education. The story of "Gargoyle" must be mildly analogous to that of those Great Teachers "who incarnate from age to age" to teach men—mayhap, in the language of a fighting and trading nation—the great truths of the Soul. But ever They give the great hope that if we go as They went, we shall know as They know, and that all knowledge is within our reach—enthroned in the Self of all creatures, seated in the heart.

PARTIAL CLAIRVOYANCE—

The case of Edwin P. Fischer, who is said to have written from a distance to friends in New York City, warning them of a pending disaster, prior to the terrible bomb explosion in Wall Street, is merely an instance of a kind of psychic vision which is fairly common in America, and much more common among the older peoples—such as the Scotch, the Welsh and the Irish, for instance—where many are "gifted with second sight." Wide publicity was given to the Fischer letters, however, owing to the magnitude of the disaster and to the fact that the authorities were quite unable to locate the authors of the bomb outrage. Students of Theosophy have long since discovered that "thoughts are things;" that although unspoken or carried into the field of outward action, they can and do make themselves felt; and that this fact obtains regardless of the nature of the thoughts, whether they be high or low in character. Persons who are inclined to be passive, or "mediumistic," or "psychic," are open to influence by the aggregates of thoughts in space which are of that nature to which each has made himself susceptible, according to his own thought and action. The fact is, that every one of us attracts those classes of thoughts, and impulses to action, which are similar to those with which he has peopled his own currents in space. It is nothing more nor less than an application of the basic law of action and reaction—our own comes back to us. One might not actually "see" coming events, or "hear" them, but he might well *sense* them in some more or less vague way—or clearly, depending upon the force and integrity of the thoughts sent out, and most especially upon his own mental, moral and psychic condition at the time.

Prior to an outrage of the kind under discussion, there must have been a tremendous intensity of hatred and feeling among those responsible for it. Furthermore, the direction towards which this was sent must have been most clearly defined, or "located" as it were; just as definitely in the psychic

atmosphere as a great thunder storm is located in the physical atmosphere as it gathers about some point and accumulates force before actually bursting into action. With our physical vision all of us who are within its range can see the thunder storm coming and prepare for it, warning our friends who have not yet observed the signs of what threatens. Just in the same way, those unfortunates who are "psychic"—which is to say *abnormal*—can sense the gathering psychic storm which may culminate in physical, objective disaster, and warn their friends of it. The perception is, however, a partial one ordinarily, as to time, place and the character of the event. Again, the psychic storm quite likely may not be precipitated into the realm of the physical, so this class of psychics are like the people who are always getting out their umbrellas at the first sight of a cloud. It is partial clairvoyance, psychism of a low order, penetrating to only one or more of the many divisions of the lower astral plane. Those subject to it, having sensed with a modicum of accuracy some coming event upon a number of occasions, are apt thereafter to be always "expecting" and "prophesying," leaving undone through suspicion or fear many duties that ought to be performed instead of meeting each duty and event as it comes along, relying upon the great Law, and gaining the courage and endurance and strength of character that such reliance brings. Full true clairvoyance is quite a different thing. It is clear unruffled perception on any and all planes of consciousness; and the ability to relate one plane to another with no mistakes whatever. But even the Masters, with their power of direct perception in any direction, do not, when incarnated in bodies among men, seek to avoid the unpleasant or contact only the pleasant. They meet the Karma of that incarnation, whatever it may be, bravely and without complaint, however clearly They may see what suffering for Them such Karma may entail.

ANOTHER CLAIRVOYANT "INVESTIGATED"—

A similar clairvoyance to the foregoing, so far as rationale is concerned, may be cited in a case under discussion in the *Annales des Sciences psychiques* (Paris). Professor de Vesme, considered "an able psychiatrist," is quite unable to account for the facts in the case. The clairvoyant, a Brazilian, is Count Hugo Baschieri, said to be a physician of considerable note. The Count predicted the assassination which precluded the Great War at almost exactly the hour when the murder took place—long before the news of the event reached Paris. "Tonight or tomorrow someone of great importance will be assassinated," stated the clairvoyant. And again, "At this very moment an event of the utmost gravity is happening at the Boulevard des Italiens." Other predictions which "came true" are also instanced as having been made by Count Baschieri. These are nothing more nor less than instances of clairvoyance of the same nature as that instanced in the preceding paragraph: a partial seeing into the lower "astral light," a sensing of the unprecipitated causes there already come to a head and awaiting the exact conditions for physical precipitation, and a registration more or less perfect on the physical brain of the seer of what has been perceived. Needless to say, Count Baschieri will not accept this explanation, for he is a spiritualist it is said, and thus is persuaded that the dire warnings he received were conveyed from the "next world." It is the old story over again of seeking the causes of the phenomena we experience *outside* ourselves, instead of inside. Neither the Count, nor the "psychiatrist" who discusses him—nor anyone else for that matter—will ever find a solution of cases like this one outside the nature and being of the clairvoyant himself. And Theosophy is the only religion-science-philosophy which supplies the rational, provable explanation and correlations of the nature of man.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now in the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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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.

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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 which I, myself, determine.

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

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

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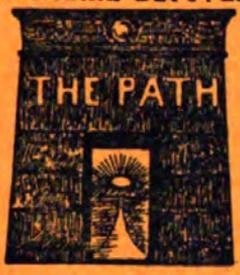
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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. IX DECEMBER, 1920 No. 2

"No one was ever converted into Theosophy. Each one who really comes into it does so because it is only 'an extension of previous beliefs.'" —WM. Q. JUDGE.

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Theosophy

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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.

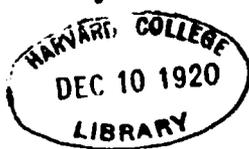
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creel, 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.



Α Η Ω

HEAVEN is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved.—*Lao-tse.*

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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 REAL CHRISTMAS*

THE general idea of the origin of Christmas is that the 25th day of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Savior of mankind, the *Christ Mass* is a season for the giving of gifts—also, for the expectation of receiving them, one might say, for men have lost all sense of the true meaning of Christmas. Even as a matter of fact, we *know* nothing whatever of the birth of Christ. There is no historical record anywhere of His birth at such a date; yet, the choosing of this season of the year for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is borrowed from those whom we choose to call the pagans, as indeed, have all our theological ceremonies, rituals and ideas. Ages before the time of Jesus Christ, among all the ancient peoples, were ceremonies at this season of the year similar in kind to our own, which had reference to a certain occurrence in the events of time. For it is then that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun.

But the Christmas season has its own peculiar occult reference. It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression—but, it is more than that, because behind the Sun, as behind every single body, there is spirit, there is life, and there is intelligence. So, there comes with the return of

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

the Sun a spiritual, a mental, a moral growth and uplifting. There is a springtime not only in the lower kingdoms—among plants and animals—but among men. There is an incursion of energy, so to speak, which if we could take advantage of would enable us to do much more than we now do. But we have lost the knowledge that we had. We have forgotten, and so we do not apply to ourselves the fact of the recurrence of this real Christmas time—the season, not only of the physical renewal of the earth and all beings, but also a return of the inner life, and of impulse of a spiritual kind.

Between Christmas Day and the day called Easter—which again has its own significance—the life of the earth is young. Then, too, the inner life has its rejuvenescence and its growth, and ideas then taken hold of and carried into expression have ten-fold the power which they would have at another time. Christmas is a season of birth and of growth; it is the season of the rebirth of the spiritual nature, and the birth of Jesus was made to accord with this old knowledge of the past and ancient observances.

The whole of life has its recurrent way as well as its recession. Day and night, summer and winter, life and death are the seasons of nature. But the perceiver—the experiencer—of those seasons is the self-conscious Man, who lives when the body dies, who is awake when the body rests at night, who is continually observant whether the body is awake or asleep. The Man is conscious every moment. He sees recurrent waves of activity of one kind, then rest; he sees other kinds of activity, then rest. He sees the return of his thoughts and his feelings, reinforced and strengthened on the second coming or reduced and weakened, according to the degree of energy he has given them. For always there is the return of impressions—from hour to hour, from month to month, from year to year. It is the course of all beings of every kind to follow the law of action and reaction—to proceed through the coming back of that which was before plus whatever has been incurred in the meantime—and there is no cessation of this law; there is an eternity of progress, which is not restricted to any particular form and which is within the means and reach of every individual in every part of the universe. So, we can not work for ourselves alone, nor progress by ourselves alone, but taking advantage of all recurrent waves and seasons of uplift we may go on from plane to plane, from state to state, from quality of being to quality of being.

There is a tide in the affairs of men which, taken at the flood, leads on to fortune, it is said—which is merely an expression and recognition of the same law of recurrent impression. For the opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind, then is the beginning of the rising tide for that individual; then is the time for him to take advantage of

the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again just as surely as the Sun moves northward and then south again; and in that time of rising tide, we must have acquired the stamina—the power of concentrated effort which will hold us through the receding tide and give us a better standing place when the tide again rises.

There are also tides in nature for races and civilizations. Every civilization has its beginning and its ending. This present civilization will end as others before it have ended. No civilization, however great, will ever continue as such, because it merely represents a state of mind and a body suited to it, and it must reach its limit of expression to then die out. The individuals who made that race, however, will come again with whatever they have gained; they will come on a better basis and from there go on a little further. There is a rising tide in the birth of a nation, and all through its life are various tides rising and falling. For us now, a tide of recession has prevailed through many centuries. We are living in the Iron Age, which was preceded by other better Ages known as the Gold, the Silver and the Bronze Ages. It is a hard and cruel Age—an Age of spiritual darkness—but in it we have to find all that existed in the other Ages; we have to bring into expression all that existed before, and put the very highest of all that preceded into practical use. Not only have we to pass through this Iron Age with all the aspirations of the other Ages, but we must start a new *Golden Age* with all that we have gained.

At the present time all our discoveries, our science, our religions, our social and national life are material, without spirituality. The more the self-conscious spiritual man has gone into matter, the more he has closed his spiritual doors, because his self-consciousness and energy have been put into the lower kingdoms. But he must go through these stages and emerge from them, bringing with him all the knowledge he has gained thereby; and not only is his effort to gain knowledge for himself, but also to impart his feeling and understanding to the kingdoms below him in the matter which he uses. Then when he moves up the scale of being, that matter, too, will be lifted up and fitting for his use.

In the receding tide, old theological ideas have lost their sway over the minds of men. Minds are searching in every direction for that which is stable, permanent and true; they are looking for a knowledge which is feasible and practical. And a tide comes for the presentment of such knowledge. A tide comes for Beings greater than we are, because at some time They took advantage of the rising tide to go far beyond where the ordinary man found himself able to go. Those Beings come at certain great seasons, as the heavens tell the story in the Messianic cycle. The passage of the Sun from one sign to another of the Zodiac takes a period of about twenty-one hundred years—the cycle of the coming of a

great Teacher. We need only to know that a great Teacher existed at some time here to count forward or backward and know when another has been or will be.

The Real Christmas can come to us in our hearts. We can realize that there has come once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the great Saviors of the world, the great Saviors of all times, for They all come from the same Body, whether we call Them Buddha, Jesus, or any other name. They are all Beings of the same nature who come among us, and, as was said of Jesus, in all things become like unto us that They may impart to us something of Their great knowledge and point us to the Path They followed. Always the object of Their coming was that we in time might become even as They are. Always They left messages for us which were set down and known as the sayings of the Founders of all the great religions. Jesus for Whom the Christian nations celebrate Christmas, was one of a Body of perfected men. There were many others before Him; there have been others since; there will yet be others.

Christmas is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action, for all our hearts are based in the same One Life; we draw all our powers and forces from the One Life. The Real Christmas means something to the Real Man, and it applies to the whole of man's nature. Let us take advantage of the resurgence of spiritual, mental, and moral force that comes with the Christmas time.

EXTRACTS FROM THE PATH*

“These sons belong to me; this wealth belongs to me:” with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

—*Buddhaghosha Parables.*

“A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated.”

—*Saddharma-Pundarika.*

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER XI.

AFTER the events narrated in the last Chapter, Colonel Olcott returned to India, and, at the end of December, held the usual "convention" or "parliament" at Adyar. The full report of the sessions is contained in the *Supplement* to "The Theosophist" for January, 1889. It discloses the incongruities and inconsistencies of mind governing the actions of Col. Olcott and his immediate associates.

After the admission that "the Annual Convention of the General Council has ceased to be, save in name, the true parliament or congress of the Branches," the report nevertheless goes on to affirm that the "fair thing" was "evidently to extend the sectional scheme to all countries," while yet "keeping the Headquarters as the hub and the President-Founder as the axle of this wheel of many spokes under the car of Progress . . . with the central point where the President-Founder represents and wields the executive authority of the entire undivided body known as the Theosophical Society."

"The President-Founder's Address" to the Convention opens with an argument to show that he "should be left with the widest discretion" in the management of the Society. Col. Olcott sums up:

"The time has come when I should say, most distinctly and unequivocally, that since I am to stay and be responsible for the progress of the work, I shall not consent to any plan or scheme which hinders me in the performance of my official duty.

". . . I have never interfered with the esoteric or metaphysical part, nor set myself up as a competent teacher. That is Madame Blavatsky's specialty; and the better to enunciate that idea I have just issued an Order in Council in London creating an Esoteric Section under her sole direction, as a body, or group, entirely separate and distinct from the Society proper, and involving the latter in no responsibilities toward those who might choose to enrol themselves in her list of adherents.

". . . This is my determination: To be . . . loyal and staunch to the colleague you and I, and all of us know and a few of us appreciate at her true worth. This is my last word on that subject; but in saying it I do not mean to imply that I shall not freely use my own judgment, independently of Madame Blavatsky's, in every case calling for my personal action, nor that I shall not ever be most willing and anxious to receive and profit by the counsel of every true person who has at heart the interests of the Society. I cannot please all: it is folly to try; the wise man does his duty as he can see it before him."

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

The "Address" gives in brief the story of the troubles in Paris and London. Though these events were then all fresh in his mind; though the Master's words were still ringing in his ears; though the generous protection of H. P. B. still enveloped him and enabled him to "save his face" before the rank and file of the membership — the view expressed and the attitude held testify the same invincible self-complacency that at last wholly absorbed the probationary chela in the "President-Founder." Thus:

"It was by the Executive Council found expedient that I should proceed to Europe and attempt to bring our affairs into order. We saw the Continental Branches languishing for lack of superintendence and reciprocal work, although there was reason to hope that the movement might be greatly strengthened and expanded under the proper organization. . . . I formed new Branches . . . ; dis-chartered the old 'Isis' Branch at Paris and chartered a new one . . . ; called two Conventions in London . . . ; organized and chartered a British Section of the Theosophical Society; and issued an order in Council forming an Esoteric Section of the Society, with Madame Blavatsky as its responsible head. The trouble in the Paris Branch was solely due—as we have almost invariably found to be the case—to personal jealousies and disagreements. The landmarks of the Society had been obliterated and forgotten; there had arisen a strife for supremacy, and, instead of setting the public an example of zealous fraternal union for the propagation of our ideas, the members had fallen to mutual abuse, oral and printed. Both parties were to blame, as I found, after patient examination of the documents . . ."

In no part of Col. Olcott's published statements is there a hint that might be construed that he at any time found himself in any way at fault; on the contrary, there is everywhere the insistent and reiterated formulation and expression of the facts in such fashion as holds him out as the all-important factor in bringing order out of chaos, in holding the Society true to its purposes. Nowhere appears the faintest glimmer of perception that he himself might be the weakest joint in the Society's armor; that his failures as probationer were constantly upsetting his work as Executive.

It is intensely interesting and instructive to turn for contrast from the Adyar "parliament" to the proceedings of the Convention of the American Section in the April following. Delegates and proxies, democratically elected, were in attendance from all of the twenty-five active Lodges in the United States. The only one not represented was the "Gnostic" of Washington, D. C., controlled by Dr. Elliott Coues, whose case we shall shortly consider.

The spirit and energizing direction of the American Section, the devotion to a Cause rather than to its instrument, the Society, as contrasted with the work in India under Col. Olcott's autocratic control, are well typified in Madame Blavatsky's Letter to the Convention, presented by Mr. Judge in these words: "I have received

from our revered founder, Madame H. P. Blavatsky, a letter for this Convention . . . and beg to lay it before you."

The four Letters of H.P.B. to the Conventions of the American Section are unique. They are the only addresses of H.P.B. to any Theosophical bodies, for she never thus honored either the Indian, the British or the European Sections. These letters are the public authoritative statements by the Agent of the Masters in enunciation of the real basis of the Theosophical Society and of all Theosophical endeavor, esoteric and exoteric. This second letter was written soon after the issuance of the *Preliminary Memorandum* and *First Instructions* to the members of the Esoteric Section. The letter shows the real spirit of the Movement in the West, the ever-existent dangers to be confronted, her insistent endeavor to keep the line energized in the true direction, and her exoteric treatment and appeal as compared with some extracts from the *Preliminary Memorandum* addressed to the members of the Esoteric Section. We quote:

"But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

"Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man

". . . Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. . . ."

These statements were at once the recital of history, a warning, an admonition, and, as events have all too plainly proved, a prophecy. Where the danger ever lies, and how to meet it, are considered:

"We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco

of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who 'take our name in vain,' and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. . . .

"Let us, for a moment, glance backwards at the ground we have passed over. We have had . . . to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of the illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. . . Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure of it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but it is eminently difficult; for that cure is 'ALTRUISM.' And this is the key-note of Theosophy and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

"Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the 'Door of the Mysteries.' These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. . . . But woe to those who try to convert

a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as true Theosophists, and such vile caricatures of their highest ideals . . . ?

“But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members . . . who wish to work and to work hard. But the price of their assistance is that all the work must be done in their way and not in anyone else’s way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders. . . . Is this prospect one to look forward to . . . ? Is this ‘Separateness’ consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS?”

In all this, as in so many other cases, H.P.B. showed both the knowledge and the compassionate patience of the true Sage, the prophetic insight of spiritual Clairvoyance. The evidence does not lie in the testimony of students, or in the divided opinions of friends and foes, but verily in the events of what was then the future, but is now Theosophical history. The lessons she strove so constantly to teach her students of thirty years ago are still the unlearned lessons of Theosophists of to-day.

The Letter contained a public reference to the Esoteric Section in these words:

“As many of you are aware, we have formed the ‘Esoteric Section.’ Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice, against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future.”

The Letter closes:

“And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:—

“ . . . Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

“The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. . . .’

“These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy.”

To any sincere student of to-day the thirty years of history interyening since the date of this Letter furnish their own confirmation and commentary on the prevision, the spiritual insight, the practical common-sense and the never-dying courage of H.P.B. They show, as nothing else does or can do, the overwhelming need for a *return to the Source* of all true Theosophical inspiration and endeavor. This from the exoteric standpoint alone. Permissible extracts from the *Preliminary Memorandum* to the E. S. applicants do but go deeper into the same problem.

Immediately following upon the publication in “Lucifer” of the Notice of the formation of the “Esoteric Section,” H.P.B. sent out to all applicants a formal communication, marked as were all subsequent papers of the Section, *Strictly Private and Confidential*. It contained an introductory statement, a summary entitled “Rules of the Esoteric Section (Probationary) of the Theosophical Society,” the “Pledge of Probationers in the Esoteric Section,” and some preliminary questions and requirements to be responded to by the applicant. The introductory paragraphs read as follows:

“I forward you herewith a copy of the Rules and Pledge for Probationers of the Esoteric Section of the T. S.

“Should you be unable to accept them, I request that you will return this to me without delay.”

The Rules referred to recite, amongst others, that no one will be admitted who is not a Fellow of the T. S.; that applications for membership in the Esoteric Section must be accompanied by a copy of the Pledge “*written out* and signed by the Candidate, who there-

upon enters upon a special period of probation, which commences from the date of his signature;" that "all members shall be approved by the Head of the Section"—H.P.B. Rule 7 provides:

"To preserve the unity of the Section, any person joining it expressly agrees that he shall be expelled, and the fact of his expulsion made public to all members of the Section, should he violate any one of the three following conditions:—

- (a) Obedience to the Head of the Section *in all Theosophical matters.*
- (b) The Secrecy of the Signs and Passwords.
- (c) The Secrecy of the documents of the Section, and any communication from any Initiate of any degree, unless absolved from such secrecy by the Head of the Section."

The nature of the Pledge is sufficiently indicated by the foregoing citations, plus the fact that the applicant solemnly pledged his sacred word of honor to covenants requiring his unremitting devotion to the great First Object, its application and implications to his own personal, daily thought and action.

Some hundreds of the most active and earnest Fellows of the T. S. complied with all the formal requirements above outlined, sent in their Pledges, and entered upon their "special period of probation." H.P.B. forwarded to all these the "*First Preliminary Memorandum*" of the Section. This remarkable document has either been suppressed, altered or ignored, like the Pledge and Rules of the original School, by its unworthy "successors;" while its plain statements of fact, its prescient presentments of principles and their applications to the then present and future, now the past, the present and the future, have been deliberately disregarded and corrupted by those who, since 1896, have presumed and assumed to "speak in the name of the Masters" in derogation or contradiction of the recorded Message of Their *Direct Agent*.

The *Preliminary Memorandum* tells the probationers the impelling occasion for the step taken:

". . . At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve.

"The Theosophical Society has just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a 'Universal Brotherhood,' or even as a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natu-

ral development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider and more tangible help to be given to all its members by Those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress but its real internal condition has not improved, and the members, in their efforts toward spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, *i. e.*, the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

“For this reason it was decided to gather the ‘elect’ of the T. S., and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—*i. e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lies its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among a choice minority.

“All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, and the whole Theosophical community may yet be steered into action, and led to follow the example set before them.

“The Esoteric Section is thus ‘set apart’ for the salvation of the whole Society, and its course from its first step is an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome.”

To allay any misapprehensions due to widespread erroneous ideas regarding "chelas" and "asceticism" while at the same time placing before the Candidates the seriousness of the steps contemplated and the absolutely essential prerequisites to any real solidarity or individual evolution, several paragraphs are devoted to direct plain speaking on these subjects. Thus the Candidates are told that one object of the *Memorandum*—

"Is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve, the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and adopt some few ascetic rules."

Those who may be seeking "powers" and "occult preferment" are advised:

"This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical Occultism or Raja Yoga. Therefore, in this degree the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has mastered the knowledge of SELF, of the psycho-physiological processes . . . in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF. . . .

"Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves, and no more; and it is to be distinctly understood that in this Section and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or she is entitled to. This must be left to those who know—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

"No man or woman is asked or expected to do any more than is his or her best; but each is expected to work to the extent of his ability and powers.

"The value of the work of this Section to the individual member will depend upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for his knowledge; that is to say, upon whether he has en-

tered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself.

"Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue."

The *Book of Rules* supplied to each Candidate with the *Preliminary Memorandum* provided specifically, amongst other things, that the various Groups into which those accepted were to be formed were *not* for *practical Occultism*, but for mutual study of the Instructions and help in the Theosophic life; gossip, derogatory statements and the repetition of slanderous and hearsay statements were strictly forbidden; the dangers and evils of cant, hypocrisy and injustice to others were enforced; claims of occult powers, boasting or speaking of occult experiences, whether falsely or truly, discountenanced under penalty; the widest charity, tolerance, and mutual consideration and helpfulness laid down as the *sine qua non* of all true progress. "The first test of true apprenticeship," said the *Rule* on that subject, "is devotion to the interest of another," and continued: "For these doctrines to practically re-act on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvana, which is, after all, only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead our neighbour on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

(To be Continued)

THE DEAD TIME

IN our endeavor to practise and promulgate Theosophy—to live the life—there comes a time with each one, when there seems to be an inner deadness and dullness, when the living light and love which formerly radiated spontaneously from our hearts, going out to every living thing, seems to grow dim, ceases to warm and comfort. It is at this point that we are too apt to turn our attention outward, seeking in the ideas and works of others for that which we no longer find in our own hearts. We cling, as drowning men, to the outer forms and practises which we formerly pursued, but it is a half hearted struggle, and we sink deeper for the mental juggling of ideas and phrases. While all seems cold and dead within us we look outward for light and help, and while we are so occupied the soul lies dumb and neglected within us. Then is the time to gather up the reins in a steady hand and with a firm and pure motive turn our gaze once again deep down within our own hearts—feel from the

heart, think from the heart, speak from the heart. The light *is* there; the divine love and compassion *are* there.

You who have ever heard the whisper and rustle of the awakening to life of that solitary prisoner within your breast, know that it must be given space in which to awaken and grow, that it must not be bound by the fetters of mind or of intellectual reasoning; it must be given voice, or it will become dumb and dead for ages,—perhaps, forever.

Go down on the busy streets of the city and watch the thousands surging to and fro, each over-burdened, weighted down by the sorrows and struggles of his own making. See the faces of pain and anxiety, the degraded hopeless faces, or the laughing empty faces, each bent upon its own little plans and purposes, and at best having but a few years of existence ahead,—sodden, hopeless, despairing souls, knowing not that the divine sleeps so close within. Let the divine within *you* speak to them. It can, it will, if you but forget your own little personality and afford the opportunity. A ray of light and hope will enter these other fragments of the divine, flying straight as an arrow from your heart to theirs. It is the voice of the Self speaking to its own, and dimly it will filter down, even into their physical brains, whispering that somewhere there is hope, sweetness, compassion; that somewhere there is a greater life, a life not bounded by mortal years and mortal fears. When thus the heart speaks, with no thought except the giving, there is no need to wait to feel “illumination” within, for behold, it is already there.

How was it that wherever H. P. B. might be, to that point flocked people by hundreds and by thousands? It was that living, pulsing, fiery heart which drew them. A ray from that heart flashed through the murky depths of their ignorance, touching the sleepers within. The drowsy souls stirred and hearkened, and were drawn to that living center of light and love. Not knowing what it was that drew them, unable to interpret the inner except in terms of the personal, many—sad to say, most—lost an opportunity for which souls wait through ages. But not in vain did that great light shine in the world of men, for those who were awakened even momentarily will never be quite the same as before. The soul does not forget. Each heart can become a focus for the rays of that great universal heart. Each heart can become a living center of light—a channel through which the live-giving stream of truth may flow out to all men. It needs but a single-hearted, steady effort and the unconditioned surrender of our personal plans and purposes.

We often say, “Oh, I can do so little for Theosophy, for humanity. I have no money, no ability. I can not speak, I can not write.” Can we not see that this but voices a personal desire, a desire to *do* personally? It is not to *do* any personal act whatever; it is to *be*—to *be* a heart center of pure impersonal force. The *doing* will then follow in natural order.

CONTEMPLATION*

By DAMODAR K. MAVALANKAR, F. T. S.

A GENERAL misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raj Yoga*. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyān, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read *Bhagavat-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master*. He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of con-

*This article was first printed by H. P. Blavatsky in *The Theosophist* February, 1884.

templation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper:

Reasoning from the known to the unknown meditation must be practised and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration"—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paras. on page 141 of the *Theosophist* for March, 1883 (vol. III, No. 6)*:

So, then, we have arrived at the point where we have determined,—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process . . . we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible, material body—man, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. . . . Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body . . . may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. . . . We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man*? The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

For science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner man*, however sublimated their organism may be, are still composed of actual, *not hypothetical*, particles, and are still subject to the law that an 'action' has a tendency to

*From "The 'Elixir of Life,'" reprinted in the volume *Five Years of Theosophy*. (Editors, THEOSOPHY).

repeat itself; a tendency to set up analogous action in the grosser 'shell' they are in contact with and concealed within."—(*The Elixir of Life*).*

What is it the aspirant of *Yog Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being successively removed his *Atma* becomes one with *Paramatma*? Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation—is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but a *settled and continued strain, as nearly as can be continued and concentrated without one single moment's remission.*

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

It is no use to fast *as long as one requires food.* . . . To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane. The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana*. Hearing of his widespread fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the courtroom, the king having read their thought—a power which every *chela* attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wisecracks, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the

palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He, too, while *in* the world, was not *of* the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the “gods.” A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in the *Occult World*:

The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and—the Elementaries.

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 just in receipt of your two letters. I am more than glad that surroundings are pleasant and prospects fair. While you may be mentally living with us, as you say, we are in like manner living with you. It is like getting a multiplied experience—a study of the hearts of men. I think we will get some good things out of it all, and at long range, too.

Yes, there is really a Thinker—who thinks; who has perceptions on the phenomenal side of every plane. Those who while in waking consciousness identify the Thinker with the phenomenal perceptions of physical existence, are fully as wise as one would be who identifies himself with the scenes in a moving picture show. Such an one would not be creative in active thought, deliberately peopling his current in space with those thought-forms that spring from a knowledge of the true, but a mere reflector of impressions—a sort of battledore and shuttlecock; of such is *not* the kingdom of heaven.

Such thinkers have gotten themselves into the realm of “passing shadows” which shut out the light. They may be likened to the prodigal son who left his father’s house and fed on husks with the swine; some day, they may, like him remember and say, “I will arise and go to my father.” When they do so and endeavor to find the way back, they will be helped by the deliberate thoughts of those who have lighted the fires for their guidance, and we all can help in that way, as well as in others. There should be an encouragement in that thought. Have you seen Mr. Judge’s article in the *Path*—“Each Member a Center.”†

“As above, so below—” analogy everywhere and correspondence. But correspondence does not imply sameness of process. The thinker is a creator, and endows his thoughts with self-reproductive power for such time as accords with their nature, and the kind of matter they relate to. Kinds of matter and states of consciousness are intimately related—in fact the teaching indicates that Manasic consciousness has its habitat in the fifth state of matter as does Buddhic in the sixth state. The permanency of thought creations would naturally be greater in subtle matter than in gross matter; these last would die out in short order were it not that the lower aspect of Manas receives the first impact, and by attention given recharges their batteries to a greater or less

*From the letters of Robert Crosbie. Here published for the first time.

†Reprinted in THEOSOPHY for March, 1913.

degree. That attention is of the nature of identification with the impact. Here we have the meaning of self-interest. The destruction of these obstacles lies in renunciation of self-interest in the result of actions and reliance upon the power of truth—the Self—the Supreme.

You say "It is strange how little faith there is *in the power of truth.*" I translate this "in the power of truth perceived." There is power in this perception when reliance is placed on it. *Rely on the power of truth perceived*; if this is done there is not much left for any other assumption of power. So with speaking; it is an acquisition, a talent, gained by *yourself*, and *for use*—not of the transient physical man—but of the Divine Man. To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and "use with care those living messengers called words." Let us make all our facilities serve the one end.

That action and reaction take place more rapidly with you is not a bad sign. It shows a fluidic state wherein the sediment may be precipitated and it will be—if reliance is placed upon the *power of truth*. For the nature of the inner man *is* of truth, and the perception of truth is of the same nature. Action and reaction must be mutual and complementary.

The Theosophical meeting that you write of is much as I should imagine—they have missed the key as have so many others; they have become involved in the processes of life. I wonder if these unfortunates ever think what it was that H.P.B. founded? Was it any *branch* or the people who belong to branches? "Let it be understood that with the exoteric society H.P.B. has nothing to do." That which was founded by H.P.B. was not the diversified aggregation now existing, *but something else which bore that name*. They might also consider the saying well known to them, "If ye love me ye will keep my commandments."

It would be good if — should voluntarily desire to come with us, but I do not think it wise to press any one or try to convince; make bold statements if you wish, to provoke question and stimulate enquiry, but let it go at that. Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

Good night and peace and success be with you. As ever.

. . . If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.

Secret Doctrine, Vol. I, p. 75.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY*

THAT the Theosophical Society is not opposed to Christianity in either its dogmatic or pure form is easily demonstrated. Our constitution forbids it and the second object of the Society does also. The laws of our body say that there shall be no crusade against any religion, tacitly excepting, of course, the few degraded and bestial religions now in the world; the second object provides for a full and free study of all religions without bias and without hatred or sectarianism. And our history also, offering to view branch societies all over the world composed of Christians, refutes the charge that the Society as such is opposed to Christianity. One instance is enough, that of the well-known Scottish Lodge, which states in its printed Transactions No. IX, "Theosophists who are Christians (and such are the majority of the Scottish Lodge) Therefore Christians who are sincere and who know what Theosophy means must be Theosophists. . . . " If members of the Society have said to the contrary it has been from ignorance and a careless thinking, for on the same ground we should also be opposed to all other religions which have any forms, and both Brahmanism and Buddhism have as much of formalism as has Christianity. Generally speaking, then, the Society is not and cannot be opposed to Christianity, while it may lead to a denial of some of the men-made theories of that Church.

But that is no more than branches of Christianity have always been doing, nor is it as much a danger to formal Christianity as the new standards of criticism which have crept into the Church.

Nor can it be either that Theosophy as a whole is opposed to Christianity, inasmuch as Theosophy is and must be the one truth underlying all religions that have ever been among men. A calm and sincere examination of all the world's religions reveals the fact that in respect to ethics, in respect to laws, in respect to precepts or example or effect on daily life, or even in respect to cosmogony and cosmology, the other religious books of the world are the same in most respects as those of the Christians, and that the distinguishing difference between the latter's religion and the other is that it asserts an exclusiveness for itself and a species of doctrinal intolerance not found in the rest.

If we take the words and the example of Jesus as the founder of Christianity, it is at once seen that there is no opposition at all between that form of religion and Theosophy. Indeed, there is the completest agreement. New ethics are not brought forward by Theosophy, nor can they be, as ethics of the right sort must always be the same. In his sermons and sayings are to be found the ethics

*By Wm. O. Judge. An address before the Aryan T. S., New York, January 9, 1894. Reprinted from a pamphlet of similar title published in that year.

given out by Buddha and by all other great teachers of all time. These cannot be altered, even though they hold up to weak mortals an ideal that is very difficult to live up to and sometimes impossible to realize in daily life. That these rules of conduct laid down by Jesus are admittedly hard to follow is shown in the behavior of Christian states toward each other and in the declarations of their high prelates that the religion of Jesus cannot be the basis for diplomatic relations nor for the state government. Hence we find that the refuge from all this adopted by the theologian is in the statement that, although other and older religions had moral truth and similar ethics to those of Jesus, the Christian religion is the only one wherein the founder asserted that he was not merely a teacher from God, but was also at the same time God himself; that is, that prior to Jesus a great deal of good was taught, but God did not see fit until the time of Jesus to come down among men into incarnation. Necessarily such a declaration would seem to have the effect of breeding intolerance from the high and exclusive nature of the claim made. But an examination of Brahmanism shows that Rama was also God incarnate among men, though there the doctrine did not arouse the same sum of intolerance among its believers. So it must be true that it is not always a necessary consequence of such a belief that aggressive and exclusive intolerance will grow up.

The beliefs and teachings of Christianity are not all supportable by the words of Jesus, but his doctrines are at all times in accord with Theosophy. There is certainly a wide difference between the command of Jesus to be poor and to have neither staff nor money and the fact of the possession by the Church of vast sums of money and immense masses of property, and with the drawing of high salaries by prelates, and with the sitting of prelates among the rulers of the earth upon thrones, and in the going to war and the levying of taxes by the Pope and by other religious heads. The gathering of tithes and enforcement of them by law and by imprisonment at the instance of the Protestant clergy are not at all consistent with the words of Jesus. But all of the foregoing inconsistent matters are a part of present Christianity, and if in those respects a difference from or opposition to them should seem to arise from Theosophical teachings we must admit it, but cannot be blamed. If we go back to the times of the early Christians and compare that Christianity with the present form, we see that opposition by Theosophy could hardly be charged, but that the real opposition then would be between that early form of the religion and its present complexion. It has been altered so much that the two are scarcely recognizable as the same. This is so much so that there exists a Christian sect to-day called "Early Christian".

Every one has at all times a right to object to theological interpretations if they are wrong, or if they distort the original teaching or introduce new notions. In this respect there is a criticism

by Theosophy and Theosophists. But thinkers in the world not members of this Society and not leaning to Theosophy do the same thing. Huxley and Tyndall and Darwin and hosts of others took ground that by mere force of truth and fact went against theological views. Galileo also, seeing that the earth was round and moved, said so, but the theologian, thinking that such belief tended to destroy the power of the church and to upset biblical theories, made him recant at the risk of his liberty and life. If the old views of theology were still in force with the state behind them, the triumphs of science would have been few and we might still be imagining the earth to be flat and square and the sun revolving about it.

Theosophical investigation discloses to the student's view the fact that in all ages there have appeared great teachers of religion and that they all had two methods of instruction. One, or that for the masses of people, was plain and easy to understand; it was of ethics, of this life and of the next, of immortality and love; it always gave out the Golden Rule. Such a teacher was Buddha, and there can be no controversy on the fact that he died centuries before the birth of Jesus. He declared his religion to be that of love. Others did the same. Jesus came and taught ethics and love, with the prominent exception of his prophecy that he came to bring a sword and division as recorded in the Gospels. There is also an incident which accents a great difference between him and Buddha; it is the feast where he drank wine and also made some for others to drink. In regard to this matter, Buddha always taught that all intoxicating liquors were to be rigidly abstained from. The second method was the secret or Esoteric one, and that Jesus also used. We find his disciples asking him why he always used easy parables with the people, and he replied that to the disciples he taught the mysteries, or the more recondite matters of religion. This is the same as prevailed with the older saints. Buddha also had his private teachings to certain disciples. He even made a distinction among his personal followers, making classes in their ranks, to one of which he gave the simple rules, to the other the complex and difficult. So he must have pursued the ancient practise of having two sets of teachings, and this must have been a consequence of his education.

At twelve years of age he came to the temple and disputed with the learned rabbis on matters of the law. Thus he must have known the law; and what that law was and is it is necessary to ask. It was the law of Moses, full of the most technical and abstruse things, and not all to be found in the simple words of the books. The Hebrew books are a vast mine of cypher designedly so constructed, and that should be borne in mind by all students. It ought to be known to Christians, but is not as they prefer not to go into the mysteries of the Jews. But Jesus knew it. His remark that "not one jot or tittle of the law would pass" shows this. Most people read this simply as rhetoric, but it is not so. The jots

and titles are a part of the books and go to make up the cypher of the Cabala or the hidden meaning of the law. This is a vast system of itself, and was not invented after the time of Jesus. Each letter is also a number, and thus every word can be and is, according to a well-known rule, turned into some other word or into a number. Thus one name will be a part of a supposed historical story, but when read by the cypher it becomes a number of some cycle or event or a sign of the Zodiac or something else quite different from the mere letters. Thus the name of Adam is composed of three consonants, A, D, and M. These mean by the system of the cypher respectively "Adam, David, and Messiah". The Jews also held that Adam for his first sin would have to and did reincarnate as David and would later come as Messiah. Turning to Revelations we find traces of the same system in the remarks about the numbers of the beast and the man. The Cabala or hidden law is of the highest importance, and as the Christian religion is a Hebraic one it cannot be properly studied or understood without the aid given by the secret teaching. And the Cabala is not dead or unknown, but has many treatises written on it in different languages. By using it, we will find in the Old Testament and in the records of Jesus a complete and singular agreement with Theosophy.

Examine, for instance, the Theosophical teachings that there is a secret or esoteric doctrine, and the doctrine of inability of man to comprehend God. This is the Brahmanical doctrine of the unapproachableness of Parabrahm. In Exodus there is a story which to the profane is absurd, of God telling Moses that he could not see him. It is in Exodus, xxxiii, 20, where God says Moses could see him from behind only. Treat this by the rule of the Cabala and it is plain, but read it on the surface and you have nonsense. In Exodus iii, 14, God says that his name is "I am that I am". This is אֲנִי הָאֵל אֲנִי הָאֵל, which has to be turned into its numerical value, as each letter is also a number. Thus A is 1, H is 5, Y is 10, H is 5. There being two words the same, they add up 42. The second word is A, 1; SH, 300; R, 200; Making 501, which added to 42 gives 543 as the number of "I am that I am". Now Moses by the same system makes 345 or the reverse of the other, by which the Cabala shows God meant Moses to know God by his reverse or Moses himself. To some this may appear fanciful, but as it is the method on which these old books are constructed it must be known in order to understand what is not clear and to remove from the Christian books the well-sustained charge of absurdity and sometimes injustice and cruelty shown on their face. So instead of God's being made ridiculous by attributing to him such a remark as that Moses could only "see his hinder parts", we perceive that under the words is a deep philosophical tenet corresponding to those of Theosophy, that Parabrahm is not to be known and that Man is a small copy of God through which in some sense or in the reverse we may see God.

(To be concluded)

TRAVELING LIGHT

THERE are still in the world to-day uncivilized men who are concerned alone with physical supremacy. Not far removed there are others for whom life has become a sort of contest of wits in which the sharpest carries off the prize. Still others, thoughtless, play their way along in enjoyments of the moment. All these beings are travelers on the Great Journey of evolution, although they travel in unthinking darkness.

But there are those souls for whom life has become a conscious pilgrimage. The light of certain guidance is ever on their path. By this light they see a plan and feel a mighty purpose in all the winding ways. The obstructions they know are of their own making. The rough and stony miles that hurt their feet were put there by no other one. These are not timid, shrinking souls, bound by a cruel fate to wander far from fire-lit homes. Voluntarily, the choice was made: firelight was renounced for starlight,—sunlight. The way was shown in answer to a cry from the heart for that Light which all men need and most men crave—the Light—our real home towards which we journey—the Light within, obscured for a time.

Why should this “small old path that stretches far away” seem so often a path of woe? Could we not feel as we journey along more of that joy of the road felt by the adventurer who fares forth, shorn of all obstructing possessions? Or do we weigh ourselves down with unnecessary things? Are we careful to make a fine selection as to our needs for the journey, eliminating the useless weight?

It would seem from the heaviness that accompanies most of us—for “Few pass this way without bitter complaint”—that we are making our difficulties by reaching up towards the imperishable while attached to the transitory and perishable. And this is as impossible as to be at once afraid and fearless; or, to consider the eternal from the standpoint of the non-eternal. We think of equal-mindedness as an end—a goal—whereas it is a step immediately before us on the path.

To the one who travels with a heart full of trouble there is an ache in the glory of the sunset; the dark woods waving above him echo and prolong his sighs; there is no consolation in the restless waves. But when one knows the happiness of the heart within, all things contribute.

We might take the phrase of a mighty Traveler and say: “Henceforth I ask not good-fortune. I myself am good fortune!” And, although the old smooth prizes are not offered, and the new only make a greater struggle necessary, we could remember that the joy of the road is always ours—if we will—the joy of moving along, part of, and essential to, the glorious scheme of things—the Way, the Truth and the Light.

THE SINE QUA NON

WHAT is the *sine qua non* of true Occultism?

This is a question that every earnest minded man should ask himself who proposes to depart from the "letter of the law" and seek out knowledge of its Spirit. For, if true Occultism has any meaning, that meaning is Spiritual knowledge, as opposed to the knowledge we have. Spiritual knowledge includes the knowledge we have, but our knowledge does not extend to the "discrimination of pure spirit."

"To each student there is one road that seems the most desirable." *But is it?* That is the question. If the means we have hitherto taken are those which lead to the acquisition of spiritual knowledge it goes without saying that we would all be true Occultists.

Whatever the results any of us seek or have hitherto obtained, we all know that those results do not come of themselves. Action of some kind is required, is the condition precedent to any results of any kind. But the word action has a far wider meaning than we are accustomed to give it. *Karma* is an *all-inclusive* term, and the sooner we recognize the fact the better for us and for every one whom we contact. Results are a part of Karma, causes are also a part of Karma. The kind of conditions precedent that produced the effects, both good and evil, that we experience, are the causes set up by ourselves in the past, alone or with others.

It is in vain to wait for Spiritual Knowledge; it will never come of itself. It is vain to look for spiritual knowledge as a result of the character of causes we have hitherto set up: what those causes were in character each one of us can judge from the kind of knowledge we now have, from the bondage both of ignorance and circumstances in which we find ourselves. It is useless to repine over past mistakes; as useless as to mourn over present conditions and effects, or to resent them. The thing is to look about us to discern, if we can, the true conditions precedent, the true causes to set up, the true actions to perform, whereby Spiritual Knowledge may be ours.

Is devotion to some form of religion, faith in the Gods or "God," the true means of spiritual knowledge? The great majority of human beings still think so. But the answer may be all too quickly seen in the consideration, Have these devotees *knowledge*?

Is the pursuit of the means employed by modern scientific students the road to Occultism—to a knowledge of the mysteries of life and action which everywhere confront them no less than ourselves? Again, the answer is supplied by a look at the results achieved on that road.

Both the religious devotee and the scientific devotee get results—as how should they not, seeing that results must flow from every action of every kind. But are the results what they seek? They are born, and they die as they are born and as they live—in ignorance of the great mysteries, in spite of their devoted assiduities.

Taking our Christian religion as a type, we must assume that Nicodemus, Pontius Pilate, Herod, Judas, the "rich young man,"

and all the many other characters mentioned in the Gospels, pharisees, sadducees, priests and the "multitude," all alike desired knowledge. They did not have it, and they knew they did not have it, and they did not obtain it, though they all came in contact with Jesus, whom we must also assume to have had that knowledge which they sought, and to have been as desirous of imparting it to them as they were of obtaining it, whether from him or from some other. The two great questions raised by a study of the Gospels really are, Why was it that Jesus had knowledge and they did not? Why was it that he could not impart nor they receive?

Coming now nearer home, the same questions arise from a more "modern instance." There are literally tens of thousands of men and women who have contacted H. P. Blavatsky and William Q. Judge personally, and other hundreds of thousands who have listened to what They had to say, and who desire to pursue Occultism and are pursuing it but never catch up with it, for they have not gained Spiritual Knowledge. Why not? "Oh, that is our Karma," we say. Certainly it is. It is as much our "Karma" that we are ignorant as it is Their Karma that They have spiritual knowledge. But what is anyone's "Karma"? It is what he is *now doing*, as much and infinitely more than what he *has done*. If we keep on doing as we have done we may expect the same results in the future as we are now reaping. If, in spite of all Their "past Karma," Buddha, or Jesus, or H. P. B. or W. Q. J. were *now* to begin doing as we do, what would "happen" to Them? They would infallibly become what we are. Anyone ought to be able to see that. On the other hand, is it not equally clear, that if any of us were to begin doing now as They did and do, we would infallibly become what They are—true Occultists, in possession of Spiritual Knowledge? And is it not just as clear that unless and until we *do* that, not aspire to do it, long to do it, pray for some one to do it for us, wait for "better conditions" in which to do it, we shall go from bad to worse—for while we are longing, waiting, praying, we are all the time *doing something* and doing it along the old lines, which will infallibly reproduce and accentuate the very bondage we desire to emancipate ourselves from?

If Jesus had to "become in all things like unto us" in order to draw near to us to help us, is it not just as evident that we shall have to become in all things like unto Him, if we are to receive that help and acquire that knowledge? All our "past Karma" not only cannot prevent our taking that stand and making that effort, but the fact is, that that attitude assumed, those efforts made, all our past Karma will rush to our aid and become the very means by which to make an accomplished fact of the "attitude assumed" and the "exercise undertaken."

Every Teacher has laid down the principles of action and the conditions precedent for Spiritual knowledge, set the example of the application of the principles, and Himself embodied in his own works the conditions precedent.

Karma means, first of all, *Motive*. Do we consider that? We know very well what our motives are for nearly all our actions. No one acts in the slightest without a motive. Motive is the very beginning of any and all actions. Our motives are selfish, personal, partisan, separative—in the family, in business, in friendship, in the state, in religion. No one realizes how selfish until he deliberately determines to do his thinking and his speaking and acting in relation to no matter whom or what, unselfishly, and to watch himself to see if any thought of *self* crops up in the process. All of us can see how selfish others are; can we see how selfish we are? And if so, will we (not can we) set to work to kill the selfishness with unselfishness?

The motive decided on, what is the next meaning of Karma? *Discrimination*; the choice of a Teaching and a Teacher. Have we noticed that we do not choose and stick to any single teaching or teacher? If not, why not? If our motive is pure we will choose the highest teacher and teaching we can find and follow Him and His Teaching without variableness or the shadow of turning. What would infallibly result? *Knowledge*—positive or negative. We would find out whether that teacher and that teaching give us Spiritual Knowledge.

“But,” one says, “that is dangerous. Were I to do that, I might be deceived betrayed, ruined.” Well, my friend, *what of that?* If you were *unselfish* in your motive, what difference does it make *to you* if you are betrayed? If you are unselfish what has what happens to you to do with the case?

Consider a moment. Jesus was betrayed on every hand. H. P. B. was betrayed on every hand. And They knew in advance what would happen to Them. And, furthermore, They not only sought no gain, but had nothing to gain for themselves. They came unselfishly, that is, to give to those who did not deserve. If They, teachers, were willing to do that, *had to do that*, if men were to be helped at all, shall we, mere learners, demand protective conditions for ourselves? They trusted those whom they knew in advance to be unworthy of Their trust. We are not required to do that, for we are learners, not teachers—children, not adults.

We are not asked to trust those whom we deem unworthy of trust—that would be to demand of us what we cannot give. But we, having chosen for ourselves a Teacher and a Teaching, does it not follow that we must trust the one and follow the other? Have we done that; are we doing that?

For this is the *sine qua non*; unselfish devotion to the chosen Teaching and the chosen Teacher who brought it to us. To the extent that we make and keep ourselves unselfish we will be protected; we will be grateful; we will be loyal. To the extent that we study the Teaching and apply it in emulation of the Teacher, we will gain confidence, courage, faith, *knowledge*. And while we are pursuing the Path of unselfish devotion we are at each step becoming in all things like unto Them.

“Be it done unto thee according to thy desire.”

ON THE LOOKOUT

THE ROMANCE OF AN "INTIMATE DIARY"—

The impulse to "romance," to tell the somewhat large stories in which one's self plays an interesting part, may be often noted in children. And sometimes it seems to persist, and spread from bud to blossom, when these imaginative children grow up. We laugh at the children—and happily sometimes *with* them, for perchance they let us into the joke and we all enjoy the fun together. But the grown-up romancer bores us; egotism is wearisome; childish fancy becomes responsible misrepresentation; we characterize it with the shorter and uglier term.

In the November issue of the *Metropolitan* appears "The Intimate Diary of Margot Asquith." It treats in somewhat racy fashion of events and people of prominence in England during a certain period, and its several pages are plentifully sprinkled with capital "I's." Among the persons of prominence mentioned is Madame Blavatsky, and the imaginative writer says she attended a sort of spiritualistic tea-party at which H. P. B. was present! To quote:

" . . . The famous medium of that day was a Jewess, Madame Blavatsky by name; we were asked to meet her at tea—a merely private affair to hear her views upon God—in the dining-room of a house in Brook Street where she was being entertained. On our arrival I had a good look at her heavy, white face—as deeply pitted as a solitaire-board with small-pox—and wondered if she had come from Moscow or Margate. . . . Madame Blavatsky turned out to be an audacious swindler."

And now for the "romance," the imaginative exuberance of the grown-up-child-writer of the "Intimate Diary." All of her statements, as quoted, are quite true—with these exceptions: Madame Blavatsky was not a Jewess; she was not a medium; she could not possibly have been in a house in Brook Street at the time indicated; her face was not pitted with small-pox, as she never had that disease; she did not "turn out" to be an audacious swindler. In short, this writer's reference to H. P. B. is a thorough-going lie, and not even a clever lie; and if the Editors of the *Metropolitan* were reasonably careful, they could have checked up the facts for themselves. Instead of so doing, they have printed a picture of H. P. B. bearing the following title: "Madame Blavatsky was a famous spiritualistic medium of the day. She was tightly surrounded by strenuous and palpitating ladies." Thus the series of unintelligent and utterly unwarranted and slanderous statements is made complete—just to produce a "snappy" magazine article—for we do not for a moment believe them consciously malicious. The Editors of the *Metropolitan* have been informed as to the facts. We wonder if they will make an honest retraction—in justice to the dead and in the interest of the living.

MR. EDISON DOUBTS LIFE HEREAFTER—

Thomas A. Edison was once a member of the Theosophical Society. How far he subscribed to tenets of the Wisdom-Religion cannot now be said. How little he understood and applied them may be gathered by the utterly materialistic position he now takes in regard to life after the death of the body, and the nature of the being who dwells therein. Mr. Edison evidently believes that man is his body. Nothing else can be gathered from a consideration of statements attributed to him and appearing in the *New York Tribune*, October 24th. To condense:

"I believe our bodies are composed of myriads and myriads of infinitesimal entities, each in itself a unit of life. We have taken it for granted that each of us is a unit. . . . I am convinced that such thinking is basically wrong. . . . The entities live forever. You cannot destroy them, just the same as you cannot destroy matter. . . . We are simply working the same supply over and over again.

"Now we come to the matter of personality. The reason why you are Lescarbours and I am Edison is because we have different swarms or groups, or whatever you wish to call them, of entities. After eighty-two remarkable surgical operations the medical world has conclusively proved that the seat of our personality is in that part of the brain known as the fold of Broca. Now it is reasonable to suppose that the directing entities are located in that part of our bodies. These entities, as a closely knit ensemble, give us our mental impressions and our personality.

"I have already said that what we call death is simply the departure of the entities from our body. The whole question, to my way of thinking, is what happens to the master entities—those located in the fold of Broca. It is fair to assume that the other entities, those which have been doing purely routine work in our body, disband and go off in various directions, seeking new work to do. But how about those which have been directing things in our body—those which are Lescarbours, Edison, Meadowcroft and so on? Do they remain together as an ensemble or do they also break up and go about the universe seeking new tasks as individuals and not as a collective body? If they break up and set out as individual entities, then I very much fear that our personality does not survive. While the life entities live forever, thus giving us the eternal life which many of us hope for, this means little to you and me if, when we come to that stage known as death, our personality simply breaks up into separate units which soon combine with others to form new structures."

The basic error in the foregoing may be found in the primary assumption common with scientific thinkers that this is essentially a material universe, and that whatever is to be learned of it can be learned only by the study of matter and its combinations. If Mr. Edison's basis is right, his tentative conclusions may well be right also. His basis can be shown uninclusive, and therefore unconvulsive, by asking a question so simple and "unscientific" as this: What brings these lives in the fold of Broca together in any given combination, what holds them there, what disperses them? The answer to this question will solve the problem of the persistence of the personality *during the life* of the body, as well as after the death of the body. Nothing else will. The fact that the materialistic view of life cannot provide an answer is in itself evidence that this basis is partial and inconclusive. Truth always explains. A theory, or basis, that does not provide a full and complete explanation cannot possibly be true.

MR. EDISON'S NEW "MACHINE"—

The "news element" of the *Tribune* article referred to relates to a new apparatus that Mr. Edison is developing by means of which psychic investigators can more readily and conclusively communicate with the dead, if perchance the personality does survive death. He says that "if this apparatus fails to reveal anything of exceptional interest, I am afraid that I shall have lost all faith in the survival of personality as we know it in this existence." We do not see Mr. Edison losing this faith. If "results" can be obtained through methods as crude as are presently employed, it is easy to believe that Mr. Edison's genius will be able to produce a machine that will do the same work, and do it better. But what will be the value of these results? Judging from the contradictory nature of the achievements of spiritualistic and other psychic research to date, nothing that is firm and conclusive as a basis for reasoning and truly scientific experimentation will be established. Facts may be noted, but how utterly misleading are facts when the principles which alone will permit their sound relation are left entirely out of consideration. Theosophy outlines the principles and adduces a host of undeniable facts in their true relativity. In the writings of H. P. Blavatsky are to be found those exact statements by the application of which Mr. Edison can forever set at rest his doubts as to life hereafter and gain an unassailable basis for the understanding of life here and now in the body.

He is a true student within the limits of perception he has set for himself, but does he suppose that these limits cannot be extended—by himself? The material theory of the universe is what binds him and *he* has done the binding. Does he not realize that the power which binds is the essential fact of his own being, and every other being, and the power which binds is the same power which can free? Mr. Edison, as quoted in the *Tribune* article, definitely states that no human being knows that our personalities pass on to another existence. This is not a scientific statement; it is mere assumption. As an honest thinker he should be quick to recognize the fact.

CAMILLE FLAMMARION ON CREMATION—

Paris dispatches printed in American newspapers credit Camille Flammarion, noted scientist and astronomer, with the statement that Americans are depriving themselves of the possibility of contact and communication with the spirits of their dead because of the practice of cremation, so common in the United States. This is interesting, if true. But "leading theosophists" in Chicago deny it. Even so learned a personage as a trustee of the American section of the Theosophical Society has gone on record to the contrary. How confused and chagrined Professor Flammarion must feel now. But the Acting Director of the American Society for Psychical Research, in New York, adds his weight to aforesaid trustee's pronouncement. He says that none of the departed his society has investigated ever evinced the slightest interest in the disposition of his earthly remainders. So with New York and Chicago holding firm, it would really seem as if Paris had her come-uppance. The *Pasadena Star-News* devotes nearly a column to this important matter, giving it a "head" of much blackness and amplitude and meticulously printing the Paris, Chicago and New York date lines. In these days of the high cost of news print we wonder how many newspapers in the United States gave a column or more of space to this choice collection of twaddle!

Cremation is practised by intelligent people, in the United States or anywhere else, for the sake of the living and not the dead. It is a health precaution. It also tends to lessen the weakening and disintegrating effects upon themselves of the selfish personal grieving to which the relatives and friends of the departed so often give themselves up. It has no greater effect upon the entity who has left his body than the burning of a worn-out suit of clothes would have upon a living man who has discarded it. Just as there has been established between the living man and his clothing a magnetic and electrical affinity that must persist for a time after the owner has ceased wearing them, so between the body and its departed owner there must exist a greater or less influence and attraction, depending upon the personal life and tendencies of the being who has passed away. Good clean fire disintegrates the clothing or the body, in either case, frees the lives that composed it and breaks the current. But the principal benefit of the practice of cremation is to the living—it is just a clean, rational method of disposing of dead bodies.

The curious aspect of the newspaper controversy referred to is the assumption by all parties to it that the spirits of the dead can be communicated with. Students of Theosophy know—and even so high an official authority as a "trustee" should have been able to gather the facts—that communication between a living human being and a soul that has left the body is so rare as to be almost negligible. Man has other bodies than the gross physical, finer than that, but still physical. In the progress of his departure from this life and entrance into other stages of existence, the departing entity "dies out of" some of these finer bodies while the sloughing of the personality is progressing. It is these "bodies" or "shells" which the spiritualists and psychic researchers contact and communicate with—not *the man*. Every tyro in theosophical study and application knows this, and anybody who wants to go to the trouble to do so can prove it for himself. Paris, Chicago, New York—yes and Pasadena newspapers, please copy.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now in the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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THEOSOPHY

504 Metropolitan Bldg., Los Angeles, California

The UNITED LODGE of THEOSOPHISTS

DECLARATION

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

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

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

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

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

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

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

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

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

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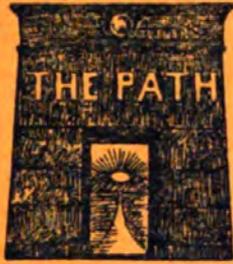
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LITERATURE

Vol. IX

JANUARY, 1921

No. 3

"Rely within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will.
—WM. Q. JUDGE.

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Slandering H. P. Blavatsky A Recent Example — Abusing a Dead Lion

THE UNITED LODGE of THEOSOPHISTS
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Theosophy

BRINTON JONES, *Business Agent*

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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.



ਅਮਰ

Govern thy heart! Constrain th' entangled sense!
 Resist the false, soft sinfulness which saps
 Knowledge and judgment! Yea, the world is strong,
 But what discerns it stronger, and the mind
 Strongest; and high o'er all the ruling Soul.
 Wherefore, perceiving Him who reigns supreme,
 Put forth full force of Soul in thy own Soul!
 Fight! Vanquish foes and doubts, dear Hero! slay
 What haunts thee in fond shapes, and would betray!
 —Arnold's *Bhagavad-Gita*, chap. 3.

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JANUARY, 1921

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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.

GREETINGS FROM CANTERBURY

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. . . . Will you . . . venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hands of Christians in fellowship and good will?

—“LUCIFER” to the Archbishop of Canterbury, Greeting.*

MY LORD PRIMATE OF ALL ENGLAND,—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

With the foregoing paragraph, *Lucifer* for December, 1887, commenced a wonderful, a thrilling, and a vital communication to the Head of the Anglican communion, familiarly known in America as the “Episcopal” Church, *i. e.*, the Church of the Bishops. Its

*Reprinted in full in THEOSOPHY for February, 1913.

closing summation and appeal we have used for our text. The final sentence in the article read: And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

The Archbishop of Canterbury remained silent for more than twenty-one years. But the heaven has been working all these years and now it is the duty and the pleasure of the lovers of Theosophy and of H. P. Blavatsky to recognize what may fitly be termed Greetings *from* the Archbishop of Canterbury. An historical word may appropriately prelude the matter and the comments to which we invite the thoughtful consideration of the readers of this magazine.

The Sixth decennial "Conference of Bishops of the Anglican Communion" was "holden at Lambeth Palace" in July and August of the year just closed. The "Lambeth Conference," as it has come to be called, is neither an official Synod nor confined exclusively to the Bishops of the Church of England. It is a Pan-Anglican synod or conference in an unauthoritative sense, to which Bishops of the Episcopal faith in other lands come in large numbers, and even Dignitaries of other Protestant communions from time to time. The first Conference was held at Lambeth Palace, the London residence of the Archbishop of Canterbury, in 1867. Seventy-six Bishops attended; almost as many more refused to attend, and the sessions were private, marked by timidity and uncertainty. No reports were rendered by the various Committees, but another Conference was arranged for a decade later. Its conclusions, resolutions and recommendations were subsequently made public in the form of an encyclical letter. Almost exclusively Church matters were considered.

The Third Conference was held in the summer of 1888, and it was in view of this forthcoming Conference that *Lucifer's* famous editorial was written. That Conference greatly widened the scope of its discussions and, in fact, took action in the form of reports and resolutions on many of the questions raised by H. P. B., but, in its dignity, took, of course, no notice of Theosophy. It did, however, take a broad and generous stand in the direction of a basis for "home reunion" of Protestant Churches. The Fourth and Fifth Conferences, in 1897 and 1908, carried on the principle of the wider vision and their resolutions were successive forward steps, one even speaking in tolerance and moderation of "ministries of healing"—that is, of Christian Science and allied practices since known under the term of the Emmanuel Movement.

But the recent Lambeth Conference goes much further than any or all of its predecessors and some of its resolutions constitute not only a veritable admission of the "grievances and complaints" of *Lucifer*, but as well what generous minded Theosophists will hail as

a recognition of Theosophy in no narrow or invidious spirit, and almost, in very point of fact, "a stretching out to us of the hands of Christians in fellowship and good will." The Conference was attended by 252 Bishops from all parts of the world—a larger number and representative of a greater diversity than any previous synod. But to the conclusions of the "Lambeth Conference" upon matters of Theosophical moment:

"We recognize that modern movements of thought connected with Spiritualism, Christian Science and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. . .

"We recognize that new phenomena of consciousness have been presented to us which claim, and at the hands of competent psychologists and as far as possible, the application of scientific method. . . .

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teachings of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

"The Conference, while recognizing that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God to all mankind. The Conference warns Christian people, who may be induced to make a study of Theosophy by the seemingly Christian elements contained in it, to be on their guard against the ultimate bearing of Theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

"The Conference, believing that the attraction of Theosophy lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, creed and sacraments in the light of sound Christian scholarship and philosophy."

Other significant admissions and statements are made: That men "form fellowships, that they may do outside the Church what

they ought to have had the opportunity to do, and to do better, within it;" "we cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such refuge, and if it fails to do so, there is something wrong with its own life;" "we are supported by the best psychologists in warning our people against accepting as final, theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to seances, 'seers,' and mediums."

Thoughtful Theosophists will, we think, recognize that the note of warning sounded by the Conference on "psychic research" is as applicable to ourselves as to any others, for certainly all too many theosophical students and enquirers still confound astralism and mediumship with Theosophy and true Occultism. And let us be at least as open-minded as these Church dignitaries; let us admit that we too, as much as any, *do*, indeed, need "to be on our guard against the ultimate bearing" of much that nowadays circulates as "theosophical teaching," and that Theosophists of to-day in many quarters have a dire occasion to "examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely." And, yet again, Theosophists as well as Bishops and Church people generally, are prone to "safeguard their position" by a "fuller study of their Bible,—in the light of sound scholarship and philosophy—as *they think*;" but which in fact, if scrutinized, means that they are accustomed to study the Source of their faith in the light of the interpretations and opinions of their "leaders." This is the bane of human nature. Let Christians study their Bishops and their Bishops' teachings *in the light of the sayings and the life of Jesus!* Let Theosophists study the characters, claims and credentials of *their* "Bishops" *in the light of the life and teachings of H. P. B.*

For the rest the "Lambeth Conference" has in it much that is of the nature both of a portent and a promise.

FROM THE SECRET DOCTRINE*

. . . The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

*From the Original Edition, Vol. I, p. 280; see Third Edition, Vol. I, p. p. 300-301.

PLANETARY INFLUENCES*

THE philosophy of Theosophy covers all things in manifestation and points out the relations of each thing to every other. Our personal purview extends over our own interests, over our religion, or our system of thought, or our ideas, and moving along those lines within narrow limits, we finally reach the place where we are living entirely for ourselves, making use of all the efforts, thoughts, and ideas of others solely that we ourselves may benefit by them. We need to raise our eyes and our minds to the greater view of what the great universe itself is.

This Earth is a planet, as we all know. But there are also other planets quite as likely to be inhabited as is this planet. So, too, this solar system of ours is but one of innumerable solar systems in the universe. All are parts of the vast whole; all are consequently related. There was a time when the knowledge of these relationships existed—when they were taught in the ancient temples as part of the Great Initiation. That was the true Astrology, but not the Astrology of the present day, which has lost the ancient knowledge just as the true meaning of religion has become lost in the course of time. And just as there are some sorry remnants of religious knowledge in the world to-day, so the remnants of astrological knowledge are almost entirely applied to the personality in physical life, considering with chart and table effects of planetary influence merely upon the physical affairs of men. The physical is but one line of effect, and the only line, if we believe planets to be mere physical embodiments. But there are other sides to the nature of planets, and these we must understand, if we are to get any true idea of planetary influence.

All beings and all forms of every kind are constituted of many different "principles". For instance, connected with man himself there is his body; there is the mind that he uses; there are powers which he exercises; and there is himself—the perceiver, the knower, the experiencer, who through his mind, his powers, his body learns. It is apparent, then, that there are other departments of our body than the physical to be affected by any influence; and, if there is a physical effect of planetary influence, as there must of necessity be, we shall have to inquire also into its effect upon *all* these departments of our nature.

Not only is man constituted of seven distinct principles, but also all planets are septenary in their natures. There is a spiritual "something," a psychic "something," an intellectual "something," an astral "something," and a physical "something," in every planet. Planets are not merely physical things, any more than we as human beings are merely bodies. There are beings of various classes which

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

constitute the planet and its inhabitants, just as this planet is constituted of the various beings belonging to the four kingdoms, from which it derives its own peculiar influence. Let us, then, consider something of the nature of these planets with which we are most intimately connected, if we would gain any idea as to the real meaning of planetary influence.

The Sun is the life-giver of our particular solar system. The Sun shines on all the planets, but the effects received differ for each planet according to the conditions presented. The Sun is the central store of our system and the focus for physical life, but it has also other constituents which apply to our intellectual or psychic, astral and spiritual constituents. At one and the same time, we might say that it is the giver of life physical and life spiritual, if we understand that we are not speaking of the mere physical Sun, which is, correspondentially, just what our bodies are, only that principle of it which we perceive objectively. Yet all the other principles are there, their influence flowing out upon us; from them we get whatever we are able to take. So we see there is not only a direct influence of the Sun on the Earth itself, but also upon us as peoples of it.

The Moon, the nearest planet to us, influences us physically, astrally and psychically, for of like nature are the forces in the Moon. Even the phases of the Moon have their particular influence upon us, as noted in the case of "lunatics," who are rendered more insane at certain phases. The Moon's influence is observable also in the lower kingdoms—the mineral, the vegetable, and the animal, as well as on ourselves—self-conscious beings.

Other planets still nearer to the Sun, as Mercury, for example, have still greater influence. Mercury receives seven times as much light from the Sun as the Earth, and has seven times as much—other things. Venus, standing next in order of nearness to the Sun, receives twice the light that Earth receives and also shines by her own light. It is not a wise conclusion of our scientists that because any given planet is nearer the Sun than we are its climate and conditions would make the sustaining of life thereon impossible. Life always adjusts itself to whatever conditions exist. Hence, bodies and ideas connected with the state of matter due to the nearness of the Sun would exactly fit those existing conditions. Thus we may look upon the various planets as brothers of our own—members of one great humanity scattered in different portions of the great universe—belonging to the same family, and only working under different conditions. All have their direct effects upon us, the influence of one planet predominating over another in accord with the angle of position. Some planets are beneficial in their influence; others are called malevolent in their effects upon man. But WE stand as individuals in the midst of a great mass of beings in every direction in our solar system and beyond—all moving in the same direction, all springing from the same Source—however much the

path of each humanity and of each individual differs—the Source and Goal the same for all.

We are influenced by other planets just as we are influenced by other people in our daily walks in life. What is it that causes others to influence us against our own good will, our own right perceptions? Nothing but our mistaken ideas as to what we are, and our suppositions that we can be thus affected—our attitude towards ideas, towards people, towards things, towards life in general. We think that conditions and circumstances bring us to whatever state we are in. That is not true. It is not the conditions nor the circumstances, but the attitude we hold toward them, which matters; the true attitude held with regard to our own natures gives us the power to withstand any influence whatever. According to our attitude, and according to our understanding that all things material and physical evolve from and are ruled by the spiritual, will we—the real Thinkers—receive the effect of any planet. Neither good nor evil can come to us unless there is good or evil within ourselves. If we are good, no evil can touch us. If we are evil, then for the time no good can touch us. All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

A true understanding of planetary influence would involve an absolute realization of man's nature in all his constituents, in every principle and every element, which are those of the solar system to which he belongs. Each one of us is a copy of the great universe. Each one of us is connected with every class of beings. We have within us every form of consciousness and every state of substance, and if we understand ourselves, we can move in accord with all the rest, every influence coming our way, or even perceptible to us, only an aid by which we may do good to others. Then we shall be neither oppressed nor elevated by any influence; we can be repressed or oppressed only by our own erroneous thought, will, feelings and actions. We have established a daily tabernacle which has its peculiarities, but it is our own establishing—built by our own thoughts and doings and by no one else's. It was not imposed upon us by any "Being," nor, in fact, was it necessary, except as we were ignorant, and effects flowed through our ignorance. Now, we can either *learn*, or maintain the condition through continued ignorance.

Being at any given time or place subject to certain beneficial or malevolent influences, being born as persons at a certain time and place, under certain conjunctions of the planets are only fulfillments of Karmic law. We could not have come through any "holes in the sky" except those we had made for ourselves; we could not have made a place of entrance at certain conjunctions of the planets, except the conditions for us were there at that time and at no other time. Planetary influences express our *tendencies*,

yes; but there is no "God" above to compel us, and there is no possibility of our being pushed into the following of certain wrong tendencies unless we want to be pushed. If we have made up our minds not to be so influenced, then we cannot be. We simply do not follow those tendencies in ourselves which we have discovered to be wrong, and so, we make another kind of birth possible.

So-called astrological prognostications of the present day relate chiefly to the body and its environment, and on that basis people seek only for good, try to dodge sickness and evil. On the basis of our own true natures we should not seek for good, nor even to *be* good. We should seek to *do* good, and then, we can see we *are* good. We are not trying for any reward, but trying only to make ourselves efficient ministers of good to others. So, we do not have to avoid evil because we are not creating evil. Wherever and whenever we give forth evil we receive the effects of evil; whenever and wherever we give forth good we receive the effects of good. Each one is absolutely and unconditionally responsible for the condition in which he finds himself. To blame planetary influences for this or that condition is as foolish as to blame the water for drowning a man whose own carelessness, and not the water, was responsible for the drowning. But the same laws govern other planets as ours, and we do make of ourselves magnets which draw to ourselves like things in operation at any given time anywhere. If we are subject to despondency in ourselves, for instance, we shall certainly receive all the effects that despondent conditions anywhere put upon us. This is the nature of our interdependence and inter-relation with every other being in our solar system.

It remains for man to see and *realize* that he has within him all the elements of the great ocean of Life. It remains for him, in that realization, to *act* as one who understands all the rest, and who sends out benefit in every direction for those knowing still less than he does.

FROM THE "FAREWELL BOOK"*

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.

Let Karma judge thee and also plead thy cause against the unrighteous.

By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.

*These Extracts were printed by William Q. Judge in *The Path*, April, May, June, July, 1895, inclusive. The title used is our own. (EDITORS THEOSOPHY.)

THE THEOSOPHICAL MOVEMENT*

CHAPTER XII

BY 1889, despite all obstacles and all limitations, despite all the guerilla warfare of antagonistic elements and all the heavy artillery of the numerous "exposures" of H. P. B., the Theosophical Movement had gained such headway that the word "Theosophy" was part of the vocabulary of every intelligent person, the Theosophical Society was established in every civilized country and in every large city, the public announcement of the Esoteric Section had drawn the attention of the mystically inclined to the fact of the existence of a definite school of occult instruction. The student will have poorly gauged the force of the powerful metaphysical current at work if he is not prepared to witness a more striking example of the real "theosophical phenomena" than any so far produced.

The great storm of 1889-90 does not vary in essentials from those which preceded it. The drama is the same. It is the first scene of the third act; the intensity of the parts played and the lines spoken, strictly in accord with the dramatic unities. For in real life as in its mimic counterpart, the action continually progresses and each succeeding cycle stresses towards the catastrophe under the cumulative effects of the Law of Acceleration.

Originally a newspaper writer and novelist, Mabel Collins, then a young woman, had joined the "London Lodge" in 1884. Imaginative and sensitive in temperament she became intensely interested, not in Theosophy, but in the "psychical activities" pursued by many of the members of that Lodge. During that year she produced "The Idyll of the White Lotus." This was followed, early in 1885, by "Light on the Path," a Treatise written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence. Written down by M. C., Fellow of the Theosophical Society." As this was the first, and up to that time the only, apparently simple and direct statement of the "rules" of practical occultism, and as it was plainly hinted that the book was "inspired" it attracted immediate attention. Moreover, its inherent merit, the sustained beauty of its diction, the noble simplicity of its expression of the loftiest ethics, the moral grandeur of the ideals submitted as within the reach of human attainment, at once gave it rank as a theosophical classic. "Through the Gates of Gold," from the same pen, appeared in 1887. In the autumn of the same year, when Madame Blavatsky began the publication of "Lucifer," the name of Mabel Collins appeared with her own as Editor. In view of the circumstances it was but natural

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

that Theosophists everywhere should hold Miss Collins in the highest respect and regard.

When, therefore, with the issue of February 15, 1889, the name of Mabel Collins disappeared from "Lucifer," it was inevitable that a furor of curiosity and interest should set in. This was accentuated by the fact that Miss Collins retired to privacy and gave no hint as to the cause of the breach; "Lucifer" gave no explanations and made no comments; Mr. Judge's "Path" and Colonel Olcott's "Theosophist" remained equally silent. There the matter rested, so far as concerned public knowledge of events "behind the scenes," until the month of May.

On May 11, 1889, there appeared in the "Religio-Philosophical Journal" a letter from Elliott Coues, embodying a letter to him from Mabel Collins. The "Religio-Philosophical Journal" was an old established and leading Spiritualist publication printed at Chicago and edited by Colonel Bundy, a life-long Spiritualist and a friend of Prof. Coues. Colonel Bundy had been admitted to membership in the Theosophical Society in 1885, on the recommendation of Prof. Coues and was a member of the "Gnostic" Branch of the T. S., at Washington, D. C., a Branch founded by Prof. Coues who was and had been its President from the beginning. "The Religio-Philosophical Journal" had previously given publicity to attacks upon H. P. B., by W. Emmette Coleman, whose life was for many years chiefly devoted to that purpose and of whom we will treat later on.

The Coues-Collins letters, and other communications from the same source in later issues of "The Religio-Philosophical Journal," made grave charges against H. P. B.,—grave in themselves, and doubly so from the reputation of those who made them. Of Miss Collins we have spoken. It is necessary that the reader should know something of Professor Coues.

Of Catholic family and education, Elliott Coues was a university graduate and originally by profession an American Army surgeon attached to various posts and expeditions. Highly educated, exceedingly versatile, of independent means, he became interested in various branches of science and pursued his studies and investigations to such good purpose that he soon ranked as an authority on many subjects. He published various books and was invited to edit that portion of the "Century Dictionary" dealing with his specialties. Early in the '80's of the last century, while still in the prime of life, he awakened to an interest in "psychical research," and conducted many experiments of his own with chosen "subjects." He early became a member of the London Society for Psychical Research and was in London in the summer of 1884, at the time the S. P. R. Committee was making its "preliminary investigation and report" on the "Theosophical phenomena." He sought out Colonel Olcott who was naturally rejoiced to make his

acquaintance, and finding his interest, to induct him into membership in the Theosophical Society. In company with Colonel Olcott, Prof. Coues and his wife journeyed to Elberfeld, Germany, to meet H. P. B., who was at the time with the trusted and trusting Gebhards. A great and spontaneous affection sprang up between Mrs. Coues and H. P. B.—an affection which never lapsed, on the one side or on the other.

Prof. Coues met Col. Olcott again at London later in the year 1884, and was by Colonel Olcott appointed a member of the newly constituted "American Board of Control" of the Theosophical Society. On his return to the United States he established the "Gnostic" Branch of the T. S. In 1885 he was active in the formation of the American Society for Psychical Research along the same lines of enquiry as pursued by its British predecessor. He was elected Chairman of the "American Board of Control" of the T. S., and in the midst of his multifarious activities in other directions busied himself in correspondence with members of the Society. Of engaging manners and distinguished appearance, as excellent a speaker as he was brilliant a writer, he was a very popular lecturer and gave many addresses before scientific bodies, clubs and other associations. Although he never made any distinctly Theosophical addresses there runs through all his lectures of the period a definite note of inquiry and suggestion of broader fields of investigation than those passing current under the name of "science." Although he was not a contributor to the Theosophical literature of the times, as editor of the "Biogen Series" he brought out an American edition of Col. Olcott's "Buddhist Catechism," republished the monograph, "Can Matter Think?" and published with an introduction and notes by himself Robert Dodsley's "True and Complete Œconomy of Human Life," originally issued at London in 1750. To this reprint he added the sub-title, "Based on the System of Theosophical Ethics." This phrase, his use of the name "Kuthumi"—a variant spelling of *Koot Hoomi*, the *Mahatma* to whom Mr. Sinnett's "Occult World" is dedicated—some questionable expressions in his introduction and notes, and his personal prominence and known affiliation with the Theosophical Society, gave Mr. Judge occasion to insert in the "Path" for July, 1886, two references, one a review complimentary to the "Biogen Series" and to Professor Coues personally, and the other a correction of possible misconceptions, in the following words:

"The association of the name Kuthumi with the book, so perplexing to understand, is not a biographical fact, as Prof. Coues explains in his 'foreword' (p. 10). It only remains to state clearly what is implied in the foreword that the Theosophical Society has no special code of morals, ready made and rigorously defined, for the acceptance of its members on admission."

By the summer of 1886, it became evident that the "Board of Control," originally promulgated by Col. Olcott at Mr. Judge's request in order to avoid delay in the conduct of the official routine of the American Branches, was, in the hands of Prof. Coues, a mere exchange of the paternal autocracy of Col. Olcott for the arbitrary autocracy of Prof. Coues. Mr. Judge had recourse to H. P. B. and Col. Olcott, and at a meeting of the Board of Control, held at Rochester, N. Y., at the house of Mrs. Cables on July 4, 1886, additional "orders" from Col. Olcott and his Indian General Council were presented by Mr. Judge, calling for a revised plan whereby an "American Section of the General Council" was to be formed. In this "American Council" was to be merged the "Board of Control," the members of which, as also the Presidents of Branches, were to become *ex officio* members of the "American Council." Provision was also to be made for the election of additional members of the "American Council" by the votes of the members of the Society.

Notwithstanding this promulgation, Prof. Coues, immediately after his return to his home, issued of his own motion the following:

AMERICAN BOARD OF CONTROL—OFFICE OF THE PRESIDENT.

Washington, D. C., July 12, 1886.

It is desired that *The Occult Word* become the official organ of the American Board of Control of the Theosophical Society.

Correspondents having notes and news respecting the Society in America are requested to send them to *The Occult Word*. Members and others having the interests of the Society at heart will do well to extend the circulation of *The Occult Word*.

Contributors of articles upon speculative, doctrinal, or operative Theosophy will be individually responsible therefor, as heretofore.

ELLIOTT COUES, President.

It was already an open secret that Mrs. Cables, another member of the "Board of Control," and her associate, Mr. Brown, were disaffected with the "Theosophical Mahatmas," a disaffection which burst into flame a few months later, as we have narrated in an earlier chapter. Prof. Coues' use of the word "President" in his communication, the communication itself, and his ignoring of the "Path," already firmly established as the Theosophical organ *par excellence*, and of the action just taken at the Rochester meeting, all point to the existence of a cabal within the Society, rooted in India, England and America, having for its object the overthrow of the influence of H. P. B., and Mr. Judge in their occult status, and their paramount if unofficial direction of the lines of the Society's work in the world.

In the "Path" for August, 1886, Mr. Judge, knowing well the tangential activities of Professor Coues, Mrs. Cables and others, and their inevitable outcome, published in the section, "Reviews and Notes, an article, *Theosophy in the Press*, in which, after noting the sudden appearance within a few months of many articles in the daily papers "full of misstatements mixed with ignorance of . . . Theosophy," he goes on to say:

"But some Theosophists have been guilty of ventilating in the papers the statement that Theosophy is astralism, that is to say, that the object of the Society is to induce people to go into the study and practice of spirit raising, cultivating the abnormal faculties, of clairvoyance and the like, ignoring entirely the prime object, real end, aim and *raison d'être* of the movement—universal brotherhood and ethical teaching. In fact, we make bold to assert, from our own knowledge and from written documents, that the Mahatmas, who started the Society, and who stand behind it now, are distinctly opposed to making prominent these phenomenal leanings, this hunting after clairvoyance and astral bodies, and they have so declared most unmistakably, stating their wish and advice to be, that '*the Society should prosper on its ethical, philosophical and moral worth alone.*'

"Theosophists should haste to see that this false impression created at large, that it is a dangerous study, or that it is any way dangerous, or that we conceal our reasons for doing what we are doing, is done away with. . . . If one or two persons in the Society imagine that the pursuit of psychical phenomena is its real end and aim and so declare, that weighs nothing against the immense body of the membership or against its widespread literature; it is merely their individual bias.

"But at the same time, this imagination and misstatement are dangerous, and insidiously so. It is just the impression which the Jesuit college desires to be spread abroad concerning us, so that in one place ridicule may follow, and in another superstitious dread of the thing; which ever of these may happen to obtain, they would be equally well pleased.

"Let Theosophists attend to this, and let them not forget, that the only authoritative statements of what are the ends and objects of the Society are contained in those printed in its by-laws. No amount of assertion to the contrary by any officer or member can change that declaration."

In the September, 1886, number of the "Path" was printed the notice of the receipt of the "formal orders" to form the "American Council." On this Mr. Judge comments: "This action is eminently wise, as the term *Board of Control* was misleading, inasmuch as the very foundation of the Society is democratic in its nature, and *control* savored too much of form, ceremonies, discipline, officers, secret reports and all the paraphernalia of an established church."

The expression "Board of Control" was Colonel Olcott's coinage. The various stages recounted were accepted by Mr. Judge as necessary intermediate steps in the effort to arrive at real democracy among the American Theosophists. Col. Olcott was at all times loath to surrender his "paternal government" of the Society as a whole, and he acceded to the gradual emancipation of the Society in America only under the steady pressure of Mr. Judge, reinforced by the insistence of H. P. B. He at last consented to issue his "official order" for the formation of the "American Section of the Theosophical Society," and at a meeting of the "Board of Control," held at Cincinnati in October, 1886, and attended also by delegates and members from numerous Branches, the arrangements were perfected for the first Convention at New York City in April, 1887, at which elected delegates from all the Branches were present, adopted a constitution, and elected officers and a council. The first formal Convention was held the next year, April, 1888, at Chicago.

Meantime a "lively interchange of letters," as "Old Diary Leaves" phrases it, had been going on, not only between H. P. B. and Col. Olcott over the threatening breach between them on matters of policy and the forthcoming "Esoteric Section," but as well among Prof. Coues, Mr. Judge, Col. Olcott and H. P. B. over affairs in America—as may readily be inferred from what has been written.

There can be no doubt that Col. Olcott, impressed by the prominence and ability of Prof. Coues, as well as himself smarting from the wounds to his vanity and self-sufficiency received in his collisions with H. P. B., sympathized with that gentleman, whose views were entirely congenial to him. Nor can it, we think, be doubted that Prof. Coues, fully informed as to Olcott's feelings, those of Mr. Sinnett and others, may well have concluded that he had but to lead in the coming battle, and all the disaffected would openly as well as secretly support him. And in this he could but have been encouraged by the reflections of his own ruffled egotism. Able, audacious and subtle, he was writing in one strain to Olcott, in another to H. P. B. and in a third to Mr. Judge. Like so many others he was entirely unaware that H. P. B. and Mr. Judge, working as one in the Cause dear to them, made no moves, the one without the other, nor ever wrote letters or other communications on moot Theosophical matters without supplying each other with copies. Nor was it conceivable to him or to many others prominent in the Society that the *Occultism* of H. P. B. and Mr. Judge was genuine and not spurious or mediumistic, otherwise he would have realized that his own nature and that of all others was an open book to them and that they could not be deceived by any pretense or hypocrisy, however they might receive each comer at his own protestations of value, leaving to time and to himself to show him in his true *colors*.

Olcott, honest to the core, loyal in his better moments to both his Colleagues, was yet, by reason of his personal weaknesses and past life, almost wholly susceptible to the arts of those who knew how to play and prey upon his vanity, his fears and doubts concerning the welfare of his beloved Society, of which he had long since constituted himself the tutelary deity. Much may be read and inferred of the unwritten history of this period from the following extract from one of the "President-Founder's" letters to Professor Coues:

"Another warning: Beware how you encourage H. P. B. to act outside her special province of mystical research and esoteric teaching. The Council will stand no nonsense, nor shall I ratify a single order or promise of hers made independently of me and my full antecedent possession of the facts. She telegraphed to abolish the Board of Control and has just issued a revolutionary commission to Arthur Gebhard with an idiotic disregard of the proprieties and of her own position. She seems a Bourbon as to memory and receptivity and fancies the old halcyon days are not gone. I shall neither ratify what she has done, nor anything of the sort she may in future do. Within her domain she is queen; outside that—well, fill in the blank yourself. Several attempts have been made to get her to set up a rival society. . . . She has not yet been fool enough to fall into the trap, nor do I think her brain will soften to the point of doing it. She would thereby take a life-contract for a fight; . . . and find herself with enfeebled health, advanced years and a tainted reputation recommencing our work of 1875, without, pardon me, an Olcott to stick to her, as I have, through thick and thin and bear shame and disgrace with mute endurance."

As we have seen, Colonel Olcott did, despite this and many similar outbursts, "ratify" officially and publicly the numerous "revolutionary" actions of H. P. B. When it came to "taking a life contract for a fight" with her, both his intuitive loyalty and his personal prudence alike counseled him to submit to her guidance where he could not support it. Not till long after her death did his weakening faculties and the jaundiced mind induced by sycophants and disloyal Theosophists whom he trusted lead him to befoul and dishonor publicly the memory of his departed Teacher and benefactor in the conspiracy to destroy the name and fame of his and her Colleague, Mr. Judge.

At the Chicago Convention at the end of April, 1888, Professor Coues was present as a delegate and President of the Gnostic branch of the T. S. He was elected Chairman of the Convention and presided over its sessions. The newspapers of the city gave a good deal of space to the proceedings and reporters were present at all of the open meetings. Following the Convention the Chicago "*Tribune*" published, without disclosing the source from which it

had received them, a letter and *facsimile* of an alleged "message from a Mahatma" to Dr. Coues. Naturally this aroused considerable passing curiosity among the general public, and a very decided interest among American Theosophists. No public notice was taken of the matter either by H. P. B. or Mr. Judge, but the latter wrote privately to Dr. Coues, who responded as follows, under date of May 21, 1888:

"*My dear Judge*:—I think that on reflection you will find yourself a little hasty in pitching into me about that 'Tribune' matter. . . . Now I saw that letter of which you complain fall down from the air over a person's head, precisely in the same manner as you have seen a like letter fall—one, of which we have since heard a good deal. The writing on one side was in that peculiar hand which I have learned to recognize in several expressions of the will of the Blessed Masters which you have been good enough to send me. . . . The writing on the other side must have been subsequently precipitated and the seal affixed. . . . If K. H. had not wished about 75,000 persons to be advised of the mode in which he brought about the Convention in Chicago he could easily have dematerialized that document. . . . It was clearly the will of the Brotherhood that the T. S. should be thus broadly advertised—and no doubt it would also be by the will of the same august personages, if the 'Religio'* for example should contain some day a column or two explaining the delicate and mysterious manner in which rice-paper communications are 'precipitated' out of the Akasa."

This is clearly a tacit admission on Coues' part that he furnished the "message" to the "*Tribune*," that he "saw" it precipitated, and an insinuation that he had received from Mr. Judge similar "messages." To Dr. Coues' letter Mr. Judge replied intimating that the whole tale, "messages" and all, originated in Dr. Coues' own brain. Under date of June 11, 1888, Prof. Coues replied to Mr. Judge's warnings that such a course was certain to cause trouble to himself and the T. S.:

"*Dear Judge*:—But now comes another trouble. It appears, and not from 'Coues' brain,' but from a much more material and very likely much stupider source, that you have been opposing my long standing candidacy for the Esoteric presidency, in order to keep the ostensible control of T. S. in your own hand and make yourself the real or actual head of the concern in America, leaving me only as a figure-head; and I am referred to all and any newspaper reports which emanate from the Aryan* or yourself, as carefully suppressing or at least not putting forward my name, etc."

It had become very well known amongst members of the T. S. in the United States that Dr. Coues, in the course of his personal propagandum had broadly hinted at his own occult relations with

*"Religio" means the *Religio-Philosophical Journal*.

†"Aryan" means the Aryan Theosophical Society of New York City, the reorganization of the Parent T. S. Mr. Judge was President of the Aryan Society.

the Mahatmas and his own psychical powers, and as neither Mr. Judge nor H. P. B. in any way confirmed his claims, more or less questioning and suspicion arose in regard to him and his ulterior purposes. Thus "hoist with his own petard," Dr. Coues endeavored to turn his tactics to better advantage in the attempt to gain for himself the powerful support of H. P. B. in his ambition to be the actual and public head of the Society in America, and as part of his campaign to enfold Mr. Judge in the soiled robes of his pretended messages. H. P. B. replied guardedly to his communications, agreeing where she could with Coues' strictures and criticisms on Olcott, Judge, and the "management" of the Society, encouraging him to live up to his own protestations of loyalty, influence, and devotion to the Society, ignoring his egotism and blandishments, correcting him only where the issue raised was point blank. On Christmas day, 1888, he wrote her a bombastic and fulsome letter. Mr. Judge was at the time in England with H. P. B.; Col. Olcott, furious with her action in the Paris T. S. and her plain speaking with him, had just departed after his "pitched battle" with her, and his reconciliation due chiefly to the Master's letter, as has already been told. Col. Olcott had been in communication with Prof. Coues and had poured out his feelings as we have seen. Prof. Coues' Christmas letter to H. P. B. was intended to advantage himself of the supposed strained relations all around. We quote his closing phrases:

"Is your 'first-born,' the meek Hibernian Judge,* still with your majesty? Give my love to him and say, I don't get up very early, but I stay up very late. I am glad you made it all right with your psychologized baby Olcott when he was with you. . . .

"And after all, dear H. P. B., I am really very fond and very proud of you, and admire your genius as only a man of genius can. So here's my blessing, and all good wishes, for the greatest woman of this age, *who is born to redeem her times*, and go down to everlasting historical fame.

"Ever yours, still in the psychic Maelstrom,

DARIUS HYSTASPES II."

In one of her letters to Coues, H. P. B. had called Mr. Judge her "first born"; Col. Olcott she had spoken of as a "psychologized baby" when referring to the effects upon him of his twenty years' dabbling with mediums and his never-ending thirst for "phenomena." "Darius Hystaspes II" was a favorite signature of Dr. Coues in writing to H. P. B., as "Dr. Faustus" was in his letters to Mr. Judge.

April 16, 1889, just prior to the Convention of the American Section for that year, Dr. Coues wrote H. P. B. a long letter detailing his own greatness and influence, the strength of his "Gnostic"

*Mr. Judge was of Irish parentage and birth.

branch (it had some 30 members all told, at the time, none of them active Theosophically), and with half veiled threats tried to induce her to ask the American Theosophists to place him at their head. Thus:

"You appear to have been misinformed or uninformed respecting the Gnostic and its Branches, as well as my own work in your behalf. Both in numbers and in quality of its membership, the Gnostic is unquestionably the leading Branch of the T. S. in the country. Its members are for the most part of a high, refined, educated and influential class in society, in science and before the world, and most of them are indefatigable in working for the cause to which your own great and noble life is devoted. I am satisfied that if you would do *your* part to give my Gnostics their just dues and recognition, they and I can lift theosophy clear of the mud which has been thrown upon it and set your own self in a proper light before the world. We all feel keenly the abuse and persecution to which you have been subjected, and anxious to do you full justice and honor. But they are unanimously dissatisfied with the way the society is run at present, and they wonder where your INTUITION can be, that you fail to see where your obvious advantage lies, in not strengthening and holding up the hands of their representative man [Prof. Coues]. . . . Be wise now and be warned in time: you are a very great woman, who should be quick to see that this is no ordinary occasion. I tell you frankly, it is possible that all this prestige, social and personal and professional influence, scientific attainment and public interest, can be thrown on the side of the T. S., as at present constituted, or can be switched off on a new track aside from the old lines. If you cannot SEE this, and understand it, and act accordingly, there is nothing more for me to say, and I must presume that you do not care for my people. Judge and I came to a fair understanding once, and I was carrying out our agreement in good faith, and all was smooth, when something or other, affecting the question of *the Presidency*, interfered, and since then there has been nothing but friction and misunderstanding in the 'Esoteric' T. S.—which you know consisted of yourself, myself and Judge: and your issue of a new and different 'esoteric' manifesto did not mend matters. Now be *wise* and POLITIC. . . . The T. S. in America is at present a HEADLESS monstrosity: it must have a visible, official head to represent its real, invisible source. You know whom the majority of the F. T. S. have desired to put forward as their representative theosophist in America. It is only necessary for you to cable the Chicago Convention, to elect him president. Weigh these words well; pause, consider, reflect and ACT. 'If 'twere well done, 'twere well done quickly.'"

The next day, April 17, 1889, he wrote her further on the same subject and, with incomparable effrontery, included the following choice gems of his egotism and of his mendacity:

“. . . do you know you are getting great discredit in this country and for what do you suppose? for being *jealous of me!* Can you imagine such flapdoodle? You are not moved by abuse, but you want to know how people think and what they say, and a great many are talking loudly and wildly, that your silence respecting my books in the ‘Secret Doctrine,’ and the absence of my name from ‘Lucifer’ (as well as from ‘The Path’) means that you are afraid of my growing power, and will brook no rival so dangerously near the papal throne of theosophy. . . . There is another queer thing. You have somehow got it stuck in your mind, that I put in the Chicago ‘*Tribune*’ last year a caricature of the Master K. H. I had nothing whatever to do with the article, which was merely a newspaper skit, and the lithographed effusion was no more a Mahatmic document than this letter. It was simply a piece of newspaper wit.

“Judge is a good fellow and means well, and I like him for many things, especially his devotion to you and the masters and their Cause; but dabbling in occultism, especially on a Mahatmic altitude is dangerous except to an Adept!! I am the humble servant of *my Mahatma.*”

The American Convention met at the end of the same month. Prof. Coues was not present. He was not elected “President” or any other officer of the American Section. H. P. B. did not cable the Convention as requested. On the contrary, her formal Letter to that Convention had distinct reference to the class of “theosophists” of which Prof. Coues was such a shining example, as may be observed from the extracts given in the last Chapter. And under date of April 30, 1889, she wrote Prof. Coues from London, saying:

“Dear Doctor Coues: I have received your two letters and read them as they stand and also between the lines and therefore I mean to be as frank with you as you are frank with me. I will take your two letters point by point.”

Point by point she goes over the various matters in Prof. Coues letters, in friendly, considerate, but severely plain language, and on the subject of the “message from the Mahatma” she says:

“3. If you had nothing to do with the Chicago *Tribune* article (tho’ you must have influence with your own nephew) then why did you not contradict it, then and there?”

4. I know nothing about the number of messages you may have received from Masters through Judge, whom I would never believe capable of it, or any one else. . . . You speak of my seals on those letters. . . . Where did they get this? From Judge, from me or from you? It could hardly have been any except one of us three. . . . Your wise advice that such Mahatma messages should be confined to one channel, ‘the only genuine and original H. P. B.

your friend,' was anticipated by Mahatma K. H. in so many words. Then why do you kick against that? You speak of *your* Mahatma, then why don't you send letters in his name instead of those of my Master and Mahatma K. H. That would settle all the difficulties and there would be no quarrel. . . . What you have learned through me, I know, and do not want to know beyond. You may obey or disobey your Master as much as you like, if you know him to exist outside of your psychic visions. As to mine, every man devoid of all psychic powers can see him, since he is a living man. I wish he could be yours, for then, my dearest Dr. you would be spiritually a better man and a less sceptical one than you are.

"You speak of your eagerness 'to defend and help a woman who has been sadly persecuted, because misunderstood.' Permit me to say to you for the last time that no bitterest enemy of mine has ever misunderstood me as you do.

"To close, as a friend, the husband of a woman whom I love and respect, you can get almost anything from me (except treachery to the Masters and the Society); . . .

"Work for the Society and show me that you can do it good, real good, and my life will be at your service. . . .

"My best love to Mrs. Coues, if she will accept it.

"Ever yours and sincerely,

H. P. BLAVATSKY."

The reader will recall the shameless cunning of the Coulombs who, under no matter what instruction or impulsion, busied themselves in the dual device of writing letters protesting their loyalty and devotion to H. P. B. and her Society, while at the same time working with might and main to prepare the trap-doors and sliding panels and forged letters, that they might be ready with physical "evidence" of the "frauds" of H. P. B. in case their jesuitical net failed to entrap the victim. Dr. Coues, man of the world, scientist of the highest standing, wealthy, where the Coulombs were ignorant, poor and mere helpless tools, paralleled exactly in his methods the duplicity employed by the missionaries through their dupes, the Coulombs. His dupe was Mabel Collins, and in the very days that he was writing his protestations of confidence, of loyalty, of support to H. P. B., her Society and the Cause sacred to her, he was busily engaged in weaving the threads of his "noose of Kali" that, if he failed in gaining the end coveted by his ambition, he could have his revenge upon his intended victim.

We may now intelligibly consider the Coues-Collins assault upon the integrity of H. P. B. and her mission in the "Religio-Philosophical Journal," and its after-math in the New York "Sun."

(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.

THE coming together of Theosophists of differing degrees and qualities—yes, of training—is bound to stir up latent personalities, preconceptions and prejudices; for the mental and psychic atmosphere engendered by their co-operation must work inwards as well as outwards, and still further must arouse evil forces, for it is a known occult law that every advance made along the path that leads to self-lessness arouses the forces that are opposed to that consummation, and this is true individually and collectively. In this immense work which we have undertaken, trials of various kinds have to be encountered, and the ones by whom we are tried are those of our own household. There are lessons in every event, even the smallest. We have to do the best we can and leave the results to the Great Law.

About the meetings: Your idea in regard to them is all right. Go right ahead in whatever way seems to afford the best opportunity; use your best judgment and don't be disappointed at anything in the way of results that may turn up, just keep on looking for ways and means. Act as seems best under any circumstances that may arise. Something will come of it. If that something is different from what you would have liked or planned for, never mind, keep on going. Better make no plan other than to get to work along the line of least resistance. One step will bring another—*"C'est le premier pas qui coute."*

As to ——'s opinion of L——. It is only of value to those who see value in it, and in any event it is only an opinion. It has been said that he who speaks of seeing and meeting the Master thereby loses touch. My judgment would be that if, as is said, L—— had stood "face to face with the 'Great Initiator'" it would never have been spoken of by him, and no other would know the fact. L—— sought to be recognized as a great teacher and in order to break into other realms of nature used most abhorrent means—black magic in fact. One may be sure that anyone claiming Adeptship is not an Adept, and this in the very nature of things. Apply this to L—— and B—— who are continually making public claims in this direction. The question arises, how much is real, how much for effect, how much self-delusion. The imagination is the image-making power and may create a glorified image of oneself. I am sorry it all occurred for in the public mind Theosophy is connected with it, and many strange things are assumed to be Theosophy.

Perhaps I should submit to you my opinion that in the interests of those who are new to the subject of Theosophy, and because of

*From the letters of Robert Crosbie. Here published for the first time.

the general tendency to follow personalities (particularly living ones), it is not wise to put such in mental touch with writers, who however good any particular writing may be, have failed to show a true appreciation of Theosophic principles, and I do this at the risk of being misunderstood. It is for you to accept or reject my opinion as it meets your viewpoint.

The most painful experiences I have had in my Theosophical life have been the witnessing of the negation of Theosophic principles by those professing them, and were it not my duty to put you in possession of the facts as I know them—facts which represent dangers which lie about us in our quest—I would not have spoken. You asked for the facts—I have to give them as I know them. It should be said that while we condemn the act, we never condemn the actor; for a Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized and the struggle back will be hard. Such must necessarily have our pity and sympathy if we are true to the spirit of the Teachings.

Here and there failures will be noted, but there is much to encourage. There is a distinct change for the better in public sentiment; religions, sciences and governments are changing little by little. The Great Ones do not repine; neither do they cease working. Let us follow Their example. You may remember that K. H. wrote, "He who does all he knows and the best he can does enough for us," and again, "Ingratitude is not one of our vices."

Now possibly it may be seen what our Lodge stands for; the three objects as laid down by H. P. B. and Masters, and along the lines laid down by Them. No dogmatism, no personal followings, no spiritual authority. Thus each may follow his line of development with such assistance as may be afforded by those who have traveled further on the Path than himself, when such help is requested. In this way true discrimination is gained and the bane of all spiritual movements, authority, dogmatism and their corollary, personal followings, avoided.

Perhaps you may have seen how solicitous I have been to get you started right; free from mental incumbrances, using your judgment always to check your intuitions, until in the course of time you come to a direct perception of truth; why I am so fearful of any abridgement of individual judgment, or cessation of effort to develop individual intuition. I see that you can be of much help and to fit you for that as far as my assistance may avail, will be my duty and pleasure, but always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them.

Well, good night to you, with best thoughts,

As ever,

CONTEMPLATION*

II.

NOTWITHSTANDING the article on the above subject in the February *Theosophist*, many of its readers still seem to imagine that "contemplation" is a particular form of gazing or staring at something, which process, when undergone a set number of hours every day, will give psychological powers. This misunderstanding is apparently due to the fact that the main point discussed has been lost sight of. Instead of realising that there is but one chief idea meant to be conveyed by that article by arguing it through many of its phases, it seems to be imagined that almost every sentence expresses quite a distinct idea. It may not therefore be uninteresting or unprofitable to revert to the subject and put forward the same idea from another standpoint and, if possible, in a clearer light. It must first be borne in mind that the writer of the article did not at all mean to imply the act of gazing by the word "contemplation." The former word would have been made use of, were that the idea. "The Imperial Dictionary of the English Language," (1883)—defines the word contemplation thus:

- (1) The act of the mind in considering with attention, meditation; study; continued attention of the mind to a particular subject.
- Specifically—(2) Holy meditation; attention to sacred things.

Webster's dictionary thoroughly revised—also gives the same meaning.

Thus we find that contemplation is the "continued attention of the mind to a particular subject," and, religiously, it is the "attention to sacred things." It is therefore difficult to imagine how the idea of gazing or staring came to be associated with the word contemplation, unless it be due to the fact that generally it so happens that when any one is deeply absorbed in thought, he apparently seems to be gazing or staring at something in blank space. But this gazing is the effect of the act of contemplation. And as usually happens, here too the effect seems to be confounded with the cause. Because the gazing attitude follows the act of contemplation, it is at once assumed that gazing is the cause which produces contemplation! Bearing this well in mind, let us now see what kind of contemplation (or meditation) the *Elixir of Life* recommends for the aspirants after occult knowledge. It says:

"Reasoning from the known to the unknown meditation must be practised and encouraged."

That is to say, a *chela's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognisable by our five senses. And all that we see in this manifested world are the effects, the causes of which

*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1884.

are to be sought after in the noumenal, the unmanifested, the "unknown world": this is to be accomplished by meditation, *i.e.*, continued attention to the subject. Occultism does not depend upon one method, but employs both the deductive and the inductive. The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. Or as the *Elixir of Life* puts it:

All we have to say is that if you are anxious to drink of the *Elixir of Life* and live a thousand years or so, you must take our word for the matter, at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science laughs at it.

These axioms have sufficiently been laid out in the articles on the *Elixir of Life* and various others treating on occultism, in the different numbers of the *Theosophist*. What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation. The student must first grasp the subject intellectually before he can hope to realise his aspirations. When this is accomplished, then comes the next stage of meditation which is "the inexpressible yearning of the inner man to 'go out towards the infinite.'" Before any such yearning can be properly directed, the goal, to which it is to be its aim to run, must be determined by the preliminary stages. The higher stage, in fact, consists in realising practically what the first steps have placed within one's comprehension. In short, contemplation, in its true sense, is to recognise the truth of Eliphaz Levi's saying:

To believe without knowing is weakness; to believe, because one knows, is power.

Or, in other words, to see that "KNOWLEDGE IS POWER." The *Elixir of Life* not only gives the preliminary steps in the ladder of *contemplation* but also tells the reader how to realise the higher conceptions. It traces, by the process of contemplation as it were, the relation of man, "the known," the manifested, the phenomenon, to "the unknown," the unmanifested, the noumenon. It shows to the student what ideal he should contemplate and how to rise up to it. It places before him the nature of the inner capacities of man and how to develop them. To a superficial reader, this may, perhaps, appear as the acme of selfishness. Reflection or contemplation will, however, show the contrary to be the case. For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he must learn to look upon himself as a part of the INTEGRAL WHOLE. For, in the unmanifested world, it can be

clearly perceived that all is controlled by the "Law of Affinity," the attraction of one to the other. There, all is Infinite Love, understood in its true sense.

It may now be not out of place to recapitulate what has already been said. The first thing to be done is to study the axioms of Occultism and work upon them by the deductive and the inductive methods, which is real contemplation. To turn this to a useful purpose, what is theoretically comprehended must be practically realised. It is to be hoped that his explanation may make the meaning of the former article on this subject clearer.

D. K. M.

STRAY MEMORANDA

ON ASTROLOGY—FROM R. C.

Do planets as such have influences upon us?

We make ourselves the slaves of planetary influences. I once knew a man who was a very nice man,—very nice and as honest as any of us. He stayed home one day—Oh, I forgot to say that he followed the stars, or perhaps they chased him, and he had it all figured out for every hour and every day of the week and every month of the year. He got sight of some conjunction that intimated to him that he was going to break his leg next day. Well, he just thought he would get ahead of that! So he stayed at home. His wife asked him to put up a curtain; he went up on a step-ladder, and you know the rest. There was an "influence" that was very, very bad, you see; but what made it? What precipitated it? His own special attitude, of course. He had no reason to break his leg, for you can have no attraction for a thing you don't think about, whether you like it or don't like it. Either way of thinking about a thing affords the attraction for that thing. His thinking about it was what precipitated the mishap.

The logic of the "special attitude" can be seen working out even with animals. I remember a little mongrel dog one day going along on the other side of the street. On the side of the street where I was a lot of other dogs—good-natured, good-looking dogs—were all playing together. This little fellow was going along all right, minding his own business, when he suddenly caught sight of those other dogs. He trembled and sat down and rapped his tail on the sidewalk. Bye and bye he got the courage to take a few steps more; then, he looked over and sat down and rapped his tail some more. A few more steps, and he would sit down again; and so he went on. Now, those dogs didn't notice him at all in the first place. Then, all of a sudden, they saw him and made a rush for him with one accord. He would have been all right if he had gone on and minded his own business; but by his fear he attracted the "influence" and the things that he feared.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY*

(Concluded)

FOR the purposes of this discussion along the line of comparison we will have to place Christianity on one side and put on the other as representing the whole body of Theosophy, so far as revealed, the other various religions of the world, and see what, if anything, is common between them. First we see that Christianity, being the younger, has borrowed its doctrines from other religions. It is now too enlightened an age to say, as the Church did when Abbe Huc brought back his account of Buddhism from Tibet, that either the devil or wicked men invented the old religions so as to confuse and confute the Christian. Evidently, no matter how done, the system of the Christian is mixed Aryan and Jewish. This could not be otherwise, since Jesus was a Jew, and his best disciples and the others who came after like Paul were of the same race and faith. The early Fathers also, living as they did in Eastern lands, got their ideas from what they found about them.

Next a very slight examination will disclose the fact that the ritual of the Christian Church is also borrowed. Taken from all nations and religions, not one part of it is either of this age or of the Western Hemisphere. The Brahmans have an extensive and elaborate ritual, and so have the Buddhists. The rosary, long supposed by Catholics to be a thing of their own, has existed in Japan for uncounted years, and much before the West had any civilization the Brahman had his form of rosary. The Roman Catholic Christian sees the priest ring the bell at a certain part of the Mass, and the old Brahman knows that when he is praying to God he must also ring a bell to be found in every house as well as in the temple. This is very like what Jesus commanded. He said that prayer must be in secret, that is, where no one can hear; the Brahman rings the small bell so that even if ears be near they shall not hear any words but only the sound of the bell. The Christian has images of virgin and child; the same thing is to be found in Egyptian papyri and in carved statues in India made before the Christian came into existence. Indeed, all the ritual and observance of the Christian churches may be found in the mass of other religions with which for the moment we are making a rough comparison.

Turning now to doctrine, we find again complete agreement with the dogmatic part of Christianity in these older religions. Salvation by faith is taught by some priests. That is an old Brahmanical theory, but with the difference that the Brahman one calls for faith in God as the means, the end, and the object of faith. The Christian adds faith in the son of God. A form of Japanese Buddhism said to be due to Amitabha says that one may be saved

*By Wm. Q. Judge. An address before the Aryan T. S., New York, January 9, 1894. Reprinted from a pamphlet of similar title published in that year.

by complete faith in Amita Buddha, and that even if one prays but three times to Amita he will be saved in accordance with a vow made by that teacher. Immortality of soul has ever been taught by the Brahmans. Their whole system of religion and of cosmogony is founded on the idea of soul and of the spiritual nature of the universe. Jesus and St. Paul taught the unity of spiritual beings—or men—when they said that heaven and the spirit of God were in us, and the doctrine of Unity is one of the oldest and most important of the Brahmanical scheme. The possibility of arriving at perfection by means of religion and science combined so that a man becomes godlike—or the doctrine of Adepts and Mahatmas as found in Theosophy—is common to Buddhism and Brahmanism, and is not contrary to the teachings of Jesus. He said to his disciples that they could if they would do even greater works—or “miracles”—than he did. To do these works one has to have great knowledge and power. The doctrine assumes the perfectability of humanity and destroys the theory of original sin; but far from being out of concordance with the religion of Jesus, it is in perfect accord. He directed his followers to be perfect even as the Father in heaven is. They could not come up to that command by any possibility unless man has the power to reach to that high state. The command is the same as is found in the ancient Aryan system. Hence, then, whether we look broadly over the field at mere ritual dogma or at ethics, we find the most complete accord between Theosophy and true Christianity.

But now taking up some important doctrines put forward by members of the Theosophical Society under their right of free investigation and free speech, what do we discover? Novelty, it is true, to the mind of the western man half-taught about his own religion, but nothing that is uncommon to Christianity. Those doctrines may be, for the present, such as Reincarnation or rebirth over and over again for the purpose of discipline and gain, for reward, for punishment, and for enlargement of character; next Karma, or exact justice or compensation for all thoughts and acts. These two are a part of Christianity, and may be found in the Bible.

Reincarnation has been regarded by some Christian ministers as essential to the Christian religion. Dr. Edward Beecher said he saw its necessity, and the Rev. Wm. Alger has recorded his view to the same effect. If a Christian insists upon belief in Jesus, who came only eighteen centuries ago after milleniums had passed and men had died out of the faith by millions, it will be unjust for them to be condemned for failure to believe a doctrine they never heard of; hence the Christian may well say that under the law of reincarnation, which was upheld by Jesus, all those who never heard of Jesus will be reborn after his coming in A. D. i, so as to accept the plan of salvation.

In the Gospels we find Jesus referring to this doctrine as if a well established one. When it was broached by the disciples as the possible reason for the punishment by blindness from birth of a man

of the time, Jesus did not controvert the doctrine, as he would have done did he see in his wisdom as Son of God that it was pernicious. But at another time he asserted that John the Baptist was the re-incarnation of Elias the ancient prophet. This cannot be wiped out of the books, and is a doctrine as firmly fixed in Christianity, though just now out of favor, as is any other. The paper by Prof. Landsberg shows you what Origen, one of the greatest of the Christian Fathers, taught on preëxistence of souls. This theory naturally suggests reincarnation on this earth, for it is more natural to suppose the soul's wanderings to be here until all that life can give has been gained, rather than that the soul should wander among other planets or simply fall to this abruptly, to be as suddenly raised up to heaven or thrown down to hell.

The next great doctrine is Karma. This is the religion of salvation by works as opposed to faith devoid of works. It is one of the prime doctrines of Jesus. By "by their works ye shall know them", he must have meant that faith without works is dead. The meaning of *Karma* literally is "works", and the Hindus apply it not only to the operations of nature and of the great laws of nature in connection with man's reward and punishment, but also to all the different works that man can perform. St. James insists on the religion of works. He says that true religion is to visit the fatherless and the widows and to keep oneself unspotted from the world. St. Matthew says we shall be judged by every act, word, and thought. This alone is possible under the doctrine of Karma. The command of Jesus to refrain from judgment or we should ourselves be judged is a plain statement of Karma, as is, too, the rest of the verse saying that what we mete out shall be given back to us. St. Paul, following this, distinctly states the doctrine thus: "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap". The word "whatsoever" includes every act and thought, and permits no escape from the consequences of any act. A clearer statement of the law of Karma as applied to daily life could hardly be made. Again, going to Revelations, the last words in the Christian book, we read all through it that the last judgment proceeds on the works—in other words, on the Karma—of men. It distinctly asserts that in the vision, as well as in the messages to the Churches, judgment passes for works.

We therefore must conclude that the religion of Jesus is in complete accord with the chief doctrines of Theosophy; it is fair to assume that even the most recondite of theosophical theories would not have been opposed by him. Our discussion must have led us to the conclusion that the religion of Karma, the practise of good works, is that in which the religion of Jesus agrees with Theosophy, and that alone thereby will arrive the longed-for day when the great ideal of Universal Brotherhood will be realized, and will furnish the common ground on which all faiths may stand and from which every nation may work for the good and the perfection of the human family.

THE POSITION ASSUMED

(THOUGHTS ON THE BHAGAVAD-GITA)

NOT until the true POSITION has been assumed does the Holy War begin in reality for the individual. We may have taken this position in former births in ancient lands perhaps, and are but now recommencing the struggle. But the fact that we find ourselves in the midst of it, is proof sufficient that it must at some time have been started.

Finding ourselves standing between the two armies, the flying of missiles already begun, we are suddenly overwhelmed by the stupendous character of the battle and what it means to fight it out to the finish. We behold naught but adverse omens on all sides.

In this place, with the certainty of cyclic law, will the Arjuna of the Holy War find himself again and again, for in reality he has already chosen Krishna as his charioteer and the activity of his Higher Nature is shown in the division of forces. He has asked Krishna to place him where he may survey the opposing forces, and now, in their contemplation, he, Arjuna, falls from his high position for *he sees them as himself*. Overcome by his personal feelings, rent by conflicting desires, his Heart—his resolution in fact—fails him; he is unable to think, and he sinks down declaring "I shall not fight, O Govinda."

He has in reality "thrown away" his weapons of defense; for while he has chosen Krishna as his charioteer, being as yet ignorant of his own powers he has, unconsciously perhaps, but nevertheless actually, thought *himself* sufficient for the Fight, and as Arjuna, had entered the war mentally disposed toward final victory; but now, lost in perplexity, finding no support in his present position, he lets go.

It is in this crucial moment of letting go of *all that he thought himself to be*, that Help comes. For, fortunately for Arjuna as for all true students, the spot that he fell back upon was *his own*; that spot that he had fostered with care—the little flame of intuition that he had allowed to burn. It is his belief in the SELF, in MASTERS. So that even as he sinks down declaring "I shall not fight, O Govinda," he recognizes the Teacher. It is this intuitional recognition of the Source of his support in the midst of his deepest perplexity, and the holding on to that, that enables him to be answered by the Voice of Krishna. For Krishna has been there all the time, standing beside him in the chariot; it was Arjuna and not Krishna who had abandoned his position.

With his attention once more placed on Krishna, he receives that support which enables him to go forward with the fight.

ON THE LOOKOUT

SLANDERING H. B. BLAVATSKY—

Students of Theosophy are noting in the current periodical and newspaper press a growing tendency to print the name of H. P. Blavatsky, attaching thereto some wholly gratuitous slander, some lying or belittling statement; and this is done in a manner which assumes that her implied baseness is a matter of common acceptance and knowledge among well informed people of the present day. Some interesting deductions can be made from this revival of a practice so common a quarter of a century ago. First, that the cycle turneth, so that an acceleration of the powerful and subtle force which vivifies the Theosophical Movement, and which reached its flood-tide near the time of the death of H. P. B. in 1891, may be expected. Second, that the spread of Theosophical ideas and the growing influence of the ancient Wisdom-religion is being severely felt by those secular and religious groups which are the bulwark of unprogressiveness and reaction.

Theosophy, the philosophy, cannot be successfully attacked. Persons associated with the name Theosophy can, however, be slandered and villified—especially if they are obligingly dead, and thus unable to protect themselves by resorting to the courts and bringing the libellers to justice. It is significant that H. P. Blavatsky is the name most often abused of late, rather than the names of her co-workers or of present day students of Theosophy. This is a recognition of Her key-position in the Movement—a most astute realization that if She can be discredited, the vitality of the teachings of Theosophy will be materially lessened. Students should be alive to the situation; well-informed both in the philosophy and in the history of the Movement and those persons and personages most prominently related to it. They can then oppose the truth to every lie that is given circulation, instead of making mere blind denial.

THEOSOLOGY is at present making every effort to supply the facts in their true relation month after month in the series, "The Theosophical Movement." Statements therein should be carefully read, thoroughly digested, and then as fully checked up as possible by every student. It is time we stopped "believing things" just because we see them in print, no matter where expressed. The more we *know*, the more conviction we have of the greatness and glory of our Cause, the greater assurance of the sublime character and nobility of the Teacher who brought us the sweet waters. Then we can speak or write to some purpose, because the conviction which comes from sincerity and knowledge will be implicit in what we say or write. And many who would otherwise be turned away by the current slanders will be helped to an understanding of the philosophy, and a recognition of the truth; furthermore not one mis-statement will pass without a refutation and rebuke.

Even among Her own close students, there were few courageous enough to defend H. P. B. during Her lifetime when She was so many times falsely and maliciously attacked; and of those few still fewer were to any considerable extent informed. The basis upon which present day attacks rest may be found in the printed writings of the traitorous, the weak, the cowardly Theosophical students of former days—those who *failed* and, failing, turned on the Teacher the bitterness of their own failure. Much evil has been done also—is being done—by those prominent in various Theosophical societies today who must belittle H. P. B. and W. Q. J. if their own vaunted "wisdom" is to be recognized and accepted by the members who follow them. Students versed in the true history of the Movement and well-grounded in Theosophy as presented by Those who brought it get at once a clear view and understanding of the position of present day "Theosophical leaders" and the value of their "teachings." But every clever tool and puppet of the vested inter-

ests of religion who can get into print lays hold of the equivocal statements of the jackdaws of Theosophy, in order to discredit a teaching, whose truth he cannot gainsay, and the true Teachers, whose natures are so far above his own that he actually sees Them upside down.

A RECENT EXAMPLE—

Last month we had occasion to correct mis-statements appearing in *The Metropolitan*, a magazine to whose columns so great a lover of truth as Theodore Roosevelt once contributed regularly, but which has now stooped to publish lying and slanderous statements about a woman long since dead and thus unable to defend herself. This month we must direct attention to *The World's Work*, which calumniated H. P. Blavatsky in a recent issue. Mr. French Strother is said to be the managing editor of the magazine named, which is publishing a translation of the diary of Sergius Witte, the widely known Russian statesman. Witte's memoirs are being "syndicated" to various newspapers in the United States by Doubleday, Page & Co., publishers of *The World's Work*. His references to H. P. B., who was a relative, are in the main defamatory. So in magazines, reviews, newspapers—publications supposedly respectable, as well as those of irresponsible character—are now being printed a series of scandalous and lying statements about Madame Blavatsky, with which enough fragments of truth are so curiously and cunningly commingled as to give them the appearance of verisimilitude and make the disentangling of truth from falsehood almost an impossibility.

To show up Witte's every mis-statement would actually require a volume: by this we mean not merely to deny them, but to gather and lay down logically, consecutively and convincingly those facts of history, philosophy and occultism that would enable any good mind to follow and understand Witte's perversions and misinterpretations of what he did actually know of his illustrious relative, as well as his suppositions, innuendos and lies about Her. H. P. B. is dead; the witnesses are for the most part dead; no complete record of Her movements or contacts is available. Nor can they, nor She herself, be understood if separated from Theosophy, the philosophy She brought, or the history and meaning of the Theosophical Movement of which She was the visible Agent in the world of men. To understand these means study, and who is willing to study these days? Not even such superhuman personages as our magazine editors!

Again, Witte was a relative—of course he knew all about H. P. Blavatsky and the family gossip—relatives *always* know about you! Furthermore, Witte very apparently is well acquainted with Soloviof's book, "A Modern Priestess of Isis"; and wasn't Soloviof himself a Russian, and didn't he know H. P. B., and isn't the book a complete exposure of Her and Her methods? The fact that it is a "complete exposure" of a cowardly renegade named Soloviof is seldom realized by those who read it.

According to Witte, H. P. Blavatsky was a very immoral person. She was a circus rider. She was a medium. She was a manufacturer. She was a shop-keeper. She conducted orchestras. She was a poet. She had affairs with men. She performed occult phenomena. She was several times married. She was beautiful. She was ugly. She owed her occult knowledge to the medium Home. She founded the Theosophic society. She was a self-taught concert pianist. She had extraordinary eyes. She was slovenly in Her dress. It is fascinating reading! Count Witte cannot understand Her—he writes:

"Let him who still doubts the non-material origin and the independent existence of the soul in man consider the personality of Madame Blavatski. During her earthly existence, she housed a spirit which was,

no doubt, independent of physical or physiological being. As to the particular realm of the invisible world from which that spirit emerged, there may be some doubt whether it was inferno, purgatory or paradise. I cannot help feeling that there was something demoniac in that extraordinary woman."

But the credibility of Witte as a witness is somewhat impaired by his mis-statement of fact regarding the founding of "the Theosophic society" of which he makes England the scene, when all the world knows that its inception was in New York City in 1875, and there H. P. B. was very much heard of, before she visited England on her way to India in 1879. These gaps in Witte's Memoirs—when *facts* are available—are significant. One knowing the facts must also laugh loud and long at Witte's belief that she "owed her occult knowledge" to Home!

ABUSING A DEAD LION—

It is quite safe to kick a dead lion. It is legally safe to libel a dead person. Doubleday, Page & Co., know this. So does Mr. French Strother; so do the various publishers and editors who are printing extracts from Count Witte's memoirs. Would that H. P. B. were still living in the flesh—what a carnage! Every one of them would be made to retract and apologize—and pay! They would find that other things cost money, besides labor and mere white paper! They could never produce evidence that H. P. Blavatsky was immoral. They could never prove that She was a medium. Her whole life and writings evidence that the opposite is true. As to immorality: it is a matter of sworn record that the immorality implied by Her slanderers would have been impossible for Her—considered from a physiological point of view alone.

Is it possible that Mr. Strother, or any other of the editors or publishers who are printing Blavatsky slanders, know so little of Her history that they are uninformed as to the New York *Sun* case? That newspaper printed every scandal against Madame Blavatsky that a vindictive and clever mind could invent—many more, and much worse, than those that are now given currency. This was during Her lifetime. A libel suit was brought against the *Sun* without delay, but, whether or no, through "influence" with the courts that newspaper was able to have the case repeatedly continued, until at length nearly one year had elapsed, and H. P. Blavatsky passed away, the suit still pending. This released the liability of the *Sun* for the libel, and yet: the New York *Sun* voluntarily printed a full retraction of its charges, admitted that it had been misinformed, and at the same time printed a long article recognizing Madame Blavatsky and the noble character of Her life and work, most fair and favorable to Her teachings of Theosophy.

Do you think, Gentlemen, that if H. P. Blavatsky had been guilty of immorality and fraud, Dana's New York *Sun*, with all its ability and resource, with living witnesses available, and more than a year's time in which to prepare its case, would have taken the course it actually did take? Finding its many charges absolutely false, the *Sun* did the large and manly thing: it made full and complete retraction. Are you big enough and fair enough to admit your mistake? Or since She is dead will you evade the issue? It is quite "safe," as you know, to take the latter course.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now in the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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THEOSOPHY
504 Metropolitan Bldg., Los Angeles, California

The UNITED LODGE of THEOSOPHISTS

DECLARATION*

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

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

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

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

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

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

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

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

FEBRUARY, 1921

No. 4

"None of us can be the judge of any creature existing; so I do not judge you in the least respect."
—WM. Q. JUDGE.

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Whence the Sun's Heat—Is the Sun Hot?—Freeing Atomic Energy—
Sectarianism in Masonry

THE UNITED LODGE of THEOSOPHISTS
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Theosophy

BRINTON JONES, *Business Agent*

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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.



A U M

In Swarga-lók—in the abodes of Heaven,
There is not any dread; nor, any more,
Terror of thee! Thou are not there; nor tears,
Nor thirst, nor hunger, nor the aches of life!
But, fled past farthest reach of grief, the souls
Sleep safely in that place. If that place be,
Thou knowest, Yama! how the sacrifice
Is kindled which may gain it: make me know.

—Arnold's Secret of Death.
(Katha Upanishad) valli I.

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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 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 speak of peace and tranquillity; note that it comes in cycles—as well as its opposite. There is no stationary condition in this world of constant change, through the innumerable causes constantly set in motion by the different agencies in evolutionary operation. Yes, there is undoubtedly something doing. The above statement, if true, would suggest it, even if you did not know it yourself. Of course changes do not invariably mean trouble. Knowledge bridges over many things that would otherwise mean nothing but trouble.

About your little dream of me: I think of you a great deal, and that of itself would bring the real selves together where there is such an evident tie as in this case. One might make such an excursion and not be conscious of it—or rather not have a brain recollection of it—as the brain was not there. It might be none the less real, as you can readily understand. Such things must naturally occur, for we are greater than our bodies can at this time, express—and I mean by “we,” every soul. We all have powers and knowledge that the brain does not function in. Our work is to co-ordinate, so that the higher knowledge may be made manifest

*From the letters of Robert Crosbie. Here published for the first time.

in the flesh. I am glad that you had the experience especially as the results were good.

In regard to R. *et al.*: it is safe to say that if a man is satisfied with what he is getting out of life, and if there is nothing that he wants,—then there is nothing else desirable; to him anything outside of that which gratifies is adscititious, not worthy of consideration. In such case there is nothing that can be done. Having dropped some seed the character of the soil may be determined. The duty of the sower is to sow; the seed will test the soil.

So "There was war in heaven for the space of two hours." I can understand it. Fortunately it is not a case for argumentation. The remark by ——— in regard to Mr. Judge was utterly beyond his knowledge and probably a parrot-like repeating of what he had heard, as is the case of those who take the teachings from A. B. or other than the true teachers. Sometime you may say to ——— for me, that I was very, very frequently with Mr. Judge for ten years, entertained him and was entertained by him, and that I know that the statement was an ignorant and malicious libel for which, however, I do not blame him. Only, a Theosophist ought to know better than to make statements on hear-say. Ask him if he ever heard of never listening to an evil thing said of another without protest, and abstaining from condemning others. He might say "tu quoque" which you would naturally acknowledge, and then questions on the part of both would be considered on their merits, as becomes Theosophists. Mr. Judge was wise enough to know that attention placed in the direction of food, form or ceremonies, was almost certain to end in ritualism and the loss of the real issue, as it has, in too many cases.

The argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position*. With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

A good thing in regard to control of speech, is from the "Laws of Manu." In Occultism speech is regarded as an act, and the most difficult of all acts to control. To control speech there is required regular and persistent efforts. The form of rule for speech is given as:

Let him say what is *true*.

Let him say what is *useful*.

Let him say what is *pleasant*.

Let him utter *no disagreeable truth*.

Let him utter *no agreeable falsehood*.

In the same line is Judge's admonition: "Let us use with care those *living* messengers called words."

These are good things to bear in mind at all times without making so much of them as to neglect other things quite as important.

Yours of the 11th came to hand today. If aspiration is for all and not for self alone it reaches up to the Universal finally; if for self, some degree of illumination results finally, but only in degree. The stream of effort cannot rise above its source.

As to the "we," there is but one "we," or perceiver, who perceives on any plane through the sheaths evolved by him on each plane; his perceptions on any plane will depend on the *quality* of the sheath or vehicle. Atma (spirit) or *consciousness alone*, is what remains after the subtraction of the sheaths. It is the **ONLY** witness—a synthesizing unity. *On this plane*—and this means during waking consciousness or its dream effects—the perceiver only knows *what it knows on this plane* (generally speaking), and through the ignorance of the Real, involves itself in the cause and effect of physical nature, identifying itself with body and sensations, and looking at other human beings in the same light. This is a wrong attitude of mind. The "we" at this end, is the identification of the perceiver with this plane's perceptions; a misconception of the perceiver; a dream—a play—in which the perceiver is so involved as to have lost sight and memory of his real life.

The mind is both "carrier" and "translator" of both lower and higher self; the attitude determines the quality and kind of action; for one will act according to the attitude of mind firmly held. The great and incalculable value of acting for and as the Supreme, is that there is nothing higher in the way of attitude, and this endeavor *must* by its very nature bring about the best results.

That which moves the "mind" this way or that, is usually desire for the attractions of matter and self-interest in them; these then move and control the mind through the brain. "We," the Perceiver, does not perceive anything but the "ideas" which the senses and organs present. *He is not wholly awake on this plane*; sometimes he gets partly wakened, but drops off to sleep again, lulled by the sounds and memories of his dream; sometimes "bad dreams" awake him; sometimes he is awakened by the voices of those who are awake.

The "Real" and the "unreal," the "fleeting" and the "everlasting," these terms will be more fully understood if looked at from the point of view of the Perceiver. This is the attitude of mind we should hold.

The appearances you speak of will wear off in time and you will get beyond that place where these things appear, if attention is not paid to them. "He who would hear the voice of Nada, the 'Soundless Sound' and comprehend it, he has to learn the nature of Dharana,"—perfect concentration upon one interior object—by having become indifferent to other objects of perception. These appearances are objects of perception.

This is not a full reply, but I am too hurried to write more. Love to you and all the blessings. As ever.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XIII

HAVING failed, alike in his attempts to ingratiate himself with the American Theosophists, to deceive H. P. B. in regard to his own treacherous course, or to disturb her complete confidence and trust in Mr. Judge, and his material being all prepared and ready for the execution of his thinly veiled threats, Professor Coues made the first assault in his campaign to ruin if he could not rule.

On May 11, 1889, appeared the first Coues-Collins letters in the "Religio-Philosophical Journal"; followed up in the issue of the same journal for June 1, with two more letters from the same source. Succeeding issues followed with additional guns from the editor, Colonel Bundy, from W. Emmette Coleman and others, in addition to Prof. Coues. Other Spiritualist and sectarian publications and the secular press followed suit. A manifestly inspired attack on everything Theosophical, including of course H. P. B. and Mr. Judge, raged in many quarters. In England the ground had been equally well prepared, and in "Light" of the issues for May, June, and succeeding months the same charges first published in America were repeated, with the usual additions and variations. There, as in the United States, many other publications entered the fray, and there was a revival of the familiar tactics employed five years previously during the Coulomb and S. P. R. attack. The "Religio-Philosophical Journal" did not open its columns to counter evidence, but "Light," with a display of fairness as commendable as it was unique, gave space as freely to defenders as to assailants. During the summer and autumn another portion of the strategy emanating from the hidden sources behind every attempt to belittle, to retard and to upset the work of the Theosophical Movement, was employed in a manner worthy of the best traditions of the followers of Ignatius Loyola. This jesuitical device was ably carried out through Michael Angelo Lane. Mr. Lane was a newspaper reporter of St. Louis. Becoming interested in Theosophy as early as 1885, he joined the Society and corresponded with the headquarters at Adyar. Later on he became acquainted with Mr. Judge and volunteered his services in New York. After the formation of the "Esoteric Section," Mr. Lane made his application for admission thereto as a probationer. He professed the utmost devotion to the Cause and wrote H. P. B. his desire to go to London to be near her and to aid in the work there. He took the Pledge of the Esoteric Section, went to London, and was at the London headquarters for several weeks. He mysteriously disappeared on several occasions and very shortly returned to the

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

United States. Thereafter he went from Lodge to Lodge, ostensibly as a Theosophist and member of the Esoteric Section and spread stories among the members to the discredit of H. P. B., of the Section and of the Society. Mr. Lane was promptly exposed as soon as circumstantial statements of his activities were forwarded to London, whereupon he ranged himself openly with Professor Coues and other enemies of H. P. B., and her work. Prof. Coues also had early applied to H. P. B., for the pledge and preliminary papers of the Esoteric Section, and these had been transmitted to him in confidence, the same as to all other applicants. He violated the confidence reposed in him, for these papers and the pledge were printed in the "Religio-Philosophical Journal" during the course of the warfare, and their contents discussed with, and a portion of them given by Prof. Coues directly to the New York *Sun* in an interview. We may now take up the items of the Coues-Collins charges *seriatim*.

In his first letter to the "Religio-Philosophical Journal" Prof Coues stated specifically that "about four years ago," *i. e.*, in 1885, being interested in "Light on the Path," he "wrote Mrs. Collins a letter, praising it and asking her about its real source." This was because "Light on the Path," said Prof. Coues, "was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi,' or some other Hindu adept who held the Theosophical Society in the hollow of his masterly hand." To this letter of his Miss Collins "promptly replied, in her own handwriting, to the effect that 'Light on the Path' was inspired or dictated from the source above indicated." Dr. Coues goes on to say that *since that time "nothing passed between Mrs. Collins and myself until yesterday [May 2, 1889], when I unexpectedly received the following letter."* Miss Collins' letter is dated April 18, 1889, and runs:

"Dear Sir: I feel I have a duty to write you on a difficult and (to me) painful subject, and that I must not delay it any longer.

"You will remember writing to ask me who was the inspirer of 'Light on the Path.' If you had not yourself been acquainted with Madame Blavatsky I should despair of making you even understand my conduct. Of course I ought to have answered the letter without showing it to any one else; but at that time I was both studying Madame Blavatsky and studying under her. I knew nothing then of the mysteries of the Theosophical Society, and I was puzzled why you should write me in such a way. I took the letter to her; the result was that I wrote the answer at her dictation. I did not do this by her orders; I have never been under her orders. But I have done one or two things because she begged and implored me to; and this I did for that reason. So far as I can remember I wrote you that I had received 'Light on the Path' from one of the Masters who guide Madame Blavatsky. I wish

to ease my conscience now by saying that I wrote this letter from no knowledge of my own, and merely to please her; and that I now see that I was very wrong in doing so. I ought further to state that 'Light on the Path' was not to my knowledge inspired by any one; but that I saw it written on the walls of a place I visit spiritually, (which is described in the 'Blossom and the Fruit')—there I read it and I wrote it down. I have myself never received proof of the existence of any Master; though I believe (as always) that the mahatmic force must exist.

"Yours faithfully,

"MABEL COLLINS."

Prof. Coues says of Mabel Collins' letter to him as above: "I was not surprised at the new light it threw on the pathway of the Theosophical Society, for late developments respecting that singular result of Madame Blavatsky's now famous hoax left me nothing to wonder at."

Next, in the "Religio-Philosophical Journal" of June 1, Prof. Coues appears with another letter in which he says that in his first communication he did not give the original letter from Miss Collins because "I could not conveniently lay my hands on it." He says he now gives it "word for word. It is in Mrs. Cooke's handwriting, undated and unsigned." This *undated* and *unsigned* note is as follows:

"The writer of 'The Gates of Gold' is Mabel Collins, who had it as well as 'Light on the Path' and the 'Idyll of the White Lotus' dictated to her by one of the adepts of the group which through Madame Blavatsky first communicated with the Western world. The name of this inspirer cannot be given, as the personal names of the Masters have already been sufficiently desecrated."

Professor Coues adds: "This is exactly, word for word, what Mrs. Cooke now says she wrongly wrote to me because Madame Blavatsky 'begged and implored' her to do so, and which she also wrote at her dictation. It certainly has the genuine Blavatskian ring about it."

In a subsequent communication to the "Religio-Philosophical Journal" Dr. Coues has the hardihood to subscribe himself "F. T. S." (Fellow of the Theosophical Society), but the contents of the letter identify him as its author. Addressing himself to the Editor, Dr. Coues says:

"If your mail resembles mine in quantity and quality of theosophical correspondence since 'Mabel Collins' disavowal of inspiration from Madame Blavatsky's Hindu 'controls,' it must be curious reading. . . . At this revelation through the *Journal* some people are pleased; others sorry; others angry; some applaud; some condemn; many are curious, and most of them want to argue about it. My mail has a sort of shivery, gooseflesh quality, as if a panic in mahatmic stock were imminent and there is a tendency of the hair of the faithful to stand on end. . . .

"First, a good many persons are surprised that I seem to have only now found out that 'Light on the Path' was not dictated by our friend Koot Hoomi or any other Eastern adept. Such have always known all about its source and my discovery is discounted as a theosophical chestnut. Let me say to all such that I do not always tell all I know, and that I might have continued silent on the authorship of 'Light on the Path,' had I not had reasons for publishing Mrs. Cooke's letter just then and there—reasons I reserve for the present."

Examining Professor Coues "evidence" as supplied by himself the reader will note that he says he first wrote Miss Collins in 1885 (the year in which "Light on the Path" was first published), asking her about its "real source," and that he was moved to do this both because of the inscription that it was "written down" by her, and because "it was supposed to have been dictated to Mrs. Collins by 'Koot Hoomi' or some other adept who held the Theosophical Society in the hollow of his masterly hand." He says her reply confirmed the supposition.

At the time he wrote Miss Collins he was already himself a member of the Society and of the "American Board of Control," was well acquainted with H. P. B., and Mr. Judge, and in communication with them then and thereafter, up to and including April, 1889, professing the warmest admiration and friendship for both, and the utmost devotion to the Cause they served. It does not appear that at any time during those four years he ever wrote either H. P. B. or Mr. Judge for confirmation of Mabel Collins' affirmation that "Light on the Path" was inspired or dictated by one of the Theosophical adepts. Yet, either on the assumption that he wanted to verify the source as claimed by Miss Collins or that he all along believed H. P. B. to be the inventor of a "hoax," as his first communication affirms and his last intimates, it is clear that he rested upon this one sided "evidence" of the real origin of "Light on the Path," and made no effort to verify Mabel Collins' statement. This is the more peculiar, as it is plainly evident he neither knew Miss Collins personally, kept up his intercourse with her, nor had at the time he received her letter of April 18, 1889, any but the scantiest knowledge about her. For he says that in the intervening four years "nothing passed between Mrs. Collins and myself until yesterday" (May 2, 1889); and in his first letter he four times calls her "*Mrs. Collins*," whereas her married name was Cook; while in his later communications he repeatedly speaks of her as Mrs. Cooke.

Notable as was his omission, in the circumstances, to verify in any way Mabel Collins' first statement as to the authorship of "Light on the Path," his course of procedure, when her second letter came, is still more significant. For in that letter she plainly said to him that her own first statement was false, that in fact "Light on the Path" was not to her knowledge inspired by any

one; that she had never received proof of the existence of any Master; that she knew nothing at the time of the "mysteries of the Theosophical Society."

Quite apart from anything else, these two contradictory statements must have shown Professor Coues that Mabel Collins' testimony on anything was untrustworthy and valueless without corroboration. Here, from every angle, was something that required and demanded clearing up in mere justice to himself as an honest enquirer interested in getting at the facts. But much more than his own interests were concerned in doing his utmost to ascertain the truth: his fellow Theosophists by thousands were as much concerned as himself, if Mabel Collins' second "explanation" should prove to be true, as much concerned as himself should it prove to be false; finally, remained H. P. Blavatsky, his friend, revered by many, hated by many, accused of an abominable offense by a woman who had already once given him false testimony, and who, he must have known, if he knew anything at all of what was going on in the Theosophical world, had been dismissed from "Lucifer" and from all association with H. P. B. Certainly every motive of prudence, of fairness, of common decency, even, would require him to take steps to ascertain the truth or the falsity of Mabel Collins' "explanation" and accusation before taking any further steps. What steps did he take? Immediately on receipt of Mabel Collins' letter of April 18, he says, "I cabled Mrs. Collins for permission to use her letter at my discretion." "Mrs." Collins obediently replied, "use my letter as you please." And the same day Prof. Coues encloses her letter and one of his own to the "Religio-Philosophical Journal"—an ardent spiritualist publication, vehicle of W. Emmette Coleman's prolonged and malicious attacks on H. P. B. Thus, knowing the facts, what credence can be attached to the character or veracity of Elliott Coues' testimony where his motives are so absolutely impeached?

But there is more. In his second communication to the *R.-P.-Journal* Prof. Coues gives, he says, "word for word" the *first* letter sent him by Mabel Collins. "It is in Mrs. Cooke's handwriting" and in it she says, in reply to his original enquiry, "The writer of '*The Gates of Gold*' is Mabel Collins who had *it* as well as '*Light on the Path*' and the '*Idyll of the White Lotus*' dictated to her by one of the adepts." In his first communication (dated May 3, 1889) Prof. Coues had already stated that his original enquiry and her reply had occurred "about four years ago"—that is, sometime in 1885—"since which time nothing passed between Mrs. Collins and myself." Now the actual and indisputable fact is that "*The Gates of Gold*" was not published until 1887—two years after the alleged correspondence had taken place! Thus the "evidence" produced by Prof. Coues against the honor of H. P. Blavatsky not only falls of its own weight so far as she is concerned, but convicts Professor Coues out of his own mouth of shameless duplicity and

an equally shameless mendacity. And equally his motives and the facts point with deadly clearness to a deliberate conspiracy planned and carried out by him with Mabel Collins to assassinate the name and fame of H. P. B.

Turning now to Mabel Collins' share in the attempted stroke, the reader will note upon examining her two letters that she confesses her own falsehood. In her first letter she says her books were "dictated" by one of the adepts; in her second letter she says her falsehood was "dictated" by H. P. B. Like Madame Coulomb she confesses that she "did much evil," and, like Madame Coulomb offers the plea in avoidance, "but Madame Blavatsky did tempt me." From her own statements it appears that Mabel Collins was equally open to "dictation." In the one case, if her statement is accepted, it was the adept who "dictated" what she should write; or, if her second statement is accepted, it was H. P. B. who "dictated" what she should write. How competent Mabel Collins was to speak of "adepts" is shown by her statements: (a) "I have myself never received proof of the existence of any Master;" (b) "I knew nothing then of the mysteries of the Theosophical Society." How complaisant she was under temptation is set forth in the statement that she did not write her falsehood by Madame Blavatsky's "orders; *I have never been under her orders*"—but "because she begged and implored me to." And although she was not under Madame Blavatsky's "orders," Miss Collins says, "*at that time—1885—I was both studying Madame Blavatsky and studying under her.*"

Let us contrast these statements with known and *undisputed* facts.

H. P. B. was in London from the end of July, 1884, till November 11 of the same year, less the interval when she was in Germany with the Gebhards. She was in India till April of the following year, during which time she was in the midst of the storm of the Coulomb case and most of the time lying between life and death. From April, 1885, on, she was in Naples, in Germany, in Belgium, returning to England in May, 1887. During this entire period of absence she neither saw nor had any communications with Mabel Collins. While H. P. B. was in England during the fall of 1884 she never even saw Mabel Collins more than two or three times and *at no time did she see her except in the presence of others*. The "Idyll of the White Lotus" was written by Mabel Collins *before she ever met H. P. B.* That work was shown by her in manuscript to Mr. Ewen and Mr. Finch, both well-known and reputable men, to both of whom she stated that the work had been "inspired" by "some one" whose appearance she described. Mr. Ewen showed the manuscript to Colonel Olcott, with whom Mabel Collins talked and made the same claim of "inspiration." She told Colonel Olcott that the work had been written by her either in "trance" or "under dictation," and described to him the appearance of the "inspirer." All this was *before H. P. B. ever set eyes on Mabel Collins*. Further-

more the first edition of the "Idyll," published when H. P. B. was thousands of miles away, and without any intervening communication with Mabel Collins, bore this inscription: "To the *True Author*, the *Inspirer* of this work; IT IS DEDICATED."

Next, with regard to "Light on the Path:" The *undisputed* facts are that Mabel Collins did not begin that work until November, 1884, just prior to the departure of H. P. B. for India. On Nov. 8 of that year Miss Collins showed H. P. B. a page or two of manuscript of what afterwards became "Light on the Path." H. P. B. was in India when that work was completed and published, yet the inscription and Mabel Collins' various statements at the time and on down to the present date, claim that work, not as her own composition, but "written down" by her. Her last claim in that respect was as recently made as the year 1919. H. P. B. never even *saw* the text of "Light on the Path" until the summer of 1886, when a copy of it was given to her in Germany by Arthur Gebhard. Again, Mrs. C. A. Passingham, a reputable and well-known Englishwoman, wrote to "Light" while the Coues-Collins charges were pending, to the effect that early in 1885 Mabel Collins spent an afternoon and part of the evening at her house. This, Mrs. Passingham thinks, was in February. She continues:

"She expressed a wish to leave early, as she had an 'appointment' with 'Hilarion'. . . I may add that Mrs. Collins told me herself that the influence under which she wrote the book in question was that of a person whom she had long known, but had only lately identified as being that of an 'adept.'"

On the 12th of June Mabel Collins' sister, Ellen Hopkins, wrote a letter to "Light" which is published in that journal for June 15, 1889. The letter follows:

". . . Will you allow me to state that my sister, Mabel Collins, is too ill at the moment to be able to speak for herself, but I trust that she will be well enough in a few days to furnish you with a reply which will put a very different aspect on the whole affair?"

In its issue of June 29, "Light" published the following reply to a correspondent's enquiry:

"We have no intention of publishing anything further on the Coues-Collins case, unless a rejoinder is made by Mrs. Cook. That would command attention; no other letters or comments will be printed. Our single desire in noticing a matter that does not immediately concern us, was to act with strict impartiality and fairness to all persons concerned. That we have done, purveying news without expressing any opinion on its merits or demerits."

The "few days" spoken of by Ellen Hopkins went by and rolled into months with no statement from Mabel Collins. Meantime pamphlets had been gotten out by "F. T. S.," by Mr. Judge, and by H. P. B., and statements had been made by Archibald and Bertram

Keightley, both of whom had known H. P. B., since the summer of 1884, both of whom had been intimate indeed with Mabel Collins, and both of whom had resided continuously in the headquarters house with H. P. B., after her return to England in 1887. The documentary and other proofs, the establishment of dates, the production of letters of Coues to H. P. B., showed conclusively the utter falsity of the charges made by the Coues-Collins alliance.

Like all plotters, however subtle and audacious, Prof. Coues had over-reached himself. He had been thoroughly exposed. The charter of the "Gnostic" Branch was revoked and Coues himself expelled from the Society. Months later, while preparing a further attack, he endeavored to retrieve his earlier blunder by writing a letter to "Light" which is referred to in the leading editorial of that publication for November 2, 1889. From this it appears that he concocted an *ex post facto* "correction" by saying that he had been "mistaken" in fixing the date of his first letter to Mabel Collins as 1885, when it should have been 1887. As "proof" he told the editor of "Light" that on June 1st Mabel Collins had cabled him of his "mistake" and as further "proof" he sent a card of Mabel Collins, *undated*, and *without* the envelope—a card, whether the original or otherwise does not matter, but claimed to be the original,—which "Light" accepted as an "explanation" because "The Gates of Gold" was not published until 1887! The animus of this laggard "explanation" of Prof. Coues' *impasse* is, we think, entirely clear, and worthy of the same degree of credibility as his other facile statements. It is to be noted that although Mabel Collins was "too ill" to make a concrete statement to "Light" at the time—and before the publication of the pamphlets which proved by dates alone the impossibility of her statements or Coues' being true—she was not too ill to send a cablegram to her co-conspirator warning him of the discrepancy into which his too great facility and too zealous haste had led him. To return to Mabel Collins' books.

The third of the trio was "The Gates of Gold" which her unsigned note to Prof. Coues attributed to "one of the adepts" and which—her retraction, whether four years later or two does not matter—by implication at least is included in the falsehood which Madame Blavatsky "begged and implored" her to circulate. Let us see as to that.

"Through the Gates of Gold" was written in 1886. Madame Blavatsky was living at the time in Germany. The book was published in England and in America very early in 1887, while H. P. B. lay on a sick bed in Belgium. The first edition of the work contained this inscription:

"Once, as I sat alone writing, a mysterious Visitor entered my study unannounced, and stood beside me. I forgot to ask who he was, or why he entered so unceremoniously, for he began to tell me of the Gates of Gold. He spoke from knowledge, and from the fire of his speech I caught faith. I have written down his words; but

alas, I cannot hope that the fire shall burn as brightly in my writing as in his speech."

All these are *undisputed* facts. As in the case of the "Idyll" and "Light on the Path," this book was written and published when H. P. B., was not in England, when she was not in any communication with Mabel Collins, when she was physically in the gravest condition. Yet all three books bear inscriptions written by Mabel Collins which can only be interpreted as a disclaimer of her own authorship of them and a claim that they were "inspired"—no matter how or by whom. As in the Coulomb case, H. P. B. had everything to risk and nothing to gain by such chicanery as was attributed to her. No one of her enemies ever imagined it plausible for a moment to call her a fool, but a fool as well as a "fraud" she must have been to put herself at the mercy of Madame Coulomb, Mabel Collins, or any one else, for such paltry ends as such rascality, even if successful, would have achieved. For quite without risk or occasion for either the Coulombs' or the Collins' help, she had the recorded testimony of Olcott, of Judge, of Damodar, of Major General Morgan, of Mr. Sinnett, of A. O. Hume, of Countess Wachtmeister, of Hubbe-Schleiden, Dr. Hartmann, Miss Arundale, a hundred others of reputation and character, both as to "adept inspiration," and her own phenomenal powers. What had she to gain, what motive could inspire her, whether in 1885, while a storm was already raging about the Coulomb charges, or in 1887, when her own position with Theosophists needed no bolstering, when her status with the outside world was considered damned by the S. P. R. report—what had *she* to gain, one may ask, by fraudulently procuring what, if believed, would add neither to her own reputę nor to that of her Masters, but would only enhance the importance and prestige of *Mabel Collins*?

It thus becomes clear with regard to all three books, first that Mabel Collins, before and since, claimed them to be "inspired;" secondly, that with regard to any and all of them H. P. B., was physically absent, physically not in communication, physically not in a position to "beg and implore" Mabel Collins to do or say anything in regard to them. If, then, she "influenced" Mabel Collins in any way, it was from a distance and by the use of "phenomenal" powers indeed. But if she actually possessed such *occult* powers—a thing neither Mabel Collins, Prof. Coues, Madame Coulomb, Mr. Hodgson, nor any of her other traducers was prepared to admit—and desired to misuse them, why in the name of the commonest of common-sense should she betray herself by using cheap physical frauds, when by employing her occult powers she could procure the wished for result without risk?

Mabel Collins also wrote: "At the time—whether 1885 or 1887 does not matter—I was both studying Madame Blavatsky and studying under her." As Miss Collins was not in communication with H. P. B. nor in her presence from their first meeting in the fall

of 1884 till just prior to the commencement of the publication of "Lucifer" in September, 1887, it is certain that during that interval this statement is as inaccurate as her other claims. Mabel Collins was closely associated with H. P. B., in the publication of "Lucifer" from September, 1887, until January, 1889. The contents of the magazine show that whatever Mabel Collins wrote was published over her own signature, the same as with H. P. B., and other contributors—and on her own responsibility. Part of her contribution was "The Blossom and the Fruit," a novel for which she made the same claim of an "inspirer" as with the three works already discussed. At no time and in no place has anyone produced a line written or signed by H. P. B., supporting Mabel Collins' claims to "studying under her." On the contrary, H. P. B., *refused to accept Mabel Collins* even as a probationer of the "Esoteric Section" until the latter "begged and implored" indeed. She was then "placed on probation" after warning, and within four days, in the words of H. P. B., "broke her vows, becoming guilty of the blackest treachery and disloyalty to her HIGHER SELF. And when I could no longer keep in the E. S. either herself or her friend, the two convulsed the whole Society with their calumnies and falsehoods." It may be noted in this connection that Mabel Collins brought suit in England against H. P. B. for libel. When the case came for trial in July, 1890, a certain letter written by Mabel Collins was shown by H. P. B.'s attorney to the counsel for Miss Collins, who thereupon asked the Court to take the case off the docket, which was done. It is illustrative of the unfailing clemency of H. P. B., that when her Society or herself as its sponsor and guardian was assailed, she confined herself rigidly to such defense as was compelled by the mission she had, and never in any case took the offensive or herself exposed the sins and failings of another. Her purpose was not to destroy, but to serve and save whom she could, and no provocation could induce her to punish any one.

Viewing the enormous difference between the three books named and the prior and subsequent writings of Mabel Collins, and the many stories told by Miss Collins and others as to the real source of "Light on the Path" and its companion volumes, and how they were received, the student may be interested in the only comment made directly by H. P. B., in those respects. In her letter to "Light" of June 8, 1889, she says, *inter alia*, "When I met her (Mabel Collins) she had just completed the *Idyll of the White Lotus*, which, as she stated to Colonel Olcott, had been dictated to her by some 'mysterious person.' Guided by her description, we both recognized an old friend of ours, a Greek, and no Mahatma, though an Adept; further developments proving we were right. This fact, acknowledged by Mrs. Cook in her dedication of the *Idyll*, sets aside the idea that the work was either inspired or dictated by Koot Hoomi or any other Mahatma." In the pamphlet issued by H. P. B. at the same time this statement is repeated, together with the following most interesting paragraph:

“Was the dedication *invented*, and a Master and ‘Inspirer’ suggested by Mme. (Blavatsky) before the latter had ever seen his *amanuensis* (Mabel Collins)? For that only she proclaims herself in her dedication, by speaking of the ‘*true author*,’ who thus must be regarded *as some kind of Master*, at all events. Moreover, heaps of letters may be produced all written between 1872 and 1884, and signed Δ : the well-known seal of one who became an *adept* only in 1886. Did Mme. Blavatsky send to ‘Miss Mabel Collins’ this signature, when neither knew of the other’s existence?”

The same pamphlet of H. P. B.’s contains also a letter, signed “A Student of *Light on the Path*,” re-printed from “*Light*” of June 8, 1889, in which the following suggestive ideas are put forth:

“Referring to Miss Collins’ explanation, it is at once evident that another intelligence besides her own must also have visited the place, ‘spiritually’ or otherwise, where she saw *Light on the Path* written upon its walls, for *someone* must have placed the words there; moreover, that intelligence had command over good modern English as well as being the possessor of high practical wisdom.

“We judge, therefore, that Miss Collins was simply the favoured vehicle for the communication of those particular rules of the ‘Hall of Learning’ to the many mortals now needing and hungering for them, and while it is impossible that they could have been written up where she was permitted to observe them, otherwise than by an intelligent Being who had also visited that place, it does not at all follow that he should, or ought to, have made himself or his nature known to her. That would have been creating a basis for personal intimacy which was not necessary and perhaps not advisable.

“As regards the manner in which one mind may instruct or inform another, on which may be termed the occult plane, we know at present very little, but the phenomena of psychometry and thought-transference may some day, if scientifically studied, be the means of our understanding those things better.”

To whatever conclusions the student may come on the mooted real authorship of “*Light on the Path*” and its related volumes, what has been adduced will, we believe, serve to make two points, general and particular, very clear. The general point is that expressed in the words of H. P. B. in the “Introductory” to the *Secret Doctrine*: “*It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.*” Had Theosophical students kept this admonition in mind, whether as regards H. P. B. herself, Mabel Collins, or all the host of those before and since, who have claimed, truly or falsely, to “speak with authority,” whether “in the name of the Lord” or “in the name of the Master”—had they been content to study the “message” on the basis of its own inherent merit instead of under the glamour of belief in some “authority,” real or imag-

inary, they would quickly have become able to "*test the 'spirits'*" to some purpose.

The particular point is that it is evident alike from Mabel Collins' own statement as to her "inspirer" and from the quality of the other writings emanating from her pen, that she had not then and has not now, the *remotest knowledge of her own*, either as to the actual author of her three gem products, as to the means by which their substance and form reached her, or as to their substance. She was, in no invidious sense, purely and simply the *medium* of their transmission. Her subsequent actions and her subsequent writings show that she herself knew no more, and derived no more benefit from the transmission, than the pen with which she wrote them. We shall have to recur to this matter when we come to consider the general subject of *occult* powers and phenomena. We may now return to Professor Elliott Coues and his subsequent activities in the effort to destroy the work of the Theosophical Movement.

(To be Continued)

DEUS EST DEMON INVERSUS

Everything in nature has two aspects. Two opposing forces are necessary to manifestation. "These two, Light and Darkness, —are the world's eternal ways." Why, then, we should have come to regard them as good and evil, seems strange indeed. In every plant lurk the opposite ingredients, which if extracted and separately applied in precise quantities, would kill or cure every patient to whom they were administered. Out of the same food the maleficent and the beneficent animal transmute the elements that go to make up the bodies befitting the nature of each. So also from the same experiences, one gains happiness and virtue while the other gains misery and vice. Thus we are forced to conclude that nothing is evil or good in itself, but the application of it produces the one or the other effect.

Theology is mainly responsible for personifying these antipodal forces in the universe and creating out of the one, God, out of the other, the Devil—the latter, in fact, being the main support of the churches, without whose existence neither pulpit nor priest would be needed. According to the teaching of the church the two antagonistic powers, Deus and Demon, have their abodes respectively in heaven and in hell. Hence it has come about that we believe good and evil to be as far apart as the zenith and the nadir. But this is a mathematical conception only and fails to obtain the moment we front the two forces in our own nature. The student of the science of living soon comes to learn that good and evil are separated by only a hair line—in fact, both exist in every point of space, so that at no moment or in no experience is he farther away from his God or his Devil than at any other, and all that makes him

near or far is his own thinking. The power that applied produces evil is the same power, inversely applied, that produces good—*one* power, *two* applications, just as there is one dynamo in a trolley car, although the electric current may be turned on so as to move the car forward or back. "He, O Arjuna, who by the similitude found in himself seeth but *one* essence in all things, *whether they be evil or good*, is considered to be the most excellent devotee.

The idea of the eternal co-existence of the two forces in nature and in ourselves has been expressed in many forms. In the allegory of "The Serpent's Blood," the foul reptile was found in the very sanctuary of the glittering diamond. The familiar myths about the golden apples of the Hesperides and the golden fleece, both of which were guarded by terrible dragons, point to the same idea. "Evil lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire," says Light on the Path. Therefore, we must not be surprised to discover that in the disciple's virtues and in his greatest strength lie the gravest possibilities of defects. The Dark Powers know this well and set traps for the unwary student who is not looking for defeat in this quarter.

While we need to recognize our closeness to evil and guard against it, the need for a recognition of our proximity to good is equally necessary and involves only an inverted application, which perhaps we are less likely to make in times of discouragement and confusion. Mr. Judge once wrote to a pupil: "Which of the hells do you think you are in; the corresponding heaven is very near." This great Teacher who had the marvelous ability of turning evil into good, gives an unexpected and striking turn of thought in this bit of advice. It is very easy for all of us to find hell on earth, but few have the courage or will required to find heaven in the midst of our hells. Yet the "corresponding heaven" is very near—if we think so. Our way of thinking brings us close to it, or removes it to an immense distance. Invert the evil thought and the good must appear. *Deus est Demon inversus* H. P. B. wrote and said time and again.

If the corresponding heaven is near, or may be, the Masters must be near too. Students have supposed that They are far off. Some have thought they must go to remote India to find Them. Or, having divested themselves of this false notion, they have imagined Them at the end of a long mental excursion. Possibly They might be found at the close of an extended period of study or the end of a protracted period of meditation. Probably few have had such expectations fulfilled. Arjuna didn't find Krishna in the midst of seclusion, but in the thick of the fight, in the midst of his despondencies and his despicable weakness. This situation should lead us to think that if we would find the Master near we must go into the very midst of our defects. As we front the evil dragons in ourselves, with a determination to kill them out, we surely will find the Master in the same place, encouraging and helping us in the battle. *Deus est Demon inversus*.

“THE DWELLER ON THE THRESHOLD”*

WHAT may seem a very fanciful phrase to many — “the Dweller on the Threshold”—was used by Bulwer Lytton in his story of “Zanoni” to illustrate something which comes about in the life of every student who passes beyond the merely physical. The incident pictures an old Sage—not quite such an one as our Theosophical studies might lead us to imagine—who is Glyndon’s, the hero’s, teacher. Being about to start on a journey, he points to two vases which are left in the room and warns Glyndon not to open them, else certain consequences will be sure to follow. Glyndon, however, on finding himself alone gives way to his curiosity and opens the two vases. At first, he was filled with an intoxicating perfume that seemed to exhilarate and give him the feeling of greatest joyousness. After a while, this passed, and he began to see various forms, now vaguely and indistinctly, then more and more clearly, until each form seemed to take on a very threatening appearance, and all finally coalesced into one form which threatened him with injury and filled him with horror. This form was called the Dweller on the Threshold.

Now, let us understand each human being to be in the center of a circle, that circle containing a record of every experience through which we have passed and all knowledge heretofore gained, —a circle which defines our beginning and our progress. If we couple with this the idea that each life adds to the store of knowledge, and that each kind of knowledge, selfish or unselfish, is kept—or keeps—by itself, we can see that within the circle there are, so to speak, zones, each one of these zones containing a particular kind of consciousness and composed of a particular kind of substance. These zones are at least seven in number. If, then, we are in the middle of all these zones, each one that surrounds us keeps us from the highest, the most perfect, the most spiritual zone of our nature; and, if we are to pass forward, even one step beyond the mere physical, we must go through that zone which is just beyond the physical, and in which the more evil, selfish elements of our nature and experience exist. We have to break into and pass through that zone in order to get to the higher zones of our being, but the only way we can break through it is by arousing it to action, by *meeting it and transforming it*. No being whatever, however good his ordinary expression of nature may be, but must pass through that zone. A good man, going on a journey, has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

So, with the student, as soon as he forms a great desire to go forward, and to understand himself—his powerful motive being to obtain all power, all possessions, that he may be the better able to

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

help his fellow-men. At first, as he pushes on, he is very joyful in having found a solution to all the problems of life. Everything seems fair and pleasant, now; difficulties are not in his way; physical disabilities are patiently borne; he sees that all is not so bad as he would have thought. Then, he pushes a little farther forward, and he finds other things; he finds certain forces surrounding him, generated by himself, and beginning to awaken. For there are with every one of us dormant senses and dormant experiences which the present conditions of life and prevailing ideas of the time do not give the chance to operate. The moment our thoughts and mind are turned in a higher direction, however, the prevailing ideas begin to lose their force, and, with all our attention centered in another direction, the dormant senses and powers, as well as experiences, begin to make themselves felt. These influences, so strange to us, are sometimes discouraging; we do not know to what to refer them; but as we push on and on, they begin to take shape. For every experience has a form, else it could not remain as such, and we arouse its forces into action and give them life by directing our attention to them. The shape, into which the various forms seen by the earnest student finally coalesce, varies with the student, as it follows the line of his family and of his likes—particularly, that of his dislikes. It may take the same shape each time with one student, or with another it may change each time. The form symbolizes whatever there is in our past Karma which is unbalanced. It has to be met; and, not only that, but as our own past Karma has to do with the collective Karma of the races through which we have come—more particularly of the race in which we now are—we not only arouse the individual, segregated Dwellers of our own zone, but everything analogous to them in our race or people. We have to meet our own ghosts as well as the ghosts of our people, and in conquering the denizens of our own outward zones, we help to raise up the whole Karma of the race to which we belong.

Theosophy teaches that man is a spiritual being, not physical at all; that the body itself is but a physical *instrument* drawn from the earth by the power of the indwelling man; that the mind is merely ideas held in regard to life, but the Spirit of man, the Knower, the Experiencer, is alone the true individual. That individual became an individual before this earth, or this solar system, was, and he has, with the changing in matter, worked through the various condensations of substance down to the present plane. On each plane of substance he has acquired a consciousness and a set of senses and a body of that substance, all these acquired bodies, and all these planes of consciousness being continually with him, re-acting upon him in the body as he acts upon them. Each physical life comprises but a very small portion of all the vast reservoir of experiences of the past, which as we push forward we help to re-open very hurriedly.

There is an aphorism which says that Karma may be retarded by certain actions, and that it may also be hastened; that it is hastened by the power of a vow. So, when the individual pledges himself to go forward, to reach further and further into his true spiritual nature, he brings Karma to pass which would not come, perhaps, for many lives in the ordinary course; he awakens *all* the denizens about him—elemental forces, tendencies, germs—which are awaiting their fruition. By bringing them into operation, by bringing new powers into action, he meets his Karma more hastily; he sets loose a very real force. So, the "Dweller on the Threshold" is a very real thing, and something which we all must meet, whether we begin now or wait for a thousand incarnations. We cannot do other than pass that way—over the threshold of the accumulated evil of the past. For it is absolutely impossible for any man to escape his Karma. Each within his own sphere he dwells. Around him are all those effects produced by himself in past ages, as well as in the present, and until he breaks through that evil with which he has surrounded himself, he can never have that power which belongs to sages and to saviors; the strength and power of his motives must be tested thoroughly before he can emerge into the higher zones of his being.

Now, there came into the world in this very generation the great philosophy of Theosophy, brought and given by those who *knew* it. As soon as those to whom it was given began to study, to try to force themselves along the path trodden by all sages, the Dweller on the threshold of the time was awakened. Many, many have been the failures in the name of Theosophy. The great science has been mutilated in thousands of ways, so that the general public does not know that there is an exact record left by Those who brought it. That knowledge exists; the way to obtain the activity of the inner nature is right before us; the doors are never closed to anyone; but, no one other than ourselves, however powerful, can ever arouse the necessary action from within to take the step. Each one must see the necessity for the step; each step must be seen to *be* the step by the one who takes it. The divine spark within the human breast desires space in which to burn. It can not be cramped, or constrained. But we do constrain it by thinking we are our physical bodies, by thinking we can be saved by the efforts of others, by laying our sins on others, by believing knowledge can be conferred upon us by others. These ideas are our dwellers, for they stand in the way of our getting a true perception. Enmeshed in action and reaction, we are unable to turn our minds in the true direction. The mission of Theosophy was to arouse the real man from this sleep of ages,—a sleep in which he dreams, acting with the powers of his own nature and creating shape after shape; some dreams—nightmares, and none leading to the real goal. Not until the divine spark within us has struck fire from the light of other lights who have passed beyond our stages

will we take the true step out of what is for so many the vale of misery and death.

Our Dweller is about us all the time. Everything which conflicts with good is an operation of that dweller. Everything which prevents us from taking those steps which we can see would be the better ones for us to take is a dweller. We have about us on every hand influences from our fellow men which make it most difficult for us to take and keep that step which in our better moments seems the very best. Their thoughts and acts tend to re-inforce our Dweller. The greatest Dweller we have is doubt, suspicion, fear, lack of faith. These are outward exhibitions of the Dweller, and the first influences which we feel. These dwellers have to be conquered. We must have absolute faith; absolute faith in our power to learn, and an unbounded confidence in that which is being taught us. For, if we are told that there is a science of life, a knowledge of all the laws of life, is there any pursuit more worth while than finding out whether the statement is a truth or lie? Surely, there is none. In a few years this small physical life will be gone. What will we have learned from it; how shall we have profited by it? Shall we overcome enough of the Dweller now to enable us to take the step with greater force in the future, or shall we drift and accumulate those forces which forever stand in our way until we take the step? The whole of humanity will be driven to it some day, if only after aeons and aeons of suffering from wrong courses taken.

A wide and wonderful field is open to every human being. All that he would like to know he may know. All that exist before him as mysteries can be cleared up. All powers that reside in nature, in every one of its departments, can he his; but, ONLY, when he sees that he is a part of the great Whole; when he feels that never could he use a power of any kind for any personal selfish purpose, but would lay all his possessions at the feet of his fellow men, for *their* benefit; ONLY then, can the best and highest in him operate. Nothing selfish, nothing related to the mere body, or its preservation, or one's comfort, or the pursuits of one's own desires can ever open the doors; nothing but the determination to go forward, to become one of Nature's saviors, to work for the progress of all beings in the universe will open the doors. No creed will save us. No belief will save us; no mere being good from our own personal point of view; no reforming from this, that, or the other thing in order to be "saved." Nothing but a knowledge of our own natures and the determining to put that knowledge into active practical use for the benefit of others, not ourselves; ONLY that will kindle the flame that now burns so dimly while we are in the body.

The "Dweller on the Threshold" is with us. Shall we break away, break through that plane where he dwells? Can we be determined enough to go through all those trials that must be ours by our thought and action of the past, and all those which our fellow men have placed about us? Are we strong enough to take the step?

INTRO-VERSION OF MENTAL VISION*

SOME interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned: it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense. This will throw

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a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *māyavirupa*, and therefore not governed by the law under discussion.

FROM THE BOOK OF IMAGES

ANELOKA the hotri, doing service among the villagers for many years, saw the miseries of mankind growing no less. His eyes dim from vigils by the dying, his body bending beneath the yoke of others' burdens, his mind questioned the providence of life. He returned to the temple and bowed with joined palms before the idols of the gods.

"Lord," he questioned, "what will become of these, thy children and mine, when I am spent? O Surya! O Indra! O Pitars! how can the Gods feast upon celestial foods and be gratified with heavenly enjoyments when all that lives must suffer?"

The temple images remained calm. The folded smile upon their tranquil faces changed not at all. Their folded hands, like lotus buds, remained unopened. Their stony eyes gazed level as before upon the vast vague distances.

Aneloka went to his cell and stretched his gaunt members upon the bench, chill as the silence of the gods.

"If the Gods will not hear my prayers, I will go to the assemblage of the Gods and demand audience," said Aneloka within himself, traversing the corridors of memory; "there must be a way."

The breathing night enveloped him. The lengthening darkness entered him. The corridors of memory wavered, widened, disappeared. Aneloka slept.

Janir, the King, sat at council with his ministers. Their postures bespoke reverence. Beneath their bowed heads their long beards seemed like the smoke of incense rising from unseen censers.

"The miseries of my people grow no less," said the King; "what have ye to say of the stewardship entrusted to your hands?"

"Great King," replied the ministers, "long have we served thee, and faithfully, as before we served the King, thy Father, according to the established order of the Kingdom. Inequalities are the order of nature, and the resultant miseries are from the will of the Gods."

"Had ye served the people more, ye had served me better, and mayhap the will of the Gods had been more equably disposed. Think on these things, for as the King is not separate from his people, it may be that as the established order of the Kingdom is changed the ministers of the King may become likewise the ministers of the Gods, and the inequalities of nature be assuaged." And he dismissed them.

Janir remained alone in the kingdom of his thoughts.

"The miseries of my thoughts grow no less," he questioned within himself; "am I then King only over my people, but the subject of my mind? Can I be truly happy with my mind filled with

discontented and rebellious thoughts? Can a King be happy when his people suffer? There must be a way."

He lay upon the divan piled with fine silks and softest furs, but they pricked him with daggers so that his members were bruised. A hundred and one were the channels of thought beckoning the King to traverses unknown. "Amongst so many there must be one which leads to the Gods and the abode of the Royal Sages of old," thought the King. "May that path be mine, in sleeping as in waking. My heart is sore afflicted to alleviate the distresses of my people."

One by one the channels of thought wavered, widened, disappeared, till only the channel of the heart remained open. By that road the King entered into sleep.

Nadirjana, grown rich upon the usance which all castes yield to the great merchant, discoursed with his wife upon the increments of life.

"The Gods have been bounteous to us. Our sons and daughters prosper. Wealth comes apace seeking me as custodian. Fair wert thou as a child when first I saw thee as wife. Age has but dowered thee with inner beauties becoming each day more visible to love. Yet doth my happiness weigh upon me like a great burden."

Nahlanka comforted him with questions adapted to draw forth his wisdom.

"What, Lord, lacketh to thee for thy well-filled age or present enjoyment? Thou hast all that men hold dear, gained by thy provident disposition; there be Kings and Brahmins, inheritors from birth, whose estates are not more favorable than thine, while the disinherited of fortune be many as the sands swept hither and thither by the winds of the desert. Or, if anything be lacking to thee, canst thou not, out of the abundance of thy wealth and the surety of thy provident disposition, garner whatever nature hath in store?"

Nadirjana replied considerately, but the burden of his thought made his tones weary.

"Aye, the disinherited of fortune. Is it only in sleep and in death that distinctions of rank and of caste cease? Who am I that I should be favored while others want? For the few too much; for the many too little. Satiety for the one, starvation for the others, while nature provides in overplus for all. Is there no administration of nature? I suffer that I cannot relieve the sufferings of all. There must be a way."

Nahlanka soothed him with caresses as a mother her child.

"Weary art thou, my beloved, with the cares of the day. Sleep while I watch that none come nigh to disturb thy repose, and in the morning thou shalt find a way."

So Nadirjana, sheltered by the administration of love, slept while other eyes kept watch over his breathing. His thoughts wavered, widened, disappeared till but one channel remained. By that road departed Nadirjana, he knew not where.

Naroni the outcaste, stripped of all that men hold dear, held converse with himself.

"Self-communion," reflected he, "is the last sacrament of the soul. Behold, I am as one dead while yet alive. Therefore is the whole earth my home, the sky my roof-tree, the moon my lamp, the invested night my jewellery of state, and all mankind my tenantry. Lacking all that men hold dear I have all that the Gods enjoy. Alive while dead I am as a God among men. Yet as a God would I do more for men than do the veritable Gods. Forbidden among men, I will dare adventure among the Gods if haply I may return with some gift for men. There must be a way of reconciliation between the Gods and men."

In this self-communion the boundaries between the earth and sky wavered, widened, disappeared, and Naroni, without moving, traveled the unknown path.

Of those who dwell beyond the boundaries of the circle Pass Not, one third guide the descent of souls from the invisible to the visible, one third guide the ascent of souls from the visible to the invisible, and one part keep ward and watch over the sleeping spheres. But the Blessed Ones have naught to do with the purgations of Matter. Thus it is that in the varsha of works called Bhumi, the earth, all those who lose their foot-hold on the soil of Deva-knowledge must purify themselves by sacrifices of their sins. Those who fail, fall, and return again to earth, the slaves of Māra, until they learn that the immortal soul cannot be nourished with mortal possessions, and seek for the enduring in the midst of unenduring things. All the men of earth were once Gods in heaven; thirsting for mortal experiences, they knew not that the soul is distinct from any and all experiences; therefore they seek for life in the midst of death, thinking that to be soul which is not soul, thinking separateness is the nature of the soul, not perceiving the presence of the Good Law on earth as in heaven, among men as among the Gods, in dreaming and sleeping and death, as in waking, in birth and in life.

This is the song of life, sung without ceasing by those who dwell beyond the boundaries of the circle Pass Not; sung to those who descend from the invisible to the visible, sung to those who ascend from the visible to the invisible, sung to the sleeping spheres, sung to those in the three worlds of waking, dreaming, sleeping. On earth this song of life sounds as a cry; in dreams it sounds as a hundred and one voices beckoning to the channels of desire created by the waking man; in deep sleep it filleth all with the bliss of the communion of soul. On the return its sempiternal echoes once more take form according to the desires hidden in the hearts

of men. Only those who have gained all or lost all that men hold dear seek in the silence to regain the hearing of the song of life by doing service, by strong search, by questions, and by humility.

Aneloka the priest woke in his cell and lay still, trying to piece together the fragments of a wondrous dream, whose golden threads hung just beyond the fingers of memory. He opened his eyes and through the slit in the wall of the dark chamber saw the sifted gold of the new-risen sun.

"It was Surya that I saw," he murmured; "and in his singing light was the song of the everlasting, but the words of the song I cannot remember. Till the song returns I will go forth and serve all men without distinction of creed, declaring the presence of the Imperishable in the midst of all perishable things, that the souls of men may be fed. In this way alone may immortal service be rendered by mortal deeds and the miseries of mankind grow less."

Janir, the King, returned from sleep by the road through which he had entered into sleep. He lay without moving, reflecting upon a vision of the night.

"I cannot remember all the words which the Rishi spake," reflected the King; "but by his divine power my delusion is destroyed. I am collected once more; I am free from doubt, from despondency and grief, and will do his bidding. As a King I will serve all my people without distinction of caste, for a true king is the servant of all. If I am indefatigable in action all men will presently follow my example and the inequities of nature will cease, all men becoming ministers of the Good Law, and each man performing Dharma according to the limitations of his own nature. The way has been found; I will tread it."

Nadirjana the merchant returned to waking from he knew not where. Without opening his eyes he asked in his thought, "Nahlanka, where art thou?"

Nahlanka, not knowing that he wakened, was still holding his hand, as a mother comforts her child.

"I have dreamed," spoke the merchant, "that we went, thou and I, upon a pilgrimage to sacred places where the Gods receive all without distinctions of rank or of caste or of creed or condition. And I thought that each man was called to show the contents of his scrip where naught was visible but his most cherished possession, if so be he might be found to have wherewithal to enter the sacred portals."

"I know that thou didst enter," murmured Nahlanka; "but though I held fast thy hand through the night, and slept not, yet I dreamed of the surety of thy provident disposition which hath made me know no lack all the years of our love and our life together."

"And I dreamed that each had some gold in his scrip, yellow as the new-risen sun. And I thought that the gold was love, and

the minting marks of value betokened the service rendered to others. So all entered, but when we came to depart, none might carry larger gifts from the Gods than would fill his script; only those could bring back to earth the language of the Gods whose scrip contained coinage of service to all, without distinction. So I do not remember the speech of the Gods, but at parting I dreamed thou wouldst remember the interpretation of my dream."

Nahlanka smiled in contentment. "Thou hast garnered what nature hath in store, and I think if we serve all men as we have served each other, thinking it love and not service, the language of the Gods will become understandable of us."

Naroni the outcaste woke without moving, so that the boundaries between the land of sleeping and the land of waking, between this world and the other world, existed not in his thoughts.

"And I saw," he reflected, "Surya, Indra, and all the Pitars, shining in one glory in which was the glory of the moon, and the glory of the stars, and the glory of the sun. And I saw that all those who are men in the land of waking become Gods in the land of deep sleep. And I saw that all those who are Gods in deep sleep remain Gods in the land of waking, if so be they are those who having gained or having lost all that men hold dear, still tread the path of the immortal in the midst of all perishable things, knowing that love is the path, and service the builder of the glory of the sun and of the stars and of the moon. And I saw the chief of Pitars come down as a merchant, and Indra become a king among men, and Surya become a hotri laboring for the salvation of all.

THE ONE REALITY

If an ant tried to explain to a brother the mental process of Newton, he would probably make a rather poor job of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. While we may dimly sense the Absolute, we cannot apprehend, much less comprehend it, and while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." What is this but to say that the "Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

—From *Lucifer*.

CAN THE MAHATMAS BE SELFISH?*

IN the various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge," as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We can see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root," which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a pre-requisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms." Consequently, *true* "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a

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sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity," but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal Self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will centred in his higher (real) "self," continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind."

ON THE LOOKOUT

WHENCE THE SUN'S HEAT—

The fact that scientists generally attribute the heat of the sun to the "contraction hypothesis"—that is, that our own sun and all the other suns of the universe are shrinking, and as their substance falls in upon itself heat is caused—does not seem to limit the thinking of at least one investigator of distinction. Prof. A. S. Eddington in an address before the British Association for the Advancement of Science, printed in *Science* (New York) a few months ago, suggests that since the current hypothesis does not fit the observable facts, "the corpse" might just as well be interred, pointing out the failure of the "contraction" theory when considering the case of the giant stars. These stars, states Prof. Eddington, are prodigal with their heat and radiate at least a thousand times as fast as the sun. "The supply of energy which suffices to maintain the sun for ten million years would be squandered by a giant star in less than one hundred thousand years." Yet observations of giant stars in different clusters, and in different stages of evolution, or development, corresponding to what was passing twenty thousand, fifty thousand, even two hundred thousand years ago, indicates no change. The contraction theory will therefore not suffice; and if not sufficient in the case of the stars, how can it be accepted logically when the sun is under consideration? Writes Prof. Eddington:

"If the contraction theory were proposed to-day as a novel hypothesis I do not think it would stand the smallest chance of acceptance. From all sides—biology, geology, physics, astronomy—it would be objected that the suggested source of energy was hopelessly inadequate to provide the heat spent during the necessary time of evolution; and, so far as it is possible to interpret observational evidence confidently, the theory would be held to be definitely negative. Only the inertia of tradition keeps the contraction hypothesis alive—or rather, not alive, but an unburied corpse. But if we decide to inter the corpse, let us frankly recognize the position in which we are left. A star is drawing on some vast reservoir of energy by means unknown to us. This reservoir can scarcely be other than the sub-atomic energy which, it is known, exists abundantly in all matter; we sometimes dream that man will one day learn how to release it and use it for his service. The store is well-nigh inexhaustible, if only it could be tapped. There is sufficient in the sun to maintain its output of heat for fifteen billion years."

IS THE SUN HOT?

What a vista for thought and application the foregoing opens up for the student of Theosophy! And how swiftly modern science is traveling along the road that will lead it from negation to negation until at last the only way out is the routing indicated by H. P. Blavatsky in the *Secret Doctrine!* Atomic energy exists abundantly in all matter: in the ancient writings it is called *Fohat*, and the substance which serves as its *uphadi* is *akasa*, spirit-matter. The sun is the centre of life spiritual and life physical; it is the very heart of our universe, with the life currents passing through it, just as the life-blood passes through our own heart; it re-energizes our earth completely every eleven years, just as our own heart re-energizes our system in the very short time required for the blood in our bodies to pass through it. Man already uses "sub-atomic energy." It is the primal force of his very being. He steps it down, or transforms it, by his own acquired alchemy, to accomplish whatever task he performs, physical or metaphysical. The fact that man is not presently aware that he is doing this does not in any way vitiate its actuality—we do so many things that we do not seem aware of!

But why should anybody suppose that the sun itself is hot? No evidence has ever been adduced to substantiate the theory. Heat pre-supposes something to be heated and to radiate heat; and on the theory of a "hot sun" no substance that we know anything about but would have been completely reduced to a mere energy long ages ago at the tremendous degree of heat that must exist—that is, if the sun is hot. Fire of whatever sort must be fed; yet the sun has not changed an iota in thousands of years so far as we know, save for the sun-spots which appear now and then, and disappear—accounted for by the Theosophic teaching that the sun actually is the heart of the solar system. (See *Secret Doctrine*). Why not a cold radiancy, quite as possible as a hot one? Why cannot the origin of the heat associated with the sun be due to the results engendered when the re-charged and re-energized atoms contact the atmosphere of our earth? The sun is a dynamo. Is electricity "cold" or "hot"? But by obstructing its free passage and applying its flow, cannot electric energy be transformed into heat? The dynamo isn't hot; neither is the electricity; but application of the current provides heat and light. Yes, this is speculation of course, and a Teacher writes: "Don't speculate—promulgate." But this kind of speculation won't hurt us any, and it may serve to stretch our minds a bit and set us thinking. We know it is by correspondence and analogy that we must learn as students. Let us remember that the "suns" and the "giant stars" and all the planets—or centres that correspond to them—are in our own systems—these bodies of ours, and other sheaths of the Soul. "As above, so below," is the teaching; and *per contra* "as below, so above." "Man, know thyself."

FREEING ATOMIC ENERGY—

Prof. Eddington is not the only scientist who looks ahead to a time when we shall have learned how to free atomic energy and put it to man's material and mechanical service, though he does not at present seem at all sanguine that we will put it to proper use, remarking: "If, indeed, the subatomic energy in the stars is being freely used to maintain their great furnaces, it seems to bring a little nearer to fulfilment our dream of controlling this latent power for the well-being of the human race—or for its suicide." Sir Ernest Rutherford, the English physicist, has succeeded in splitting the nitrogen atom, hitherto believed to be elementary, and Prof. R. A. Millikan, of Chicago University, thinks this is a step toward the artificial disintegration of all the elements and possibly toward the liberation and control of some of the energy stored up in their atoms. Writes Prof. Millikan in *The Evening Post* (New York):

"It will . . . be of enormous import to the future of mankind if we can find some new form of subatomic energy. Indeed, since in a few hundred years all of our available coal will be gone unless new sources of energy can be discovered or developed an industrial civilization of the type which we now have will no longer be possible."

Prof. Millikan does not as yet see any prospect of finding a way to extract by artificial means the energy from the atoms, but believes that Rutherford's experiments are a first and valuable step towards that accomplishment. But how many present-day observers of life as it is lived would wish for future humanities "an industrial civilization of the type we now have"? Could anything be suggested that would be more destructive of man's true progress as a spiritual being? Students wishing to check up the probable discovery or development of "subatomic force" in the present cycle will find some ideas to ponder upon in H. P. B.'s reference to John Worrell Keely in Volume I, *Secret Doctrine*. She says, "Ethereic Force . . . is no hallucination. . . . Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds, as easily as he reduced a dead ox to that condition. . . . Nevertheless, whenever such individuals as the discoverer of Etheric Force are born, men with peculiar psychic and

mental capacities, they are generally and more frequently helped, than allowed to go unassisted, groping on their way; if left to their own resources, they very soon fall victims to martyrdom or become the prey of unscrupulous speculators. But they are helped only on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: *a danger to the poor*, now offered in daily holocaust by the less wealthy to the very wealthy . . . the results obtained from the fifth and sixth planes of the Etheric, or Astral, force, *will never be permitted to serve for purposes of commerce and traffic*. . . . The discovery in its completeness is by several thousand—or shall we say hundred thousands—years too premature. It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, *and on some new continent that may appear*. Then only will Keely's Motor and Force, as originally contemplated by himself and his friends, be in demand, because it will then be more needed by the poor than by the wealthy."

SECTARIANISM IN MASONRY—

This is the title of a short article by S. H. Goodwin, 33^o Hon., in *The New Age*, for November, in which attention is directed to "a noticeable tendency on the part of not a few of the Craft to inject sectarianism into Masonry." Says the writer:

"Grand Lodge Proceedings unmistakably show that Orators, Committees and Grand Masters often insist upon explaining, qualifying and extending the religious requirements for membership, and that in doing this, naturally enough, they stamp such requirements with their own individual theological hall-mark.

"Masonry demands of its initiates an avowal of a belief in a Supreme Being. It does not, cannot, rightly, we hold, insist upon any particular conception of Deity; it does not dogmatize, or present a list of attributes that must be given place among essentials, nor does it assume to thrust between the individual and his Maker a 'daysman' of any particular historical or theological type. Hence it comes about that the Christian, the Mohammedan, the Hebrew, the Parsee and the follower of Confucius may gather around the altar of Masonry. . . ."

"To the writer, sectarianism in Masonry appears as a growing menace to our institution—a malign and dangerous influence which should be given no quarter."

Theosophist-Masons will recognize the significance of the foregoing. If true, and the writer is in a position to know the facts—indeed, quotations embodied in the article, which we have not space to reprint in full, justify his statements—then Masons should take measures to purge their ranks of Jesuitry, for it is present and rearing its snake-head therein as sure as there is a sun in heaven. Mason-theologians may not recognize that they are being used as tools to forward sectarianism, thus causing dissensions, destroying unity, weakening the great brotherhood and perhaps in time destroying it, but events indicate that they are being so used. "The Black Doves of Death" work ever behind the scenes. Masonry stands for freedom, brotherhood, mutual helpfulness and has done a mighty work down the centuries. Let those within the ranks stand fast for Masonic *principles*, and hold fast to a strict rendering of the one central basic idea, *without* interpretations. Otherwise the living strength and beauty of a great and potent association may in time become nothing more than a name and a sham.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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THEOSOPHY,
504 Metropolitan Bldg., Los Angeles, California, U. S. A.

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 which I, myself, determine.

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

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

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*
Los Angeles, California.

504 Metropolitan Bldg., Broadway at Fifth St.

Phil 29.4

HARVARD COLLEGE
MAR 14 1921

THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

MARCH, 1921

No. 5

"Criticism should be abandoned. It is no good. Co-operation is better than criticism."
—WM. Q. JUDGE.

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*"Back to Blavatsky"—What is Theosophy?—Knowledge is Consistent—
The Present Position*

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

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Theosophy

BRINTON JONES, *Business Agent*

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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.



A U M

For the work of a man shall he render unto him, and cause every man to find according to his ways.—*Book of Job, Chap. xxxiv, verse II.*

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER XIV

IT would appear from all the circumstances that Professor Coues had planned for various contingencies. He played upon the vanity, the jealousy and the fears of Colonel Olcott, as indicated in the extract given from Colonel Olcott's correspondence with him. He endeavored to flatter Mr. Judge and, that failing, to undermine him in the confidence of H. P. B., while still professedly working with Mr. Judge and his aids. He used the same arts with H. P. B. to entrap her into supporting his ambitions. All the time he was writing and talking with American Theosophists who might be misled by the glamour of his personality, his scientific standing and public reputation, trying to gain their confidence in himself, sowing doubts as to the ability and the good faith of H. P. B. and Mr. Judge. As he came to see that these tactics might fail he tried his arts on Mabel Collins and on Michael Angelo Lane. Side by side with these double-dealings, he was endeavoring to lay the foundations for the deception of the general public and those casually interested in the "mystical" and the "occult," that they might think himself to be a leading figure in the Theosophical world. We have seen his claims in regard to the numbers, the prestige, the "ramifications" of his "Gnostic" Branch at Washington, D. C., his boasts as to his own great abilities and "influence," and his connections with the press.

During the year 1888 and in 1889 there appeared numerous "interviews" and inspired articles in various papers, ostensibly in regard to Theosophy and "psychical powers," but in fact all of them devoted to laudations of Professor Coues. Just prior to the

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

opening attack in the *Religio-Philosophical Journal* he wrote a long communication to *Light*, allegedly on the subject of psychometry, which that periodical published with a warmly appreciative prefatory paragraph on Dr. Coues, in its issue of May 11th, 1889. In the course of this article Prof. Coues takes occasion to say:

"I am tempted to add one curious case which came up in some experiments conducted with . . . by myself. It so happens that I have more than once received by mail certain peculiar documents, written on Indian rice paper, sealed in gaily coloured envelopes, and enclosed in ordinary letters from certain parties whose names would be familiar to the public should I give them. In fine, these are 'Mahatma' or 'Thibetan' letters, supposed to emanate from his Highness Koot Hoomi, or some other equally majestic adept. They contain, as a rule, unexceptionally moral maxims and exhortations to virtue, coupled with more specific instructions for the conduct of the Theosophical Society over which I am supposed to preside. I am tolerably familiar with the ins and outs of esoteric hocus-pocus, and never for a moment supposed these missives to be other than bogus. . . .

"In point of fact, this particular letter was mailed to me from New York, and I have no question that it was penned by a gentleman in that city. . . . Will not Madame Blavatsky kindly come to the rescue?"

Light for May 18, 1889, contains a brief but pointed letter from H. P. B. She says:

"To my certain knowledge Professor Coues has *never* received any letter from the individual known as Koot Hoomi. . . . The letters which Professor Coues claims to have received, if they purport to come from Mahatma 'K. H.' must be of the same stamp as the clumsy forgery which was published in the *Chicago Tribune* last year over the signature of 'K. H.' and has caused to many other Theosophists and myself extreme annoyance. This bogus production Professor Coues himself describes in a recent letter as a silly joke of a newspaper man, with which he assures me he had nothing to do. Strange to say, however, The *Tribune* letter bore the *fac-simile* of a seal on a ring I have worn for over fifteen years, and with which Professor Coues is well acquainted. . . .

"Was it necessary that Professor Coues who aspires to become the President of the American Section of the Theosophical Society, should so wantonly and flippantly drag in the mire of his irony a name which, if it says nothing to him, is loved and respected by so many of his brother Theosophists?"

Then followed the Coues-Collins attacks. Violent as was the storm within the Society and the Esoteric Section, the pamphlets issued so thoroughly exposed the falsity of the charges made that Mabel Collins retired into an obscurity from which she did not venture to emerge for many years. Her sole further contribution

to the fray was her novel, "Morial the Mahatma," a thinly disguised portrayal of a woman, part fanatic and part trickster, the tool of designing and lurid "Black Magicians" posing as "White Adepts." It is evident to anyone even casually acquainted with the situation that they are intended to picture H. P. B. and the Mahatmas "M.," and "K. H."

Failing miserably to disrupt or even seriously to disturb the T. S. or the Esoteric Section for any length of time, Professor Coues continued zealously his plan to pose as the Head of the only real "Theosophical" movement and to delude the public mind. In *Light* for November 9, 1889, appears a very formal communication from him, addressed to the Editor, as follows:

"Sir—Permit me to correct the false statements which have been made in various quarters to the effect that the above named organisation, 'The Gnostic Theosophical Society of Washington,' is extinct. As its founder and president, I am fully informed on the question. The *Gnostic Theosophical Society* was never stronger nor more active than it is to-day. Its memberships and ramifications extend into nearly every State in the Union. Since October, 1886, when it was formally dissolved, as an association in any way dependent upon another of similar name, and immediately reformed upon an independent basis, it has steadily grown in strength and influence, as well as in numbers. To the quiet, systematic, and effectual operations of the Gnostic is entirely due the train of events in matters theosophical with which the public is now familiar. As a body of researchers in psychic science the Gnostics may, perhaps, be compared favorably with like associations, and we desire especially to accentuate the fact that we repudiate and disclaim all connection with certain persons whose names have hitherto been identified by the public with the movement commonly called 'Theosophical.'

"ELLIOTT COUES, President, &c."

In other publications from time to time Professor Coues represented himself, or was represented, as "Perpetual President of the Esoteric Theosophical Society of America." How much of truth there was in all these claims has already been shown. By comparing the date given by Dr. Coues when the "Gnostic Theosophical Society of Washington" was "formally dissolved . . . and immediately reformed upon an independent basis"—October, 1886, as he gives it—with the fact that the "Gnostic" *Branch* was dischartered by the American Section of the T. S., and Dr. Coues *expelled* from membership in the Theosophical Society in June, 1889, another illustration of his lack of veracity and straightforwardness may be drawn. After the expulsion of Dr. Coues and the cancellation of the charter of the "Gnostic" Branch neither it nor any other "theosophical" society or organization ever existed in any connection with Prof. Coues other than in his imagination, and his claims in those respects were pure inventions.

When the American Sectional Convention met at Chicago at the end of April, 1890, Mr. Judge's Report as General Secretary contained the following reference to Professor Coues:

"During the past year there has been no appeal to the Executive Committee from any Branch or individual, and but one case of discipline. On June 11th (1888) formal charges of untheosophic conduct were preferred by Mr. Arthur B. Griggs of Boston against Dr. Elliott Coues, of Washington. These charges were in part based on public imputations by Dr. Coues of fraud and falsehood to Madame Blavatsky, and in part upon unpublished letters in which the Theosophical Society, its teachings, aims, and officers, were treated as shams and deceits. I officially sent a copy of these charges to Dr. Coues in a registered letter, notifying him of the date when the Executive Committee would be prepared to hear his defense. During the intervening time no reply was received, and the Committee, having considered the charges, adjudged them sustained, by a unanimous vote, and on June 22d expelled Dr. Coues from the Theosophical Society. Later events have conclusively shown that it is better for its enemies to be placed without its pale than permitted to remain within it. From this decision there has been no appeal to Col. Olcott, and therefore it is final."

The Theosophical community having thus disembarassed itself of the traitor within the household, and placed on record its action, Dr. Coues prepared his final thunderbolt. In the *New York Sun* for Sunday, June 1, 1890, the leading editorial article was entitled, "The Humbug of Theosophy." We give it here in full:

"The exposure of the imposture of Mme. BLAVATSKY does not seem to lessen at all the prosperity of her humbug religion.

"The last annual report of the Theosophical Society tells us that fifteen additional branches have been formed in this country during the year. They are chiefly in towns on the Pacific coast, where the clap-trap philosophy is flourishing, more especially at the moment. The total number of branches is now thirty-six, and they are organized in nearly all the great towns of the Northern States; but at the South the humbug has gained no hold except at St. Louis, where there are said to be two societies.

"The number of new members admitted during the year was 373, and there was one expulsion, Dr. ELLIOTT COUES of Washington. He is a man of scientific reputation, who showed up the lying and trickery of the BLAVATSKY woman after having been one of her dupes for several years. With her closer intimates she seems to make little attempt to conceal her real character as a charlatan, and her hearty contempt for their folly in taking her seriously. Her long success in keeping up the humbug is, therefore, all the more astonishing. Whether her principal disciple, Col. OLCOTT, is also playing a fraudulent part, it is hard to say. He seems to be very much in earnest, and as she seems to despise him thoroughly

and undisguisedly, laughing at his antics, it is perhaps presumable that he is honest and sincere in his credulity. He treats the snuffy old woman as a veritable seeress, and reads her mystical writings with apparent and probably real veneration, though she has described him to her old confederate, Mme. COULOMB, as a muff of the first water. Dr. COUES is of very different stuff, and he did not hesitate to banter her on the success of her trickery. He seems to have seen through her at an early day, and the wonder is that a man of his standing remained in her crowd so long.

“Yet among her followers are some people of rather more than usual intelligence, and at one time there was quite a theosophical craze in Boston itself. We observe, too, that among the officers of English branches are two women of title, and the President of the Blavatsky Lodge is Mrs. ANNIE BESANT, who has turned from complete infidelity to rank credulity, accepting the hodge-podge of theosophy as a divine revelation, though the humbug of it was exposed to the light before she took it up.

Mme. BLAVATSKY has the assurance to write to her American dupes that her charlatanism is prospering more than ever, financially and otherwise. She addresses them from a sick chamber, to which she is confined by a mortal disease, and yet she persists in her determination to keep the imposture going until the end. She is an old woman of wonderful will power and of unquestionable intellectual ability. What the motive of her course is, we cannot imagine, unless it be mere love of fun and mischief. It evidently pleases her to make fools of people, and she is likely to go down to history as one of the chief impostors of our day. Whether theosophy will die with her is very doubtful. It has a fascination for a certain class of minds fond of mysticism; and its Buddhistic element is getting to be fashionable at this period.

“The sort of stuff enjoyed by the theosophists is shown by the titles of subjects proposed for discussion in the Brooklyn society: ‘Iagrata, Swapna, and Sushcepti,’ ‘The Song of Life,’ ‘Re-incarnation,’ ‘Thought Transference’ and ‘Selflessness.’ The annual report also contains essays by men and women on such themes, and we have rarely seen more undiluted nonsense printed. There is endless talk about ‘soul,’ ‘planes,’ ‘inner chambers,’ ‘pure spirit,’ ‘occultism,’ and ‘cycles’; but it is very plain that the writers have no definite notion of what it all means. Nobody knows exactly what this theosophy is with which Mme. BLAVATSKY amuses herself. She makes it unexplainable on the shrewd principle that the mistier it is the more attractive it will be to the sort of people she is able to humbug. For the most part they seem to be women in whom the religious instinct is strong, whose old religious beliefs have been shattered by modern discussion. They like it because it is nonsense, mystery, jugglery, and a jumble of philosophical abstractions which they are powerless to reduce to order.

“The men in the business strike us as being made up of arrant

humbugs and superficial fellows 'whom anything like abstract thought drives substantially crazy. But they have succeeded in inducing thousands to take them seriously as profound philosophers."

This ignoble consideration of Madame Blavatsky, her teachings and her students, was followed, on Sunday, July 20, 1890, by a full-page special article from its Washington correspondent in the form of an interview with Prof. Coues. The editorial page of the *Sun* of the same date contained as its leading article, a still more undignified and disreputable treatment of the subject under the caption, "The History of a Humbug." It is, in full, as follows:

"We publish to-day a wonderfully interesting history of the invention of the humbug of Theosophy. It is related by Prof. ELLIOTT COUES of the Smithsonian Institution at Washington, an ornithologist of distinction, who at one time was deceived by Mme. BLAVATSKY'S pretensions, but since has discovered her to be the impostor she is.

"This woman is by birth a Russian subject, and is now about 60 years of age, though she looks and pretends to be much older. She is fat, gross, of abominable habits, an intolerable temper, swearing like a pirate and smoking like a chimney, of restless energy and endless craft. Very little is known of her early days, when she was Mlle. HAHN, except that she was married to the Russian whose name she still bears, though she soon left him and entered upon her career of adventure without preserving any prejudices so far as matrimony is concerned.

"In other words, her morals may be theosophic, but they are bad. Since she lost her youth she has been living by her wits, sharpened by much experience of travel and the friction of many years of vagabondage. Her profession, so far as she has had any stated employment, has been as a Russian spy. As such, Prof. COUES tells us, she came to New York in 1873, and in that capacity she subsequently went to India with Col. OLCOTT as her faithful attendant. The device of theosophy was simply contrived by her as a cover for her real designs.

"This confirms the theory of her imposture which was advanced after she had been exposed by an investigating committee of the London Society for Psychical Research. That exposure was complete. It was proved beyond a doubt that, with Mme. COULOMB, a French woman, as a confederate, and with the assistance of the mechanical ingenuity of M. COULOMB, she kept up a pretended correspondence with a supernatural KOOT HOOMI, deceiving her dupes by the baldest jugglery. The old witch, according to Prof. COUES, was doing it all for no other purpose than to kick up a dust to hide her political intrigues. But she was not so sharp as she thought; the Russian Government stopped her pay, and she was driven to using her theosophical imposture itself as a means of making a living. As to OLCOTT, who began his career in the secret

service of our own War Department, Prof. COUES seems to think that he is not the wholly guileless and gullible fool he appears, at least not now. Poor fellow, he is in BLAVATSKY'S clutches and he cannot escape, though he has found her out as a harridan and a humbug. Accordingly he is perforce a humbug himself.

"It is a wonderful story how this crafty Tartar entrapped this shrewd Yankee, so that for fifteen years they have together played their game of humbugging people into believing that they are the prophets of a new religion founded on Asiatic wisdom, of which they are both together totally ignorant. Their trickery has been exposed with scientific completeness and exactitude, and yet their impudence is in no wise lessened. They keep straight faces and go on with their humbug, cheered and encouraged, of course, by the folly of men and women who take them seriously.

"Prof. COUES' narrative in form and substance makes capital reading."

The Coues interview fills seven closely printed columns of small type. The charges made and the alleged evidence procured by Professor Coues ostensibly exposed the facts of H. P. B.'s career from 1857 onwards. It is worth while for the student to observe these putative facts in the *Sun* articles, for they cover every case included in the multitude of attacks before and since upon H. P. B. and Theosophy, and the sequel shows their untruthfulness and the basic ignorance or dishonesty of those who make and repeat those charges.

On the statements of Daniel Dunglas Home, the medium, and W. Emmette Coleman, Dr. Coues charged H. P. B. with having been a member of the *demi-monde* of Paris in 1857-58 and the mistress of the Prince Emile de Wittgenstein, "by whom she had a deformed son, who died at Kieff in 1868."

On the strength of the statement of Mr. Richard Hodgson of S. P. R. fame, she is charged with "having shared the fortunes" of one Metrovitch in Cairo in 1871. This is said to be provable by Madame Coulomb and to be "the key to the power Coulomb had over Blavatsky." This charge is further supported by a letter from Madame Coulomb to Colonel Bundy of the *R-P-Journal*, and is the charge hinted at by Madame Coulomb at the close of the preface to her pamphlet against H. P. B. in 1884, but which she feared to make publicly in India.

The next charge definitely makes H. P. B. out a Russian spy from 1873 on. Then she is charged to have been "exploiting as a spiritualist medium" during her five years at New York, and before that at Cairo. Hudson Tuttle, a spiritualist, is quoted as sponsor for an attack on Mr. Judge. In gambler's terms Prof. Coues characterizes Theosophy, H. P. B., Col. Olcott and Mr. Judge as "three-card monte with king, queen and knave. Blavatsky dealt, Olcott steered, Judge played capper."

“Then there is nothing but fraud on the one hand and folly on the other in this Theosophical Society?” said the reporter.”

“Absolutely nothing else, not even the pretense of anything else among those who conduct the affair,” responded the Professor.”

Madame Blavatsky's authorship of "Isis Unveiled" is declared to be a fiction and on the authority of "a friend of mine" the real author is claimed to be the Baron de Palm, who was a member of the Society in its earliest days and the cremation of whose body was the first in the United States. The de Palm story is told at length in Col. Olcott's "Old Diary Leaves." Prof. Coues goes on to declare, "similar, yet different frauds are the root, stock and branch of other theosophical books."

The Report of the Society for Psychical Research is then taken up, and Dr. Coues affirms:

"The London Society for Psychical Research determined to send one of their number to Madras. Dr. Hodgson went to India in November, 1884, and stayed until April, 1885. The result of his investigation was the total collapse of the theosophic fake, and there has not yet been found leather enough in the lungs of all the fakirs combined to reinflate the bubble. Dr. Hodgson's report is elaborate, circumstantial and conclusive. Its force has never been and never will be broken. It is a volume of several hundred pages, with diagrams of the trap-doors on the Blavatsky stage, and facsimiles of Blavatsky's handwriting proved to be identical with that of the mythical Koot Hoomi. It shows that the Coulobms, whatever their own characters, and whatever their animus or purpose, had told the plain, simple truth as far as their disclosures went. Their evidence had already damned the woman; Hodgson's report sealed, certified and executed that sentence."

H. P. B., Col. Olcott, and Mr. Judge are repeatedly charged with being in the Society for money and that it is run for revenue only. Michael Angelo Lane's exploits are then referred to and he is made sponsor for stories of bogus Mahatmic messages "in very good imitation of the things Mr. Judge has been in the habit of distributing to favorite dupes—these themselves being in imitation of the rice paper missives of Blavatsky's original hoax."

"How about those "Mahatmic" letters we heard so much about a while ago, such a one, for example, as the *Chicago Tribune* published in facsimile?" asked the reporter."

"Oh, you mean those Aids to Faith in Blavatsky which went the rounds? Here are a couple. They are at your service if you wish to print them. . . . The subject of the communication is simply bosh, as you perceive; the handwriting is almost unquestionably that of Mr. Judge, who is an expert penman."

Professor Coues then renews the "Kiddle incident" charges as to the source of the Mahatma letters in "The Occult World," and concludes: "Such is the unspeakably puerile nonsense upon

which the Mahatmic myth is erected. Papers prepared for no more cause or consequence than these flimsy forgeries I have obtained from Mr. Judge, and by Blavatsky or some other blatherskite, have made much theosophic history. . . . I could say more but I trust you appreciate the blessing of having two such authentic and impressive missives from beyond the Himalayas in your vest pocket—from as far beyond those heights as Mr. Judge's office in New York—precisely.”

In view of the facts one scarce knows to which to award the palm for sheer audacity and effrontery—whether for his admission to Mr. Judge that the *Tribune* “Mahatmic message” came from himself and his claim in the same letter to Mr. Judge: “I saw that letter of which you complain fall down from the air”; whether for his point-blank denial in his letter to H. P. B. that he had anything whatever to do with the *Tribune* “message” and his explanation that it was “a piece of newspaper wit,” or for his declaration in the *Sun* article that this and other “Mahatmic” messages were frauds of Mr. Judge's in imitation of similar frauds of H. P. B.'s.

Following the *Sun* articles, Mr. Judge in the “Path” for August, 1890, advised all whom it might concern that he had brought suit for libel. Manifestly he had done this only for the protection of the Society and the good name of H. P. B., and to head off similar attacks in other publications, for he himself had been mentioned only incidentally and as rather dupe and tool than arch-deceiver, and the same as to Colonel Olcott. In his notice Mr. Judge made the significant statement:

“The animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel . . . and am awaiting instructions from Madame Blavatsky as to her own course.”

In the “Path” for September, 1890, is printed a letter from Madame Blavatsky whose tone and spirit is in shining contrast with the course and animus of her calumniators. The letter reads:

“While I fully agree to the proposition that we should forgive our enemies, yet I do not thereby lose my ‘appeal unto Caesar,’ and in that appeal, which is now made to the Law and not to the Emperor, I may keep the command to forgive, while for the protection of the name of a dead friend and the security in the future of Theosophists, I hale into the Courts of the land those who, having no sense of what is right or just, see fit to publish broadcast wicked and unfounded slanders.

“For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips who delight to dwell upon the personal peculiarities of those who are well known, and have worked on for the spread of our Theosophical ideas, feeling confident that, though I might be assailed by small minds who try their

best to bring me into reproach, the Society which I helped to found would withstand the attacks, and, indeed, grow under them. This latter has been the case. It may be asked by some members why I have never replied to those attacks which were directed against Occultism and phenomena. For two reasons: Occultism will remain forever, no matter how assailed, and Occult phenomena can never be proved in a Court of Law during this century. Besides, I have never given public currency to any of the latter, but have always objected to the giving out of things the profane cannot understand.

"But now a great metropolitan daily in New York, with no knowledge of the facts in the case, throws broadcast before the public many charges against me, the most of which meet their refutation in my life over a decade. But as one of them reflects strongly upon my moral character and brings into disrepute the honorable name of a dead man, an old family friend, it is impossible for me to remain silent, and so I have directed my lawyers in New York to bring an action against the 'N. Y. Sun' for libel.

"This paper accuses me of being a member of the *demi-monde* in '58 and '68 and of having improper relations with Prince Emile Wittgenstein, by whom the paper says I had an illegitimate son.

"The first part of the charge is so ridiculous as to arouse laughter, but the second and third hold others up to reprobation. Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was eighteen years old, *i. e.*, in 1849, and he and his wife remained until his death in close correspondence with me. He was a cousin of the late Empress of Russia, and little thought that upon his grave would be thrown the filth of a modern New York newspaper. This insult to him and to me I am bound by all dictates of my duty to repel, and am also obliged to protect the honor of all Theosophists who guide their lives by the teachings of Theosophy; hence my appeal to the Law and to a jury of my fellow Americans. I gave up my allegiance to the Czar of Russia in the hope that America would protect her citizens; may that hope not prove vain. H. P. B."

At the time, the *Sun*—founded by Charles A. Dana, himself in earlier days the friend and admirer of H. P. B. and her work—was perhaps the most widely circulated and influential of American newspapers. It had at its command every resource of ability, influence and money and it is not to be supposed that it was unfamiliar with the technicalities of the New York State laws relating to libel or the difficulties in the way of any one who might try to obtain a verdict against it in such a suit. It had but to establish in court its own good faith and prove or show reasonable cause for belief in and circulation of a single one of its major charges, and the whole history of American jurisprudence in similar cases showed that it would be acquitted. But one thing favored the suit of H. P. B.: The fact that this time, quite the contrary of the

Coulomb charges, the S. P. R. report, and the numerous prior attacks upon her and her mission—*this time the charges were direct, made as statements of fact, not of opinion, hearsay, conclusion, inference or innuendo.* If H. P. B. was actually *guilty* of a single one of the offenses charged against her, she was ruined, ineradically branded with the stigma of a convicted rogue—her enemies triumphant, her Society exploded, her followers buried in ignominy, her mission and her “Theosophy” a thing of contempt and of derision.

The issue was squarely joined, with no possibility of evasion by either party to the suit. This time it was not a friendless and slandered woman forced into the position where she must suffer in silence or essay the *hopeless task of proving herself innocent* of the fabrications of irresponsible evil- and malicious-minded assassins of her good name. It was a great and powerful newspaper faced with the simple task of *proving her guilty* of a single one of its numerous charges by the simple process of bringing into Court in its behalf the Coues, the Bundys, the Hodgsons, the Coulombs, the Colemans, the Sidgwicks, the Myers, the Masseys, the Lillies, the Collins, and all the other still living “witnesses” who had fathered or circulated the “evidence” which for so many years had been industriously spread before the public to “prove” H. P. B. a fraud, her phenomena bogus, her teachings a theft or a plagiarism. Certainly, on the assumption that at some time in her life H. P. B. had been indiscreet in her relations with men, at some time participant in questionable transactions, at some time engaged in anything disreputable, at some time party to fraudulent phenomena, at some time profiting by her “hoax,” the task before the *Sun* was an easy one.

The case was pressed with the utmost vigor by H. P. B.’s attorneys, but the usual “law’s delays” were invoked and advantaged of in the defense. In the “Path” for March, 1891, a statement of the then status of the suit was published under the caption, “The Libel Suits Against N. Y. Sun and Elliott Coues.” The article reads:

“Several letters inquiring about these suits having been received, and various rumors about them having arisen, facts are given.

“It is not possible to bring any suit to trial in New York very quickly, as all the calendars are crowded and suitors have to await their turn.

“It is not possible in New York to have newspapers notice the progress of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the above-mentioned actions.

“The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

“One victory has been gained in this way. The N. Y. *Sun* put in a long answer to Mme. Blavatsky’s complaint and her lawyers demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument *the lawyer for the Sun confessed in open court their inability to prove the charge of immorality on which the suit lies*, and asked to be allowed to retain the mass of irrelevant matter in the answer. These matters could only have been meant to prejudice a jury. But Judge Beach sustained Mme. Blavatsky’s objection and ordered the objectionable matter be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliott Coues is in exactly the same condition.”

Madame Blavatsky died in May of the same year—1891—and, under the Laws of New York, her death automatically terminated the suit brought by her against the *Sun*. Mr. Judge, however, continued to press his own suit, although the allegations originally made against himself were rather ridicule than slander. Finally, on September 26, 1892, the *Sun*, which by this time had become convinced of the great wrong perpetrated through it, voluntarily published, in partial amends, an editorial article repudiating the Coues interview, and a long article by Mr. Judge devoted to a tribute to the life-work and character of H. P. Blavatsky. The editorial retraction reads:

“We print on another page an article in which Mr. WILLIAM Q. JUDGE deals with the romantic and extraordinary career of the late Madame HELENA P. BLAVATSKY. We take occasion to observe that on July 20, 1890, we were misled into admitting into THE SUN’S columns an article by Dr. E. F. COUES of Washington, in which allegations were made against Madame BLAVATSKY’S character, and also against her followers, which appear to have been without solid foundation. Mr. JUDGE’S article disposes of all questions relating to Madame BLAVATSKY as presented by Dr. COUES, and we desire to say that his allegations respecting the Theosophical Society and Mr. JUDGE personally are not sustained by evidence, and should not have been printed.”

As it is probable that few Theosophical students of the present day have ever seen the article written by Mr. Judge on H. P. B. at the invitation of the *Sun*, and included as part of its editorial retraction by the words “Mr. Judge’s article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues,” we republish, in another place in this issue of THEOSOPHY, under its original title, “The Esoteric She,” the contribution by Mr. Judge in the *Sun* of the date named, September 26, 1892. The article itself, and the accompanying editorial endorsement and retraction, should be contrasted with the two editorials from the *Sun* first quoted in the present chapter and with the Coues charges, in order

fully to realize the complete reversal of its position by the *Sun*. This can be accounted for only on two grounds (a) that the *Sun* after vigorous and sustained efforts to find evidence to justify even one of its charges found that the charges to which it had lent its support were mere calumnies, and (b) that its publishers were men honorable enough to voluntarily make amends for the wrong done by publishing a retraction, even after the death of H. P. B. had freed them from all risk of damages, no matter what charges they might have chosen to make.

Theosophists, out of loyalty and gratitude to H. P. B. who brought them—at what cost to herself we have partly seen—the message of Theosophy, would do well to inform themselves fully on the Coues-Collins and *Sun* case, for they cover every accusation ever hurled at H. P. B.'s good name and fame; they constitute the only case where the charges were made directly, and not by opinion, suggestion, inference and insinuation, by a responsible channel. The outcome of the case constitutes an absolute vindication of H. P. B. and an equally emphatic condemnation of the bad faith or the knowledge of those who have since repeated those slanders. Within the last year, from high sources, one or another of the Coues-Collins-*Sun* charges have been repeated and have gained very wide publicity because of the supposed high character of the parties making them—"Margot Tennant" (wife of Herbert Asquith, ex-prime minister of Great Britain, in her "Intimate Diary") and the late Count Witte, formerly for many years one of the leading ministers of the Russian Empire under the *regime* of the late Czar. Count Witte was a cousin of H. P. B., but as he was many years her junior, he knew her only as a boy and saw her but a few times. In his recently published "Memoirs" the old charges of immorality first directly made by Coues and the *Sun* are circumstantially repeated. He does not profess to speak from knowledge, but for the same inscrutable reasons that have prompted so many others, does not hesitate to repeat these abominable calumnies at second-hand. The outcome of the *Sun* case gives the lie to the Witte slanders upon the dead. Students may be interested to know that Count Witte's own mother, a devoted member of the orthodox Greek Catholic Church, remained to her dying day the warm friend and champion of H. P. B. Vile as must be considered the characters of those who originate or circulate unverified base charges against the living, they are respectable in comparison with those who continue to revile the defenseless dead.

After the battle in the *Sun* and its sequence, Dr. Coues fled ingloriously from the field; his "Gnostic" society melted away like a shadow, his prestige waned and he died in obscurity in 1899. His "Esoteric Theosophical Society" exists only as a forgotten echo of his own bombast and pretense and his name survives among theosophical students as a mere synonym for surpassing egotism. After the *Sun* retraction he never again ventured to thrust himself on public attention as an "occultist."

(To be Continued)

THE ESOTERIC SHE*

The Late Mme. Blavatsky—A Sketch of Her Career
by William Quan Judge.

A WOMAN who, for one reason or another, has kept the world—first her little child world and afterward two hemispheres—talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Mme. Helena Petrovna Blavatsky, born under the power of the holy Tzar, in the family of the Hahns, descended on one side from the famous crusader, Count Rottenstern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstance or epoch in Mme. Blavatsky's career was prosaic. She chose to be born into this life at Ekaterinoslaw, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic Church. This was in itself not common, but the ceremony was—under the luck that ever was with Helena—more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and, just as the sponsors were renouncing the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with her candle accidentally set fire to the robes of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Mme. Blavatsky ushered into our world, and in the flames baptized by the priests of a Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, Gen. Fadeef, joint Councillor of State of Russia, said that, as daughter of Col. Peter Hahn, she was grand-daughter of Gen. Alexis Hahn von Rottenstern Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Hélène Fadeef and grand-daughter of Princess Helena Dolgorouky. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the impe-

*First printed in the *New York Sun*, September 26, 1892.

rial house, becoming Czarinas by marriage. One of them, a Dolgorouky, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Mme. Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General, who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emile de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these supposed powers made her the cynosure of all in her early youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and who were men living on the earth, but possessed of developed senses that laughed at time and space. In girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when 14, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1848 to Gen. Nicephore Blavatsky, the Governor of Erivan in the Caucasus, gave her the name of Blavatsky, borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not—in Russia—be undone. They were married, but the affair was signalized by Mme. Blavat-

sky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night, and a wedding party was on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there, unannounced, was Mme. Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the *Rebus*, a well-known journal in Russia, and in other papers, a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Mme. Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported, to see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was one done for her brother, who doubted her powers. A small chess table stood on the floor. Very light—a child could lift it and a man break it. One asked if Mme. Blavatsky could fasten it by will to the floor. She then said to examine it, and they found it loose. After that, and being some distance off, she said, "Try it again." They then found that no power of theirs could stir it, and her brother supposing from his great strength that this "trick" could easily be exposed, embraced the little table and shook and pulled it without effect, except to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial port, the whole family and neighborhood were in a constant state of excitement. Mme. Blavatsky said herself that this was a period when she was letting her psychic forces play, and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time." Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gunpowder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism

so as to expose its fallacies, if any, and to put its facts on a firm, scientific, and reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins—majestic, but as suggestive as those of the Pharoahs' tombs."

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia, and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analyzing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

Then in 1875, in New York, she started the Theosophical Society, aided by Col. H. S. Olcott and others, declaring its objects to be the making of a nucleus for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and nature. There certainly was no selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labors for the society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. "Isis Unveiled" was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving place, later in Thirty-fourth street, and last in Forty-seventh street and Eighth avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her society asserted. A prominent New York daily wrote of her thus: "A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his day. By those who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled." "Isis Unveiled" attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eyewitnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references

to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles, and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, "Isis Unveiled" having been published, Mme. Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of that year she and Col. Olcott and two more went out to India, stopping at London for a while. Arriving in Bombay, they found three or four Hindoos to meet them who had heard from afar of the matter. A place was hired in the native part of the town, and soon she and Col. Olcott started the *Theosophist*, a magazine that became at once well known there and was widely bought in the West.

There in Bombay and later in Adyar, Madras, Mme. Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in theosophy, and also daily disputing and discussing with learned Hindoos who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed, in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For any one who knew her and who knows India, with its hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindoos believed in her, said always that she could explain to them their own scriptures and philosophies where the Brahmins had lost or concealed the key, and that by her efforts and the work of the society founded through her India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindoo.

In 1887 Mme. Blavatsky returned to England, and there started another theosophical magazine, called *Lucifer*, and immediately stirred up the movement in Europe. Day and night there, as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing *Lucifer*, and making more books for her beloved society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. The "Key to Theosophy" was written in London, and also "The Secret Doctrine," which is the great text book for Theosophists. "The Voice of the Silence" was written there too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet, although scandalized and abused here as elsewhere, she made many devoted friends, for there

never was anything half way in her history. Those who met her or heard of her were always either staunch friends or bitter enemies.

The "Secret Doctrine" led to the coming into the society of Mrs. Annie Besant, and then Mme. Blavatsky began to say that her labors were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. The "Secret Doctrine" was sent to Mr. Stead of the *Pall Mall Gazette* to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the society, first fully investigating Mme. Blavatsky's character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started and still exists. And there Mme. Blavatsky passed away, with the knowledge that the society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much of suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive, one rich Theosophist gave her \$5,000 to found a working girls' club at Bow, in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Mme. Blavatsky, although sick and old, went down there herself and opened the club in the name of the society.

The aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the godlike powers within and of at last becoming a co-worker with nature.

As every one must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are to-day scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

WILLIAM Q. JUDGE.

BUSINESS WORTH WHILE

What *seems* to be man, the universe and every atom of it, is an object lesson—a more or less gentle reminder—by which Truth asserts its Self; for Truth is made manifest through partial concealment.

Truth is ONE, infinite and eternal; unchangeable in ITSELF, it assumes many garments when at work.

ILLUSION lies in mistaking these garments for the reality hidden within them.

There is a grain of Truth, an almighty seed, in every man, and it is the *purpose of life* to cultivate it. It is the "pearl of great price"—the "leaven" in the veiled words of Jesus, "which a woman took and hid in three measures of meal."

If the church should at any time see that it conceals more than it reveals of the Truth, it may find consolation in these words of its Master, spoken when there was no church:—

"For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."

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 THINK your idea of making collations from the Teachers' writings and preparing for work later is all right—the proper thing to do. You will find in yourself the incentive as to time and place, “having eyes and arms and feet in all directions”; an open mind, an eager intellect without doubt or fear, is the unveiled spiritual perception. You did a good work with the pamphlets already written; they are in use continually. The idea is to present what is beneficial for humanity in the most presentable form—a simple passing on of what was known before. I gave S—— some of the pamphlets to send to an enquirer for reading and return. They should do good. The energy put in that work has already found many channels of usefulness of the best kind, and they are good for much more—no effort in right direction is lost. Further, it is a labor of love, and the feeling with which you endow your work goes with it. Properly performed, the result is sure. Your latest “The Real Significance,” is certainly a “beauty”—W. Q. J. would say, “a dandy”—and its matter bears out its title magnificently. It is the best yet—so full of the most vital truths—things so easily comprehended by the way-farer, and yet so full of the highest wisdom. It does me good.

The introduction is in keeping with the statement below it. In fact we may take as part of our statement of policy, that “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.”

This is where we stand, and where all true Theosophists should also. If our position is made clear to Theosophists generally, there will be not a few who will see the righteousness of the position. Much of our work in the future will be the presentation of our “platform.” We have perceived and given it form; we should let as many as possible know that *it exists for them*. We may have something further to say later on. Good work, keep it up.

Yes, you, too, must find yourselves. Changed conditions will give occasion. These conditions will be bent to the *great purpose*—

*From the letters of Robert Crosbie. Here published for the first time.

"an' the heart stay steadfast"—and this I do not at all doubt. Make your purpose the Great Purpose, and desire for personal growth will have little breathing space. Back of it all is the Great Lodge, ever watchful, ever working; *never doubt that*.

Theosophists often speak of "getting rid of the personality," and so far as observed, do not appear to have any clear idea of what they mean. Without personalities there would be no field, no evolution. It is not the personality that is in the way, but the personal idea in regard to it—this is particularly fostered by the present civilization based on Samvritti (relative truth), origin of all the world's delusions.

One of the sentences in the last pamphlet applies directly; instead of crushing out the animal nature, *we must learn to fully understand the animal*, and subordinate it to the spiritual. So long as you know the wiles and lures of the elementary nature, you are not in danger of fooling yourselves, however much you may fall under their momentary sway. They or *It*, may be likened to a steed that is perfectly safe when the reins are well in hand and the seat firm, but who is ready to take advantage of any unguarded moment to unhorse you. Such an animal you would naturally watch carefully until he became a part of yourself. If we could always remember that the body, senses and mind (brain) are the steed, and the Self, the rider, the animal would have fewer opportunities to get the bit in his teeth. But we are *learning* to ride and success does not come at once.

From "The Real Significance": "You, too, are messengers, so that it is not well that you should regard much your own infirmities. Nature and Time regard not personalities, but swallow up all alike. Yet do *Nature* and *Time* and *Destiny* teach ever the same great lesson, and he who would learn of these, must both forego and forget personalities, his own as well as others . . . personalities are but the fleeting waves on the river of time caused by the friction of the waves of fortune; they are thy weakness and not *thy strength*. *Thy strength is in thy soul and thy soul's strength is in the calm* and not in storm revealed."

To forego and forget personalities, means to regard truth only, by whomsoever presented. So it seems wise that we should not think ill of personalities, and this includes our own. If they are our weakness, by doing our duty, which is in our case, the promulgation of truth—pure and undefiled—our weakness will finally become our strength. The Masters do not look at our defects but at our motives and efforts.

I have your letter; you have asked my opinion in regard to a specific matter of action. On general principles one might answer such a question, but in particular cases, where all the elements that enter in, can only be considered fully by the person involved, that person alone is competent to reply, or determine.

In considering a question bearing on the ethics of any case, we have first to be sure that we have no prejudices or preconceptions that can interfere with correct conclusions; in other words "to be free from hard and fast conclusions as to men, things and methods." If we are thus free, we will not be liable to be swayed by the general classifications of good and evil, so common in the world, and the great error of the churches. The way is then opened for the real point at issue, which to me is *not* what is done, but *why* was it done—the motive. Now who can answer this but the one who acts? If the act appears to him as a duty, and a proper one, he alone has paramount power and there should be none to question a right to perform duty as it is seen and understood. It might very well be that another's acts would be improper for us, because of our different attitude; it might also be that our acts, seemingly proper to us, would to that other seem improper.

From these considerations it would seem fair to deduce that the only correct sanction, and the one we should seek, would come from within.

Of course different attitudes of mind produce different actions in any given case. Those who have knowledge will not act from the same motive as those who have less knowledge or none. Those who have no knowledge act under the impulse of the common attitude or way of doing things. Those who are wise, naturally take all possible results into consideration from Their wider point of view, before acting. With Them it is largely a question of duty, unswayed by what the views of others may be, except in so far as those views might interfere with larger duties and influence at other times. So many things have to be taken into consideration, in fact, that can be seen and applied by the person alone who is involved, that no direct answer can be given in any particular case. General principles may be stated, and each individual left to apply them as he sees fit. In no other way can progress be made.

We have finally, in any case, to determine whether we are swayed by inclination rather than plain duty, in order that we may not deceive ourselves.

Whatever, then, is decided in all honesty with ourselves, is our duty, and no man is our judge.

Love to you. Be honest; be true; be fearless. As ever.

. . . To see the true man who once inhabited the subject which lies before him, on the dissecting table, the surgeon must use other eyes than those of his body. So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition—which, if we call reason the eye of the mind, may be defined as the eye of the soul.

..*Isis Unveiled*, Vol. I, p. 16.

CAN THE DEAD COMMUNICATE*

SINCE the forties of last century Spiritualists have affirmed the answer to this question, claiming sufficient evidence for the survival of intelligence after the state known as death. But Spiritualism is not a new thing. Five hundred years or more ago, and 'way back through every age of man, people have practised what is called *Bhut* worship,—that is, worship of the spirits of the dead. Present day Spiritualism is but a repetition of a former error, even though its resurrection has been among those whom we would call of higher intelligence, “deep thinkers,” and men of science. The “communications” of to-day, just like those others all down the ages, bear nothing whatever in them of a truly spiritual nature; they are physical to the last degree, as the communications to Sir Oliver Lodge from his son, Raymond (*through a medium*, remember), bear witness. According to his statement, his life after death is very much like the one he has left behind: people there still drink and smoke cigars, and, in fact (?) have cigars made for them in spirit-factories out of cigar stuff belonging to that state of matter. If that is a “spiritual” communication, anybody is welcome to take it as such, but it only goes to show that when we are out of physical life we are not necessarily in a spiritual state—as is the common supposition.

The question is, what do we *learn* from such “communications”? Is there anything, or has there ever come anything from the plane of spiritualistic communication which has been of any benefit to mankind? Has anything from that source shown us the great purpose for which we are here? Does it tell us the meaning of *life*; why there appears to be so much injustice in the world? Does it tell us of wars that are to be, and how to prevent various great catastrophes from falling upon us? Does it inform us as to the connection or common cause of all the different beings in the world? Does it show us the nature of the becoming of beings who are greater than we are, as well as of beings lower than we are? Does it show why and how this solar system came into existence, and the laws which rule it? NO. These are all matters on which we need knowledge; yet, from so-called “spirits” we get all sorts of differing communications as a basis for reasoning in regard to them, and those very differences should show us that there is no source of knowledge in that quarter. What we need is not what any “spirit” or anybody else *says* about anything, but rather, a reasonable, logical, just statement of laws which *each and every person can test out for himself*.

Let us consider the presentment of Theosophy as to how man has become what he now is—the real story of evolution, as gained

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

by observation and experience in the vast ages that have passed. The basis underlying that evolution is the same in every human being, in every human heart, in every animal life, in every speck of matter—the same Spirit in all, the same One Life, the One Intelligence. All are rays from that One Life, that One Intelligence, and each expresses the possibilities existing in the Infinite Source. Differences in beings, in mankind, in various races all mean degrees of intelligence, for each has the same power as the highest being and the same power as all beings; only the use or employment of the power brings about an instrument to represent it more or less fully. Evolution is Spirit expressing itself, whether in this solar system, or in those which preceded it. Intelligence was behind the beginning of this planet in its nebulous condition, or fire mist; intelligence was behind the cooling and hardening processes through many, many ages. In all those states and in all those substances connected with this planet we also have existed as spiritual beings, nor are they absent from us now. At the end of every life, we go back through all those stages again to the highest one, and then descend again to the earthly stage to reap the effects of causes set in motion by us before in other bodies. For there is no transforming power in death; as a tree falls, so must it lie. It is during the life-time that we must recognize and awaken our true natures. Death opens no door to knowledge.

There is proof of these states of consciousness being ours right within our nightly experience. When we sleep,—though *we* never sleep; only the body sleeps,—the consciousness of this physical plane is gone from us. We have no idea of what is going on among our friends or relatives; we have not one slightest sensation of what is going on anywhere on the earth while we are not using the body. Here is "death"—a smaller, temporary death—for the body. Then we pass into another state altogether, which we know as the dreaming state. The human soul goes on in dream knowing himself as the one there, seeing, smelling, hearing, talking, moving and doing all other things which he does while in the body awake. Well, they used to say that if you took hold of a sleeper's great toe he would talk to you. You would get a communication from a "spirit," but what kind of a communication would it be? The man would tell you just what his own mind had worked with; he would not know in the dreaming state any more than his own personal thoughts, his own personal ideas and activities.

Applying this analogy to the time of death, we can see that in reality the time of death never comes. We give up this body for good and the body goes back to the earth from which it was taken; but *we* are not dead. We are still alive. We are still conscious on other planes and in other degrees, though we are not using the body nor the brain. But what kind of a consciousness, what kind of an intelligence are we using? Just the same kind that we had when we were in the body. Our thoughts and feelings and desires

go on acting for a time just as they did when we were using the body, because of the energy we had put into them. As there is no renewal of it, that energy wears itself out, and the man—as a real spiritual being—enters into quite another state, where no one on earth can disturb the action of his intelligence and the enjoyment of his bliss. How could that be a state of bliss if for one single instant it could be disturbed by the sorrows left behind on earth? Or could there be a worse hell to some people than seeing from their “heaven” the appeasing of a husband’s sorrow and the place of mother taken by another? We should understand that when a human being passes out of life, he passes through something like the dream state—a mixed state—and then reaches the best state he is capable of expressing. A spiritual human being, it would be folly to imagine otherwise, could not be disturbed by earthly doings, for his mission on earth was fulfilled when he left it. But he would come back again in another body to take up another day’s work. Then, can you not see that all this idea of communication with so-called “spirits” who have left the body is *nonsense*?

Let us not imagine that there are no other beings besides men outside the body. Let us not imagine that dead men, or living dead men, are the only ones existent on the other side of this physical world. There are myriads of kinds of beings who do not live in bodies like ours but inhabit planes into which men pass from this earth. Right contiguous to our plane all sorts of beings, sub-men, as well as human elementals dwell. Can we imagine these are desirable communicants? And how can we be sure that any external communication is not connected with some devilish spirit who likes to pose, who likes to take the cast-off clothing of man because of its attraction to his nature and desires and exploit it to us? A great deal of knowledge is required to understand the real nature of man, nor is it arrived at by any kind of “communication” whatever, but by entering into our own natures. The Father in secret is within, not without, and everything we know or ever will know has to be known in ourselves and by ourselves. Never from other people, never from any other kind of spirit will it be known. The Spirit of God within every one—the Knower in every one—is the last resort, the highest tribunal, the last eminence that we shall reach.

We are now traveling through earth matter, but when we leave the earth, we leave alone. So, when we travel through astral-matter, we are not confabulating with the denizens of the astral plane but are moving along our own lines. The states after death are merely the *effects* of the life last lived. We step through from the place of our endeavor to reap what we have sown,—first casting off the evil, and then, experiencing the highest and best of all our aspirations. In all of those states, each one realizes himself to be the same person; never for an instant does it enter one’s perception, or consciousness, that he is any other than the one who

was on earth; nor does he know that any such thing as death has occurred at all. In his highest state he has with him all those whom he loved, and in just that condition which he would desire to have for them. He has his bliss, because the balance between cause and effect, even for his sufferings on earth, is struck straight and true for the spirit. All those states are within us, not outside; in those states, we meet first, last, and all the time OURSELVES, first as we think we are, and finally as we really are.

There is no possibility of any communication from a "dead" person to a living one, except perhaps in the very short period before the real individual has shaken off the ideas held during life. Sometimes then a very, very strong desire to impart something will effect some sort of communication, but after the great change known as "the second death" all connection with earth is broken off. A pure-minded living person by his aspiration and love may *himself ascend* to a heavenly place and there seem to speak and feel and be with those he loved, but that speaking and feeling does not disturb the one there. The very essence of the spiritual state would exclude all disturbance, though we can obtain the kinds of feeling which exist in that condition. All that a medium obtains are simply reflections and repetitions of what has occurred recorded in the nature of the sitter. A medium will describe the after death state of a person very much *alive*, which should show how subject to mistakes and errors a medium is. In the passive mediumistic state there is no control over anything; there is merely a channel provided through which certain things can come or "leak."

The great "spiritual" communicants of the mediums are suicides and the victims of "accidental" death. For not always is there death when the body dies. Unless the death coincides with the end of the life-term which is fixed at birth a man is still tied to earth until the end of his term.

But there are cases of communications with beings in the world—almost within the realm of this world—beings not in physical bodies, who live and move on another plane of being, far, far away from connection with some easy going medium. These beings are known as Nirmanakayas; they are men who have become perfected—who could if they chose reach up to and hold the very highest state of bliss, but who refuse that bliss because it would mean forever to forsake all chance of helping their fellow-men. They can, when the nature of the person is true and aspiring strongly, communicate when it is necessary to help him. But there is no mistake about these communications. They are personal, meant for that one as direct help. It is *the within* which induces any outside help that we receive. It is a recognition of the spiritual nature of ourselves and all beings which makes the true connection. It is from the spiritual that all true strength comes. And it is for the perfection of humanity that all the Divine Incarnations have labored.

STRAY MEMORANDA

ON ASTROLOGY—FROM W. Q. J.

THEOSOPHISTS too often occupy themselves with these woful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of to-day, *who are more at sea than any other mystics*, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

. . . I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

Say, my friend, remember that title: The Cause of Sublime Perfection. That is the name of Theosophy. Opposed to the idea of inherent sinfulness, it may work a change. Use the title now and then. So will I. Those three—(a) Perfectibility of Humanity; (b) Cause of Sublime Perfection; (c) Masters are living facts, and not cold abstractions—should be well spread abroad. They pulverize the awful wrong of inherent sin, they raise a hope in every man above a sot, they illuminate the sky of the future. We work for the future—oh, the glorious future!

WILLIAM Q. JUDGE.

ON THE LOOKOUT

"BACK TO BLAVASKY"

The leading article in the January issue of *The Messenger*, official organ of the American section of the Theosophical Society (Besant), is entitled, "Is Theosophy Based on Science or Revelation?" The article, which is distinctly jesuitical in tone and method, is written by Irving S. Cooper, himself a "Bishop" of the "Liberal Catholic Church." Mr. Cooper directs attention to the menacing aspects of the "Back to Blavatsky" movement in the Theosophical Society, arguing that it embodies a reactionary policy and is a "reversion towards orthodoxy, naked and unmistakable, the setting up of an infallible authority combined with an actual persecution of those who disagree." He writes:

"But, it may be urged, there is surely no persecution of others on the part of those who follow H. P. B. Is there not? ——— during the last five years has spent much time investigating the hidden side of the sacraments, services and festivals of the Christian Church. The results of these investigations are exactly as much a part of theosophical knowledge as are any other discoveries made by him, Mrs. Besant or Madame Blavatsky. The conclusions, however, to which these results lead, and even the results of the investigations themselves, were not acceptable to a certain number of our members because *they seemed to go beyond what H. P. B. taught.* (Italics ours—Editors THEOSOPHY). Accordingly these members began to undermine Bishop ———'s standing as an investigator. . . . Hence logically, since Mrs. Besant supports Bishop ———, she is also misleading the members—therefore back to Blavatsky."

There is more to similar effect, the evident purpose of the writer being to develop the idea that Theosophy is a growing, or *progressive* system; that it has developed since the days of H. P. B.; that it is reactionary and unbrotherly to hold any other opinion; that those who "like best" the teachings of H. P. B. should study them; that others who "like best" the teachings of Mrs. Besant should move along that line; that still others who "like best" the writings of some other student should pursue that path. "It is the principle of tolerance and open-mindedness that I am urging," writes Mr. Cooper, "not the acceptance of a group of ideas put forward by any personality."

WHAT IS THEOSOPHY?

For Heaven's sake what does Mr. Cooper suppose Theosophy is? Is it a speculation, a changing system of thought? Does its validity depend upon the lucubrations or interpretations of any student, "Bishop" or otherwise? Is it something that can be added to or taken from? Is it something with which our "liking best," or our dislike, has anything to do? Or is it what H. P. B. Herself said it is:

"The Secret Doctrine (or Wisdom-Religion) is not a series of vague theories or treatises, but is all that can be given out in this century. It will be centuries before much more is given."

Or what William Q. Judge said:

"It (Theosophy) is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man."

Again, Masters wrote of the *Secret Doctrine* that it was Their work. Furthermore, They went on record that They approved in general all that H. P. B. wrote, said or did. Theosophy, then, is the accumulated wisdom of the ages, the truth about all things and beings; a record of the laws and processes of evolutionary growth, together with many applications of, and logical deductions from, the mathematical statements of those laws and processes. And whenever any writings are put forth as "theosophical" which contradict and subvert the teachings of the *Secret Doctrine*, they are nothing else than a fraud, whether that fraud be conscious or otherwise on the part of its perpetrator.

There is *Theosophy itself*. There are, alas, the many interpretations of Theosophy by students of greater or less proficiency and understanding, who draw attention to their own lucubrations as "progressed" Theosophy, and to themselves who have "progressed" farther, and thus know more than the original Teacher. If these student writings were not put forward as "theosophical," the "Back to Blavatsky" movement would have no need for existence. But they are so advanced, either directly or indirectly, and readers are invited to consider the greatness of the writers. Thus, members of Mrs. Besant's Society who are acquainted to some extent with *Theosophy itself*, as set forth in the works of H. P. B., see in the writings and practices of present day "authorities" that which is tangential to the true teaching—yes, and in some cases its exact opposite—and are urging the necessity of a return to the Source.

KNOWLEDGE IS CONSISTENT

Theosophy has never been put forth as a dogma, but as a relation of facts, gathered through observation and experience, which anyone can accept or reject without condemnation or praise. One might as well call the only exact science we use, Mathematics, dogmatic or a dogma, because it is presented as an assemblage of facts which the student can study, apply and prove for himself. Theosophy stands in exactly the same position; a presentation of Knowledge gained through aeons of time; it is not to be confounded with the speculations of *any* of its students, who at best are subject to their personal prejudices, predilections and weaknesses. It should be clearly understood that all theosophical writers or leaders—except Those who brought Theosophy to the world—are students of more or less proficiency in the Science, and are therefore liable to misconceptions and erroneous applications, and that the only possibility of discerning such errors lies in a *comparison with the Science as originally presented*.

Another point, if a teaching is synthetic and true, it must be consistent. So also must the true Teacher be consistent. Theosophy, as given by H. P. B., is consistent throughout. Theosophy, as given by William Q. Judge, is consistent throughout—and consistent with the *Theosophy of H. P. B.* Let us see how consistent Mrs. Besant is—how the Annie Besant of 1891 agrees with the Annie Besant of 1920 on this same subject of Theosophy and Christianity which is agitating Mr. Cooper and his brethren of the "Liberal Catholic Church." Mrs. Besant used to express herself sternly and unequivocally. There was nothing evasive about her speech or writings, nothing to "interpret"; she stood squarely in one camp or the other, never precariously attempting to balance upon the dividing line. In *Lucifer* for October, 1891, in the leading article, entitled, "Theosophy and Christianity," she writes:

"Now the Theosophical Society has no creed. . . . But THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. . . . Now by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also it is open to every student only to accept as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "The Secret Doctrine," or Theosophy; she always encouraged independent thought and criticism, and never resented difference of opinion, but she never wavered in the distinct proclamation "The Secret Doctrine is so-and-so."

And then Mrs. Besant lays down verbatim a brief statement of the Three Fundamental Propositions of the Secret Doctrine, in the words of H. P. B. and proceeds to show how totally at variance Theosophy is with the teachings of the Christian Church—its "vicarious atonement," "forgiveness of sins," "Heaven," "Hell," etc. She ends with these words, significant indeed in the light of present day developments within the Besant Society:

"Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of well-nigh seventeen years the torch of Eastern Wisdom. The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them."

THE PRESENT POSITION—

And now to turn to the Annie Besant of 1920. In *The Theosophist* of March, 1920, she prints a signed article, "Letter to the T. S. on the Liberal Catholic Church." It is as weak and equivocal as the foregoing is strong and clear—a plea in avoidance which leaves one feeling that she really favors the L. C. C. but lacks the courage to take a definite stand, in an effort to "stand well" with both the church party and those members of the Society who are trying to make the organization a vehicle of expression of the Wisdom Religion, as the name "Theosophical Society" would indicate it to be. She begins with an appeal to Brotherhood, and then writes:

"The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some of the modern addenda, and preserved the Apostolic Succession,* as did the Anglican Church when it tore itself away from obedience to the Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic

*On this subject of "Apostolic Succession" H. P. B. says (*Isis Unveiled*, Vol. II, page 544): ". . . the apostolic succession is a gross and palpable fraud."

Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, ———, (Mrs. Besant here prints the name of that "Bishop" in whose defence Mr. Cooper's article in *The Messenger* is written), who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable. . . . "

" . . . Unthinking people regard the word 'Catholic' as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name 'Old Catholic' or 'Liberal Catholic' aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all subdivisions of the great religions. Others claim that I 'approve it.' I have not the impertinence to 'approve' any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should 'approve' that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know."

An appeal to brotherhood, a "broad" and favorable emplacement of Catholicism, an affirmation of the knowledge of a putative "Bishop," a reference to her own knowledge of her past, an assumption of intimacy with some great being unknown to the *hoi polloi*—and then the heroic stand, "who am I, that I should 'approve' that which He has blessed?" After reading it, the Members will all be quite satisfied that Mrs. Besant is a great and beneficent person—"so broad, you know!" She was not quite so "broad" in 1891, but she was unequivocal; she "stood" for something and was not slow to say so.

If Theosophists recognize that the world has gone mad on personalities, can it be made sane by glossing over that madness or pleading expediency? They know it can not. But they are the creatures of their generation and have not the courage to do that which puts personality out of court in their own cases, and sets the example of a truer, less selfish line of effort. Yet if the change is to be brought about, someone must make the beginning; it is the first step that begins the count, and if the goal is a right and true one, the results can be left to time and Karma. The "Back to Blavatsky" movement is a first step. More power to it!

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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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 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,*
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THE OSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND

PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

APRIL, 1921

No. 6

*To reach Nirvana one must reach Self-Knowledge,
and Self-Knowledge is of loving deeds the child.*

—THE VOICE OF THE SILENCE.

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The Eternal Verities—The Turning Tide—Ouspensky's Postulates

THE UNITED LODGE of THEOSOPHISTS
LOS ANGELES, CALIFORNIA

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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.

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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.

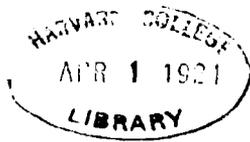
The defined Objects of the Society were as follows:

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.



A U M

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.—*Hebrews, xiii, 1, 2.*

And behold I come quickly; and my reward is with me, to give every man according as his work shall be.—*Revelations, xiii, 12.*

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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.

NOTIONS

NOTIONS are the camp-followers of prejudice and pre-conception. Small and insignificant as they are, we think we do not admit them to our councils of war, nor let them press an engagement. Yet many a battle is lost for their insistencies. At just the moment when we are about to take the Gate—to advance boldly into the kingdom of Freedom, up rears the grinning devoted head of the least of these camp-followers, and straightway we leap to the earth to consort with him.

“Why, I thought the Gate would look different from this! Here is but plain iron and I thought it would be gold. Nor are the sentries there as they should look. They wear only plain helmets and they should wear head-pieces with waving golden plumes. After all, this may be the wrong gate. I’ll wait and see who else comes this way. Maybe they will tell me if these sentries are rightly named; if this gate is the gate to safety.”

Sleekly, Camp-follower Notion weaves the tendrils of his words about us; more and more are we content with the *dream* of a golden gate much farther on; still we sit idly, for this iron gate must first be taken. Come those who hesitate for only an impalpable second, and overpass it at a leap; but they are those whose steps are not attended by camp-followers. They see one step, but one leap ahead, and take it with the light of daring burning in their hearts. They care not if the iron spikes lacerate their flesh as they pass into the kingdom of Freedom; they only ask if it is the true Light they follow. They care not if all their fellows see another way to go. They follow the flag of their own Higher Self, without reservation, without conditions, without complaint—whether it be to the jaws of death, or to the deep peace of Immortal Life. They are ready to pay the price of priceless Wisdom.

Camp-followers must be left behind on the quest for the Holy Grail. The cup can never be drained through the mind filled with prejudice, preconceptions, and suspicion. The clear waters of immortality pour only through the cup of Renunciation of all personal desire, all personal possession. And last of all do we learn that our fondest desires—our dearest possessions—are our NOTIONS, the pets of our personal minds, which stay us in lassitudinous inaction from the glorious battle which alone can win us final liberation.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XV

WE have now to turn from the external aspects of the struggle of contending forces accompanying the progress of the Theosophical Movement, as exemplified in the Coues-Colins' storm, and regard the arena from another point of view altogether—the issues as personified in H. P. B., Mr. Judge and Col. Olcott, who, as we have said, represented in their own persons the three Sections of that Movement, exoteric and esoteric.

In the first decade of the Movement, as manifested in the exoteric Theosophical Society, the work of the three Founders was concordant and coherent. The Society grew rapidly in numbers and influence and became firmly established in America, Europe and India. Minor opposition attended its course from external antagonistic factors and numerous internal disturbances arose, but none of these was of serious moment, because no dissensions existed between the Founders. Enemies without and trouble-makers within could find "nothing whereon to stand" as a fulcrum. The first breach in the solidarity of the Founders was effected in the year 1881. It did not become a matter of public knowledge until 1895, and consideration of it must be deferred until we reach the events of that period, but the fact should be noted in seeking to understand the origins of the successive phases of the Movement. The student will do well to note two continuous cycles in the progress of the Movement, one of seven years' duration and the other of ten. The former is the cycle of the Second Section, the latter that of the exoteric Society. They run concurrently, and they intersect at the third turn of the one and the second revolution of the other. Counting from 1874—the date of the conjunction of the three Founders—we have the cyclic dates, 1881, 1888, 1895. Counting from 1875, the date of the foundation of the Society, we have 1885 and 1895. These dates, with their "twilight zones" at the periods of culmination and recommencement of the cycles, mark the epochal developments of the Theosophical Movement of the nineteenth century, exoterically and esoterically.

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

Public reference was made to the existence of the inner Sections of the Movement at the close of the first seven years' cycle, and from then on more and more frequent allusions to the Second Section, its superior importance, its rules and discipline, its guardianship of the exoteric work, its provisions for the more earnest and worthy members of the "Third Section" or Theosophical Society proper, may be found in public print. Finally, at the close of the second cycle of seven years, a definite, formal, public announcement was made of the formation of the "Esoteric Section" of the T. S., as a probationary degree of the Second Section of the Theosophical Movement. And, under the protection of the "pledge" and the seal of confidence, information was given to all applicants of the real purpose of the Movement, the real status of the Society, the real objects of the invisible *Founders*—the Masters of Wisdom.

The close of the first ten years' cycle was marked, exoterically, by the Coulomb charges and the *Report* of the Society for Psychical Research. Esoterically, both these were made possible and enabled to achieve an immense damage to the Movement, through the hidden rupture between the three Sections of the Movement, the First and Second Sections on the one hand, the Third Section on the other; between the esoteric side of the Movement as personified in H. P. B., Mr. Judge and Damodar, and the exoteric, as personified by Col. Olcott, Mr. Sinnett, and the Hindu Council. At the time, the only public signs of this breach were the failure to defend H. P. B. as strenuously as she was attacked, her resignation and departure from India and from active connection with the Society, the public and private disclaimers of Col. Olcott and others of any reliance of their own or of the Society on the assumed occult status or phenomenal powers of H. P. B., their assertion of the ability and necessity of the Society to stand on its own merits as a non-sectarian association with objects and purposes of its own, and apart from H. P. Blavatsky as the direct Agent of the Masters, apart from her paramount status as the connecting link between those Masters and the Society, apart from her teachings of Theosophy as the authoritative exposition of the Wisdom-Religion.

What was the secret of this change of front on the part of Col. Olcott and others high in the affairs of the Society? This also did not become public till many years later, and full consideration must be deferred until that time is reached, but the fact must be grasped, for it is the key to the succeeding events. The plain fact is that Col. Olcott and others prominent in the Society had reached the conviction that H. P. B. could not be wholly trusted; that she was irresponsible, producing at one time genuine phenomena, at another, spurious; delivering at one time veritable Messages from the Masters, at another, bogus communications in Their names. They were convinced that H. P. B. was a *medium*, and Col. Olcott's view of mediumship, as expressed by himself in "The Theosophist" for January, 1889, page 209, was that mediums are "*irresponsible in proportion to the genuineness of their Mediumship*, since they

are unable to discriminate and select good influences from bad, and are thus, being necessarily passive, completely at the mercy of the psychic influences of their séance-room." Having this perfectly sound view of the nature of mediumship from a life-long experimenting with mediums, and profoundly convinced that H. P. B. was a medium, it necessarily followed that Col. Olcott and his associates found themselves compelled to exercise their own discrimination in determining which was genuine and which was false in the phenomena and the messages of H. P. B. Of this discrimination of their own they never had any doubts. They believed in the existence of Masters, they had no doubt that their apprehension of the nature and powers of Masters was as correct and exact as their apprehension of the nature and powers of H. P. B., consequently they could only attribute to the Masters the same attitude toward H. P. B. as their own—that she was a useful and valuable instrument to the Cause and to the Society under proper checks and safe-guards—and those checks and safe-guards they were abundantly willing to provide on their side and in their relations with H. P. B., as they assumed the Masters were exercising in Their relations with her. Although they had abundant warnings, both from the teachings of Theosophy and from messages received by them directly from the Masters, that their views of H. P. B. were erroneous in fact and illogical in principle, and although not one of them himself had, or professed to have, any occult powers of his own, any occult means of discrimination, any ability to direct communication of his own with Masters, nevertheless their fundamentally false view of the nature of H. P. B. compelled them, little by little, to take a divergent path. In the beginning, doubts; next, private dissent and dissimulation; then a middle ground, public temporizing and secret plotting; finally, open repudiation of her occult status and authoritative standing in the Society, in the Movement, in Theosophy.

The stage of dissent and dissimulation was reached and practiced in 1884 and the following years. Compelled by their involvement with her in the affairs of the Society and their joint sponsorship for the numerous miraculous events attributed to the course of its history, a luke-warm support was publicly given to H. P. B., while in private a determined effort was made to suppress and "control" her in the common interest. During these years W. Stainton Moses ("M.A. Oxon"), C. C. Massey, A. O. Hume, V. V. Solovyoff, W. T. Brown, Mrs. Josephine Cables, Mohini M. Chatterji, Subba Row, Mr. Cooper-Oakley, and numerous others, both members of the Society and probationers of the Second Section, succumbed to inner and outer influences and left the Society, but Col. Olcott, Mr. Sinnett and many others continued with the Society and its work, because, however much they doubted H. P. B., they were none the less convinced of the existence of the Masters and the value of the Society in the work of the Movement, provided only that they could themselves direct and control its destinies.

Followed Col. Olcott's private but violent opposition to the formation of the "Esoteric Section," and to the lines of direction that H. P. B. and Mr. Judge were attempting to lay and energize within the Society by the establishment of the "Esoteric Section" and by their magazines, "The Path" and "Lucifer."

The cleavage at this time went almost to the verge of the establishment by H. P. B. and Mr. Judge of a new Society composed of those Western Theosophists who would remain true to the original impetus and its lines, and would have so resulted had not Col. Olcott and those associated with his views modified their conduct. Concerned not at all with or over Col. Olcott's or any one's opinions in regard to themselves, but intent only on the Cause itself, H. P. B. and W. Q. J. used every effort to encourage, to sustain, to uphold him and others in their devotion and their place in the Society, so long as work was done and a possibility remained to keep the three lines of the Movement intact, coherent, and in proper relation. Nothing was omitted that might assuage the several vanities, jealousies, ambitions and fears of Col. Olcott and his co-workers, everything possible was done to convince them that place, power, authority and dominion were not sought by H. P. B.

Then came the Coues-Collins attempt to destroy where it could not supplant, to ruin where it could not rule. There can be no doubt, we think, that Dr. Coues counted that if he led the assault he would be supported openly by Col. Olcott and others prominent within the Society, and for this he had what to him were sound reasons, as has been indicated. Backed by his own prestige with the general public and that of Olcott and others with the Society's membership, knowing the general discredit heaped upon H. P. B. by the S. P. R. Report, knowing well the private opinions of Olcott, Sinnett and others in regard to her, what more natural than that he should consider his forces more than ample to so utterly crush the reputation of H. P. B. that she would be permanently eliminated as a factor in the Society, which could then be reorganized and rebuilt on lines agreeable to himself and his own ambitions, with himself as its bright particular star in the west. As able and astute as he was without conscience or honor, he was a fit and chosen instrument for jesuitry. His plan of subornation succeeded perfectly with Mabel Collins, but his master-stroke failed with Col. Olcott. This he could not know in advance, but his knowledge of conditions and the progress of his correspondence with the President-Founder gave him every reason to believe that the disaffection so artfully fanned would burst to flame in open treason when the battle should be joined. He reckoned without his host in the final issue, but how nearly he succeeded is indicated by the letter to him from Col. Olcott which we have given, and by the course pursued by the President-Founder during all that stormy period—a course which we have now to trace.

That course was one designed to aid and abet the battle being waged to destroy the moral reputation and occult status of H. P. B.

and her chief defender, Mr. Judge, so far as that could be achieved without imperiling the Society and his own importance in it to the point of irretrievable disaster. Col. Olcott was willing to go thus far in order to upset the paramount unofficial influence of H. P. B. and her Colleague, and reduce them to what he considered their proper place and subordination in the ranks, and at the same time enhance and render secure his own position and power as the recognized "Official Head" of the Society. In all this Col. Olcott was honest and sincere. It was but the logical development of his own basic misconception and misunderstanding of Masters, Their Movement and Their Society—all alike menaced by the "irresponsible" and "unconstitutional" procedure of H. P. B. However mistaken or misguided his views, however himself "completely at the mercy of the psychic influences" which he was convinced made H. P. B. at times unsafe and unreliable, he *was* absolutely honest and devoted to what he conceived to be the best interests of the Society. It was precisely this honesty and devotion to the Society, however inconsistent and illogical his mind might be, that H. P. B. recognized and worked upon and with, and that Dr. Coues failed utterly to reckon with.

Negatively, Colonel Olcott's state of mind is attested by his total failure to align himself with his Colleagues while they were being sorely beset by traitors within and by enemies without. As in 1884-5 and again in 1886-7, his sole thought was for the Society and himself—for the Society as personified in himself. Its troubles and his troubles were, in his opinion, not due to any falling away from its Objects, any mistakes or misunderstandings of his own, but to the wrong and perverse actions of H. P. B. and Mr. Judge. They had gotten the Society, themselves and himself into serious difficulties in spite of his best efforts to prevent. Very well; it was for them to extricate and clear themselves if they could, and in so doing learn a needed lesson. That was their affair, not his. His duty was to protect the Society and himself as its responsible Head and guardian, at all hazards and from all hazards; and the chief of these hazards was the "friction of strong personalities." due to the "unauthorized" and "irregular" actions of H. P. B. and W. Q. J., as opposed to his own "official" procedure.

Affirmatively, Col. Olcott's predominating attitude is evidenced (a) by the record made by himself and his intimates at the time; (b) by his own disclosures made many years afterward; (c) by the record made by H. P. B. and Mr. Judge. From all these the student can piece together the pattern which shows the workings of consciousness of the three Founders during the storm of 1889-90.

"Old Diary Leaves, Fourth Series," to which we shall have to refer, was published in book form after the death of Col. Olcott, and contains many omissions of the text as originally printed in "The Theosophist," Volumes XXI and XXII, ten years after the events discussed therein. Our quotations, therefore, should be verified by reference to the original text.

Volume XXI, page 199, Col. Olcott describes the situation just prior to his visit to Europe in 1888, which we have already covered in a former Chapter. He puts it thus:

"Portents of a coming storm in our European groups, stirred up or intensified by H. P. B., begin to show themselves, and Judge complains of our neglecting him. Just then Dr. Coues was working hard for the notoriety he craved and Judge was opposing him."

Of Col. Olcott's correspondence with and his comments on H. P. B. during this period we have already treated—all as disclosed by himself. What her prevision and methods were with regard to coming events has also been shown. We have now to observe the same in Mr. Judge, as disclosed by Col. Olcott, and as publicly put on record by Mr. Judge. Following the above quotation, "Old Diary Leaves" gives extracts from private letters written by Mr. Judge to Col. Olcott, as follows:

May 21, 1888: "I am always striving to keep your name at the top, for until your death you must be at the head."

June 8, 1888: "Certain matters are occurring here which need attention and action. . . . His [Coues] policy is to place himself at the head of some wonderful unknown thing through which (save the mark!) communications are alleged to come from Masters. He also in a large sense wishes to pull the T. S. away from your jurisdiction and make himself the Grand Mogul of it in this country. . . . *I know that . . . policy is to retain complete control in you, and my desire is to keep the American Section as a dependency of the General Council in India; hence you are the President. It was never my intention to dis sever, but to bind, and the form of our Constitution clearly shows that. That's why no President is elected or permitted here. . . . So I would recommend that you call the Council and consider our Constitution, which ought long ago to have been done—and decide that we are in affiliation and subordination to India and that we are recognized as part of the General Council, with power to have a Secretary as an (official) channel, but not to have a yearly President but only a Chairman at each Convention. . . . I cannot work this thing here properly without your co-operation.*"

June 15, 1888: "Until you two die it is folly for others to whistle against the wind. Masters and Federation!"

Few students have noted that in the letter of June 8, 1888, Mr. Judge *pre-stated* and took exactly the same position that the Master K. H. specified to Col. Olcott in the phenomenal letter dropped in his cabin on board the "Shannon" two months later, and that the actions of both Mr. Judge and H. P. B. were in most strict accord with the position laid down in the Master's letter—a position Col. Olcott was constantly violating so far as it regarded H. P. B. and her "emergent interference in practical affairs."

Col. Olcott's comments on Mr. Judge's letters show that in January, 1900, when he was writing, he as totally misconceived them, as at the time of their reception in 1888; that he saw in them nothing but "the building up of a new structure of falsehood, fraud and treachery in which to house new idols. . . . Alas! poor Judge." To which the student of the mysteries of the Theosophical Movement may well add, Alas! poor Olcott.

Followed Col. Olcott's visit to England and his "pitched battle with H. P. B." over the various matters at issue—the trouble in the Paris Branch, the Charter of the Blavatsky Lodge, the formation of the "British Section" of the T. S., on the model of the previously formed American Section, and the formation of the "Esoteric Section." In all these matters at stake, as well as Cooper Oakley's severance from the editorial staff of "The Theosophist," Col. Olcott yielded, partly under the influence of his renewed association with H. P. B., partly under the influence of the Master's letter, partly because he saw that he had come to the parting of the ways. Mr. Judge came over to England and the three Founders became once more, for the time being, apparently of one aim, purpose and feeling. To strengthen and maintain this bond after their separation and return, each to his own field of labor, H. P. B. and Mr. Judge arranged that Delegates from the American and British Sections should go with Col. Olcott to Adyar and represent those Sections at the forth-coming "parliament" or Convention of the Society in India.

Richard Harte, a former New York newspaper man, an old time personal friend of Col. Olcott, who had been a member of the Society since 1878, was then in London and had acquired considerable reputation among Theosophists as the alleged writer of the famous editorial in "Lucifer" for December, 1887, entitled "Lucifer to the Archbishop of Canterbury, Greeting!" Him, Col. Olcott selected for his editorial associate on "The Theosophist." Thereupon Mr. Judge arranged with the Executive Committee of the American Council to have Mr. Harte act as Delegate for the American Section and to give Mr. Harte instructions to represent to the Indian Convention that the American Section favored the restoration to Col. Olcott of the powers and authority vested in the Indian Council early in 1885, as noted in a former Chapter. Mr. Charles Johnston, long a resident of India, was similarly chosen as Delegate of the British Section.

Col. Olcott returned to India late in the fall of 1888. Volume XXI, pages 322 and 323, gives his reminiscences of the month preceding the convention. He says:

"The Executive Council met as usual, on the following Sunday [after his return], and passed resolutions thoroughly approving of my doings in Europe. . . .

"At a Council meeting [in December], a resolution was unani-

mously passed to convert itself into an Advisory body and restore to me the full executive powers which, in 1885, I had consented to have curtailed, to satisfy some who thought it would be better to have several bosses instead of one. The thing did not work well enough to continue it, and all my colleagues were but too glad to re-shift the responsibility to my shoulders rather than keep it themselves. It was all the same to me, for even during the intervals I virtually had to do all the work, and the Council meetings grew more and more perfunctory—as Council meetings usually do, when there is some leader who may be counted on to pull the stroke-oar and get the boat on the straight course when cross winds blow.”

The same pages contain Col. Olcott's comments on two other matters which were to come before the Convention. Of the first of these he says:

“Tranquil days of work and pleasant conversation followed, but before long I began to see signs of discontent spreading to some extent among certain few Branches, the result of underhand schemings by one or two malcontents, who were unfriendly to H. P. B. This passed off in time, although a desperate attempt was made at that year's Convention to make trouble for me. The Bombay Branch sent me, on November 30th, a resolution recommending that T. Subba Row, who had resigned, be asked to come back to us, but I have positively refused to lower the Society's dignity in any similar case, however influential might be the seceder.”

The other matter mentioned, which also includes the preceding, is described as follows:

“The Convention Delegates began arriving on the 24th of December. On Christmas Day I got a foolish cablegram from H. P. B., threatening the resignation of herself and the entire Blavatsky Lodge should Cooper Oakley be re-admitted to membership; the act showing the state of nervous excitement into which the Subba Row imbroglio had thrown her. She used the name of the Blavatsky Lodge and of certain of its members so often in her letters, as condemning me utterly and backing her views unreservedly, that it became at last tiresome. Considering our personal relations, the identity of our ages, and our joint relationship to our Guru, it seemed to me ridiculous that the dicta of a group of junior colleagues, however warm partisans of hers, should influence me to act against my own judgment in questions of management. I wrote her at last that if she sent me any more round robins or protests from the same quarter I should neither read nor answer her letters: our affairs must be settled between ourselves without the interference of third parties. Answering me, she admitted the correctness of my argument and the exasperating documents ceased to arrive.”

Theosophical students generally have never gone to the labor necessary in checking Col. Olcott's very numerous mis-statements

of fact and his very frequent contradictions in comments, opinions and actions, but have accepted his testimony and his conclusions alike as accurate and just. The matters just quoted are a case in point. The fact is very plain from his other statements earlier referred to that he himself was the chief "malcontent," for it was "The Theosophist" which was under his control that precipitated the "Subba Row imbroglio" by publishing the criticisms on the "seven-fold classification of principles." It was himself who supported Cooper Oakley, its editor, to the very point of a rupture with H. P. B. It was himself, in absolute control both of the Council and the Indian Convention, which favored the invitation not to Subba Row only, but to Cooper Oakley and others, "to come back to us." It was himself who had the affair all staged to become a *fait accompli* before H. P. B. should hear of it, and only her prompt and decisive cablegram to him two days before the Convention convened, upset the cut-and-dried program. The matter had already gone so far that it could not be kept out of the proceedings of the Convention, but her cablegram once more convinced Olcott that he had gone too far. The Convention Report, carefully prepared and edited by Richard Harte to conform to the exigencies of Col. Olcott's course in this and the other actions taken by the Convention, reads as follows:

"SECOND DAY, FRIDAY, DECEMBER 28, 1888.

"The President called on the Secretary to read a resolution of the Bombay Branch, to the effect that the President should urge upon certain ex-Fellows to resume their connection with the Society, and which he, the President, had been particularly requested to lay before the Convention. A debate ensued, in which the unanimous opinion was expressed that such a step would be incompatible with the dignity of the Society. Thereupon Mr. Harte moved, ——— seconded, and ——— supported a motion that the document and the whole subject should be laid upon the table, which was carried unanimously."

This was the "desperate attempt at that year's Convention to make trouble for me" over the "Subba Row imbroglio" that Col. Olcott's reminiscences so graphically and so inaccurately portray and comment upon.

Mr. Harte and Mr. Johnston duly expressed to the Convention the authorized wish of their respective Sections that the executive powers of the President should be restored to him by formal action of the Convention. According to the Report, Mr. Johnston went further and stated on behalf of the British Section: "It was further their opinion that Fees and Dues should be abolished, and the Society be placed upon a basis of voluntary support. As the President had intimated that he intended to place him [Mr. Johnston] on the Committee for the amendment of the Rules, he would not

make any further remarks at present." As the Report follows immediately with a copy of the Rules of the British Section and those Rules provided explicitly both for fees for the support of the Section and for contributions to the Society, it is evident (*a*) that Mr. Johnston either was not correctly reported in his remarks, or (*b*) that he exceeded his instructions and authority from the newly organized British Section. A later page of the Report (42) contains the statement as the conclusion of the "Report of the Executive Council":

"Resolutions were also adopted to submit for favorable consideration suggestions made by the American and British Sections for the abolition of Entrance Fees and Annual Dues, and for the reorganization of the whole Society upon a basis of Sectional Divisions with an autonomous character, but dependent and subject to the supervision and executive control of the President in Council, as representative of the collective autonomy of the whole Society. The Council is of opinion that radical changes in the Rules are needed, and recommend that the whole subject be referred to a Committee on Rules with instructions to report an amended Code to the present Convention, for its approval."

No one, we think, after reading the extracts just given from "Old Diary Leaves" can doubt that the "Executive Council" was merely Col. Olcott under a convenient cloak. A long set of "Revised Rules" was immediately presented to the Convention and the Report says:

"The Rules, as read out one by one by the Secretary, were debated by Sections, amended, and voted upon. The President was empowered, on motion of Mr. S. Ramaswamier . . . to edit the text, and make necessary corrections therein before sending it to the printer."

The nine pages of the Report immediately following the official proceedings are devoted to elaborate "Introductory Explanations" of the "Revised Rules," which, upon examination, will be found to be in fact an entirely new Constitution.

We may now turn to the official Report of the democratic American Section held at Chicago in April following, and to the report of Mr. Judge as General Secretary to that Convention on the matters just considered. Mr. Judge there says:

"My Report for this year has to deal with the progress of the Society's work since our last Convention, and certain changes which have been made by the Convention in India in last December. I propose to consider the last first.

"The Secretary in charge in India has already sent to most of the Branches a copy of the 'Revised Rules.' By reading those, together with the Report of the Convention held there, it will be seen that apparently the purpose to revise the rules and abolish fees

and dues was proposed by the American and English Sections, acting through their Delegates, Mr. Richard Harte and Mr. Charles Johnston. Mr. Harte was delegated by the Executive Committee, at the time he left London for India, to represent the American Section at that Convention, but, at the same time, written instructions were given him, very definitely stating that all that the American Section required him to do was to endeavor to restore to Col. Olcott the powers which he had voluntarily given up at a previous date, and those were stated to be the only changes which he should say we were in favor of. It was not then thought that any proposal to abolish fees and dues would be made, and, as Mr. Harte was himself present in New York when our Constitution governing the American Section was passed, and knew our policy in carrying on the work here, it never for a moment occurred to the Executive Committee that it was necessary to say any more than we had said, and as our Constitution declared our autonomy which had been granted prior to the passage of the Constitution, and which has since been affirmed in the Convention in India, even if we had been told in advance what was proposed to be done, we should have thought it to be impossible, as well as injudicious.

“The ‘Revised Rules’ also amend the ‘objects’ of the Society by altering them and adding to them, and, in a paper published in the succeeding issue of the ‘Theosophist’ signed ‘F. T. S.’ an attempt is made to show that the ‘objects have never been definitely formulated.’ This article is full of misconceptions, and, therefore, of wrong conclusions, because the gentleman who wrote it was not acquainted with the facts nor in possession of the Records. He refers to the printed ‘Rules’ of each year, and says that in 1882 for the first time they appeared as they were printed last year, but on looking over my records I find, not only that they have always been the same—except in minor elaborations not affecting the substance,—but that they were originally formulated in the shape they appeared before the last Convention in India, at the time that this Society was organized in 1875.

“. . . These alterations seem to be injudicious. I therefore suggest to the Convention that a Resolution be passed dissenting from the advisability of these alterations and requesting a restoration, if possible, to the old form.

“In the second place, all dues and fees are attempted to be abolished, and the source of revenue for expenses made to depend on voluntary contributions.

“You will note that these ‘Revised Rules’ reaffirm the autonomy we claimed in 1886 which was subsequently ratified. There is no inconsistency in our declaring autonomy in respect to the internal affairs of the Section and, at the same time, our allegiance to the cause and to the Society as a whole.

“I am authorized by Mme. Blavatsky to say that she is not in favor of the change, and the majority of the British Section also

disagree with it, and have stated that their delegate was not authorized to consent to it."

Mr. Judge goes on to say that, aware of the sentiment of the American and British Sections, he had written to Adyar protesting against the proposed change in the matter of dues, and had received a reply from "Bro. Harte, the Secretary, enclosing a copy of a Resolution passed by the Commissioners in charge during Col. Olcott's absence." That Resolution "suspended until further order" that portion of the "Revised Rules" relating to fees and dues. This was subsequently "ratified" by the Indian "Council" and confirmed by a change in the "Rules" at the next succeeding Adyar Convention, which was not held until 1890, owing to the absence of Col. Olcott in Europe in December, 1889—of which in due course.

Returning to "Old Diary Leaves," Volume XXI of "The Theosophist," at pages 324 and 325, the student can make his own comparisons of Col. Olcott's statements with the facts, and of his comments with those of Mr. Judge on the matters of dues and sectional autonomy. Thus:

"Consistently with my policy to give every chance to my colleagues to try experiments which seemed to them to promise well for the Society's interest, I acceded to their wish that we should try what effect the complete abolition of entrance fees and annual dues, and the trusting for the Society's support to voluntary contributions, would have. Personally, I did not believe in the scheme, though I officially supported it. . . . But the Convention voted for the change, upon the motion of the representatives of the British and American Sections present; I concurred, and issued the necessary Executive Notices, to clear the way.

"The first effect was that angry protests broke out in both the Western Sections; H. P. B. wrote me a violent letter, denouncing me as a vacillator and liberally reporting what so and so, her friends and colleagues, said about my inconsistency, after having just effected the organisation of a British Section and giving it the right to levy the customary entrance fees and annual dues; while Judge and his party openly revolted and refused to comply with the new order of things. Secretly I was rather amused to see how much of a mess was being made by marplots eager to have a finger in the pie, and was disposed to give them rope to hang themselves with. It was not long before the experiment failed and we returned to the old method. . . .

"The other important thing done by the Convention of 1888 was the adoption of the policy of re-organising the Society's work on the line of autonomous Sections: this having been the motive prompting me originally to grant, in 1886, a Charter to the American Section and, later, one to the new Section in London. The plan had proved an entire success in America, and after two years

of testing it in practice it seemed but fair to extend it to all our fields of activity. It was an admirable plan in every respect . . . and the Society changed from a quasi-autocracy to a constitutional Federation, each part independent as to its internal affairs, but responsible to every other part for its loyal support of the movement and its ideals and of the Federal Centre, which bound the whole together, like the *fascies* of the lictor, into an unbreakable bundle."

The elaborate "Introductory Explanations" to the "Revised Rules" published in the *Supplement* to "The Theosophist" for January, 1889, was followed in the February number by an article on "The Theosophical Society," and signed in both cases with the initials "F. T. S." Both articles were undoubtedly written by Mr. Harte. It was these articles which were referred to by Mr. Judge in his report to the American Section. The student will do well to examine both articles with great care as they mark the public features of a sustained campaign on the part of Col. Olcott and his associates to subordinate the esoteric aspect of the Theosophical Movement to the exoteric Society, to center the attention of the membership on the Society, and to make of the Indian headquarters and Col. Olcott the prime object of allegiance and devotion, as the visible head and front of the Movement. This campaign was coincident in time with the Coues-Collins' developments, and in purpose can only be taken as co-ordinate with them.

"The Theosophical Society" first attempts to show that in the beginning the Society had no determinate purpose, no definite lines of direction, but was an "evolution" from unintended, unforeseen, unexpected stages. Thus:

"The history of the Society, as illustrated by its Annual Reports, and by the frequent changes in its Rules, fully bears out the assertions of its Founders, that they themselves have sometimes been as little able to foresee the particular course its development would take as [any] one else in the Society. It is only when the growth of any organism is reaching maturity that the 'intention of nature' is perceived, and this has been the case with the Theosophical Society. . . .

"As is abundantly proved by its first Minute book and early 'By-laws,' the Theosophical Society was in a condition just like that of any recently formed Branch at present."

It is very certain that Col. Olcott frequently said that he knew nothing of the ultimate purposes of the Society at the time of its foundation, and in this he was speaking truth. It is also the fact that he occasionally asserted that none of the other founders had any but the most limited conceptions as to its purposes, but it is quite impossible that he should know this. But it is equally certain that both H. P. B. and Mr. Judge many times said that the Society was founded under instructions from the Masters of Wisdom, and

that they were aware from the beginning of its scope and objective. In the same way Olcott and others have frequently asserted that the teachings of Theosophy were a "development"; that in the beginning H. P. B. was as ignorant as themselves of many of the later teachings and that some of these contradicted the earlier exposition in "Isis Unveiled." The summary given in an earlier Chapter shows that every single teaching of Theosophy is both explicit and implicit in "Isis," though often under other terms. This was partly intentional, as the earlier book was preparatory; partly unavoidable as a vocabulary of terms had not yet been coined.

"The Theosophical Society" then takes up the Objects of the Society and speaks of them also as a "development":

"The progressive changes in the ostensible 'Objects' of the Society illustrate the process of growth. . . . The preamble of the original 'By-Laws' of the Theosophical Society, published in 1875, says:

'The title of the Theosophical Society explains the objects and desires of its Founders: they seek to "obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes.*" In other words they hope that by going deeper than modern science has hitherto done into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.'

This "preamble" was written by Col. Olcott, and faithfully expressed his life-long ideas, for during his whole career the only "evidences" which appealed to him were "phenomena." But it is absurd as applied to H. P. B. and W. Q. J., as witness "Isis" and the whole life-work and writings of these two Colleagues. Both of them put on record their testimony that the Objects of the Society were the same in the beginning as always—Mr. Judge in the quotation given; H. P. B. in the "Key to Theosophy," published in the same year—1889.

Curiously enough, "F. T. S.," goes on to say, later in his article:

"This variation in the declared objects of the Society [those just promulgated in the 'Revised Rules'] must not be taken as indicating any real change in the intentions of the Founders. *There is abundant evidence in their writings and speeches that from the first their purposes were to stimulate the spiritual development of the individual, and to awaken in the race the sentiment of Brotherhood.*"

"The Theosophical Society" was followed in the June, 1889, "Theosophist" by two more articles, of such a nature as to require extended consideration.

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 HAVE your letters. The spirit shown in them makes me glad for all of us. Well, you have made a beginning and in the right way, as it appears to me, and while your audience was small, that part you are not responsible for. Such things are judged by the effort made and not by the apparent results; the latter belong to the Law and will be felt in time, as sure as effects follow causes. It should be remembered that it is harder to make a beginning in a large city than in a small one; it takes harder and longer "shouting" to reach those scattered in a big population, but the results should be much greater in time. Also—no matter who comes, it is certain that each one will talk to others who never come, and will get whatever impression is made on the attendant. It is said that each person who hears, will in time repeat something to one thousand others. This statement may be arbitrary, but the number is doubtless large that can be touched in this way; so the radius is not to be reckoned entirely by numbers present, even on this plane of action. This by way of encouragement—not that it is needed—but that it is well to bear in mind the wider range of action of all such work—and that we are not alone. An iconoclast of any well-recognized system, can obtain crowded houses; but a "builder" gets the few. A commentary on the human mind as at present constituted. It also reminds me of Mr. Judge's saying "Theosophy is for those who want it *and for none others.*"

There is one phrase in your pamphlet "The Search For the Ultimate," which should give a key-note and encouragement. I quote from memory. There are those who may not have outwardly renounced, but they have inwardly relinquished, and would gladly welcome the time when the non-essentials are swept away that the essentials may obtain.

The fact that they have that attitude which would welcome the sweeping away of the non-essentials, shows *the inner relinquishment.*

A hair-line divides the Divine from the Satanic.

Sometimes it happens that a student passes through a "portal" without knowing that he is doing so, or has done so, until he finds himself "on the other side"; he knows then that other and greater

* From the letters of Robert Crosbie. Here published for the first time.

portals await him, and he passes them in like manner, growing—growing—growing—with no thought of anything but service to the best and highest he knows.

I am glad the “bad week” has gone into the limbo of such things, for it makes another opening, and a rising cycle is a good time to make further effort. Such experiences come to all “humans”; they also *go*, as we know, and in this we are more fortunate than the world at large. It is the *knowledge* of the transitory nature of *all experiences while experiencing*, that enables us to remain separate from them. I establish this whole universe with a single portion of myself and remain separate. The macrocosmic truth must also be the true position to be attained by the microcosm in his realm of creation.

Sometimes—as you say—one gets into the way of doing things perfunctorily; this has been found to result from the mind being on *other* things—things other than the work in hand. The remedy, of course, lies in the re-directing of the mind and concentration on that which is done. Our daily lives give us the best opportunities for the practice of concentration, and increase of knowledge by making Theosophy a living power in our lives.

You speak of control. Control is the power of direction, and when exercised in one way, leads to its exercise in other ways until it covers the whole field of operation.

A way to control speech is to think of the probable effect of what one is about to say. This insures deliberation, and the speech carries with it *the force of the intention*. This deliberation takes no appreciable time in practice—a thought towards it; a glance at effects; it is really an attitude of *purposive speech* wherein all the processes are practically simultaneous.

If in any one thing control is difficult, begin with the purpose of control in mind, and *stop* at the first indication that control is being lost; everything should be made subservient to the idea of control—if that is the purpose.

“The great renunciation is made up of little self-denials.” Who, indeed can deny the master admission to his house; and who can enter the house of the *strong man* and spoil his goods unless the strong man be first bound hand and foot; and again, who can bind him but his lawful vassals who dwell in his house; and who can restrain these but the master of the house?

To be master, we must have control in all things pertaining to our kingdom or house; if we are swayed by impatience, by irritation at the words and acts of others, by impulse, habit of mind or body, “we” are not in control. We frequently are thus swayed, while knowing better, which indicates that we have not gone to work in earnest to obtain control, or perhaps in the wrong way. Applying analogy, it would seem that the latter consists in the modern

method of proceeding from particulars to universals, and that the process should be reversed. We would then begin with the idea, attitude and purpose of control in all things that concern the vassals of our house. The advance would then be all along the line, and the habit of control established and *balance preserved*. It sums itself up in my mind as the *establishment of control itself* irrespective of the things controlled. The "attack in detail" is the other way, but seems to me to have the disadvantage of being open to disturbance from the rest of the "details" while assaulting any one point. General Control might lose his title, and even his name in the meleé. Each "warrior" however, having in view the forces and disposition of the enemy, must make his own fight in the way that seems to him best.

Well, I must stop now, with best of love; hope to hear from you as usual and as often as you can. As ever.

A HINT AS TO PERSONAL PSYCHOLOGICAL EXPERIENCES*

S. C.—"*Can any one explain the following sentence, quoted from H. P. B. in the Path for June: 'Those who fall off from our living human Mahatmas to fall into the Saptarishis—the Star Rishis—are no Theosophists'?*"

WILLIAM Q. JUDGE.—This is explained by the fact that there are two classes of beings able to influence mankind at large: the one being the "living human Mahâtâmâs," and the other the non-human beings, who, though not strictly in our stream of evolution, can and sometimes do affect certain human beings. For the purposes of this answer—but not at all as a full description—the Saptarishis, as meant by H. P. B., are a very advanced class of elementals, able sometimes to communicate with man, and by their apparent knowledge to make him suppose them to be high spiritual beings regularly evolved from the human stage. But, in fact, they are not human spirits, but of the same character as some of the Devas of the Hindûs, and only by accident, as it were, work to the real benefit of the race. That is to say, by communicating with them one is deflected from the normal line of human development. In some cases they have influenced certain mediums, who, being deluded, or rather dazzled, by the extraordinary experiences passed through, do not lean to the human side of spiritual evolution. On the other hand, the "living human Mâhatmâs" form the direct link with the human spirits of all degrees, who have charge of human spiritual evolution.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of August, 1892. The title used is our own.—EDITORS THEOSOPHY.

FROM THE BOOK OF IMAGES

THE tiger came down from his lair in the hills, creeping light and obscure as the breath of suspicion; lean as the parched stalks in the fields, tense for the kill.

The goats, sensing the bhûts that ensoul the man-eaters, broke from the children's care. Then the villagers came forth, running with gongs and with incense. The crones beat upon the gongs, crying the incantation.

"Hail to thee, Kali, goddess of death. Hail to thee. Be compassionate and receive the offering."

Upon the instruction of the hotri a she-goat, newly slain, was placed upon a flat stone, her blood inviting the tiger to partake of the offering made to the elemental demons.

The eyes of the tiger licked up the sight. The bhûts looking forth through the channel provided whipped his tongue hot with anticipatory revels. His body remained motionless but his pads opened and closed like flames darting forth and withdrawing.

Two ancients lighted the incense, fanning the spark with their breath, placing the pot near the she-goat. The smoke rose trembling, while the ancients chanted:

"Hail, and again, Hail. Hail to thee, Yama, god of death. Be merciful and drink of the dying breath of the she-goat."

The nostrils of the tiger expanded, contracted. His lips whetted his teeth as a whetstone whets the knife. His body quivered as the bhûts leaped and danced within him in the ecstasies of their enjoyment of the near presence of Kali, of Yama and of Shiva.

The men of the village gathered together the flock. Little Daikal lagged, weeping the loss of the she-goat, his foster-mother, playmate and friend. Sudden, the shouts arose and an outcaste standing upon the rim of the field felt a prism of light, red, orange, black, shoot white-hot across his vision—the boy was no more there by the stone.

The villagers lifted up the chant of lamentation.

"Hail, hail. Kali and Yama have rejected the offering. Shiva has torn our hearts. Hail, hail, to the merciless one. Be benevolent, O Shiva, and return not again."

The outcaste heard not the lamentations. Compassion thundered in him and pulled him like lightning after the tiger, bounding toward the jungle. Like a ghost, like a bhût, like a demon urged to possession, he raced, now smoke, now fire, now heat, now flame, after the tiger.

The man-eater stood in his lair over the child, his head sinking and falling from side to side as a burden is shifted; his tail

weaving from side to side as a sword weaves in the hands of a swordsman; his gaunt body a cavern of demons dripping carnivorous thoughts. The outcaste burst through the thicket. The bhûts panted unutterable ecstasies, the heaving ribs of the tiger shadowing faithfully their revel.

In the morning Daikal came back to the village, unmarked save only the mark on his forehead, blood-red where the tongue of the tiger had scorched him.

"It is the mark of Shiva; his anointment," pronounced the hotri to the Fathers assembled. "Shiva has spared the child, but the outcaste will be seen not again. Henceforth the child is of no caste, for the gods have marked him their own. Let there be none to question his going or coming, lest the tiger return to visit the wrath of the gods upon all."

That night came Narayana to the village. And when he had told the tales of instruction, and the time for the propounding of questions was come, the hotri presented Daikal before the company in the open space set apart from venerable custom to signify the separation between the Sannyasis and the men of this world.

"He belongs no more to our world," said the hotri; "enlighten him, Father, regarding the things of the world of the gods."

Then the villagers sounded the invocation of the questioners: "Enlighten us yet again, O Gurudeva."

The invocation having been sounded, the Guru told the assemblage the tale of the City of the Great King. The child lay at the feet of the Sannyasi whose beard covered the forehead of Daikal. And this is the tale of the City of the Great King told by the Guru for the enlightenment of all.

One Panchajanya, signifying the trumpet of the gods, grown weary of Ananda, the bliss of the gods, looked forth upon Bharata, the varsha of men, thus gaining the outer as well as the inner vision.

Seeing Souls blinded by ignorance as the cobra is blinded by his hood, creating misery out of the poison of their passions, Panchajanya gave attention. He heard from afar the groans of the afflicted. Compassion rose within him and a great longing to carry to the men of the earth some part of the bliss of the gods.

He spoke in the assemblage of the gods, inquiring if any knew the means of descent from the abode of the immortals to the abode of the mortals. Brihaspati enlightened him.

"None can serve in that world and retain the vesture of this world. The immortal must become mortal, clothing himself in the five veils. This is the Good Law from immemorial time, lest the kingdom of the gods be invaded by souls unfit for heavenly enjoyments, and confusion reign in heaven as on earth from the admixture of the fit with the unfit. Thou must live as a man and teach godlike wisdom to the men of earth."

Panchajanya enquired further from Brihaspati, Guru of the Devas.

“How shall one clothe himself with the five veils? What shall one carry with him to nourish the men of earth? How shall one clothed with the five veils find his way back to the assemblage of the gods from the dark varsha of earth?”

These are the questions asked by Panchajanya, and this is the answer made by Brihaspati, Father of gods and of men:

“Firmly must thou think of the miseries of the men of earth. This will carry thee whole through the five veils of the intermediate spheres. Firmly must thy heart be fixed in devotion to alleviate the miseries of the men of earth. This will enable the gods to send down nourishment for the men of earth. Steadfastly must thy mind remain fixed in concentration upon the immortal in the midst of unenduring things: thus shalt thou find the way back to the assemblage of the gods from the dark sphere of earth.”

Panchajanya, thus favored by Brihaspati with instruction, sounded the conch of contentment.

“I take the vow of the highest service possible to be rendered to the men of earth,” cried he; and the assemblage of the gods sounded in choral accompaniment to this vow.

“It is well,” said Brihaspati; “prepare for thy descent to the City of the Great King.”

When Panchajanya entered the City of Māya he found himself a Brahmin of priestly caste, beloved by his brethren and honored of the high priest. But when he rendered the highest service to the worshipers thronging the temple, teaching them to seek within, saying that the Lord of this body is nameless, dwelling in numerous tenements of clay; when he taught that as a single sun illuminateth the whole world, even so the One Spirit illumines every body; when he taught that man requires but one temple, the temple of the God within; when he taught this ancient, immemorial wisdom to the souls walled in by matter, the high priest forbade him utterance, and his brother priests bore accusative witness against him before Māra, the Great King.

The Great King pronounced judgment.

“The lower castes exist but to sustain the Brahmins; the Brahmins exist but to support the Great King. Confuser of castes, false teacher of the fraternity of mankind, death is thy allotment.”

Then they fell upon him, rending his mortal vesture, giving the body of Panchajanya to the dogs and the vultures. Ejected from the caste of Brahmins, Panchajanya entered the caste of Kshatryas. Upon re-entering the City of the Great King he found himself general of armies, beloved by his soldiers, trusted confidently by the Great King. Rebellion rose among the people because of the exactions of the priests. Panchajanya at the head of his soldiers rode forth to parley with Vasuki, a wanderer who incited

the people against the established order. But when he had heard the recital of Vasuki, and observed the miseries of the people, Panchajanya returned to the court of the King.

“O Great King, thy people starve for the bread of life. Let the priests be punished and thy people will name thee The Blessed.”

But the priests of the prevailing religions had the ear of the Great King. Māra frowned.

“I did nominate thee to bring me the head of Vasuki. Thine own head be the forfeit.” The blood of Panchajanya glistened upon the pave.

Ejected from the caste of Kshatryas, Panchajanya sought further service by re-embodiment in the caste of the Vaishhyas. Upon re-entering the City of the Great King he found himself a great merchant, farmer of the revenues of the royal court, with servants by tens, by hundreds and by thousands, restless to do his will and profit by his munificence. Famine came upon the land. Panchajanya remitted the taxes of the poor and increased the usance upon the revenues of the temples, the nobles and the merchants. Seed rice gave he to the peasants from the royal granaries and mated buffalo to the herdsmen who fared ill. The priests consulted, the nobles rebelled, and the merchants bore accusative witness against him before Māra, the Great King.

“Thou hast perverted the established order of nature, which provides that the strong shall survive, though the weak perish by crores. Betrayer of trust, thou shalt surely die.”

Upon the word of the Great King the body was torn from Panchajanya and thrust out through the gate of refuse. Ejected from the caste of merchants, Panchajanya sought new garments in the caste of Sudras. Upon re-entering the City of the Great King he found himself lowest of the low, servant of the chandalas who sweep the courtyards in the palaces of Māya, City of the Great King. These reproached him that he swept as diligently the unseen refuge as the visible. In the darkest corner of the courtyard he found the Jewel of the Great King. The chandalas bore accusative witness against him.

“Thou, lowest of the low, hast sought to steal the choice jewel of the Great King. Let his body feed the jackals.”

Thus adjudged Māra the Great King. Ejected from the caste of Sudras, Panchajanya sought rebirth in the body of a pariah, refuse of mankind, forbidden the gates of the City of the Great King. Wandering through the country of the Great King, Panchajanya found other outcastes, some from one defilement, some from another. With these he journeyed from village to village, following the path of the Bhikkshus, telling in one place the tale of Panchajanya, the Brahmin; telling in one place the tale of Panchajanya, the great Warrior; telling in one place the tale of Panchajanya, the great Merchant; telling in one place the tale of Panchajanya, the

Sudra, lowest of the low; but telling not twice in the same place the same tale, telling not two tales in the same place; telling not in any place the tale of Panchajanya the outcaste. Then the Asuras, seeing that where Panchajanya wandered men dragged their weary way with hopes new lambent in their hearts, roused the bhûts that infuse the souls of animals, the demons refuse from the passions of men. A tiger rent the vesture of the five veils from the Soul of Panchajanya, who returned to the assemblage of the gods.

“Mankind hath been holpen in small measure, but what hath Panchajanya gained for the gods by his pilgrimage?”

Thus the question propounded by the assemblage of the gods. Thus the answer made by Brihaspati: “He hath kept ajar the door of Jati, the inner vision, and thus made easier the path of the descent of the gods to man; made easier the ascent from man to the gods, without confusing the two worlds.”

Narayana leaned forward and breathed upon the child, who rose and made obeisance. The blood-red mark of Shiva had disappeared. When Narayana departed for the forest the child followed closely in the steps of the Master.

As the villagers returned to their huts the head man questioned the hotri.

“Father and friend of the village, say, if it seemeth well unto thee, where lies this City of the Great King?”

The hotri, musing upon the instruction, answered, “this is a matter not written in the Brahmanas, but it may be that the body of man is the nine-gate city of his abode and that the gates of the City of the Great King swing inward and outward to those who serve the immortal while rendering the highest service possible to mortals in the midst of unending things.”

The head man pursued further: “and if it be conformable to answer, tell me, O Comforter of the afflicted, who is this Great King who dwelleth in the City of his abode?”

“That, each man must find out for himself,” replied the hotri.

THE BETTER AND THE DEARER

THE sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

This gentle teaching of the Upanishads was not meant for humanity of the Golden Age alone, but itself is pure gold in an Age of Iron, when men have forgotten how to choose as sages choose, and fools choose as animal instinct impels them. If ever there were a god-given dower, it is the power of choice. Only when the up-rising physical evolution was met by the gods and so given the power of choice was there humanity. The power of choice

sets the great gulf between animal and man. The power of choice is *the Ego*.

But how do we prove our birthright to choose? Fools choose to wallow in the trough of lusts and possessions; good men choose a path of harmlessness over the level plains, caring little whether the glory of the sun or of the stars shine in the sky but just to make so many paces before day ends; and some men there are who choose the rugged path that winds up hill all the way—yes, to the very end. It is these last alone who have arrived at even incipient *Self*—consciousness, for they alone know that their choice is a choice for all the rest—that each small choice or great helps or hinders all.

They choose not to wallow, nor to take the easy way, but from that time they choose “the small old path” they find perplexities and confusions doubling on their choices. Not to choose the trough is that one no longer wants it; not to choose the easy way is that one has seen it is an unprofitable journey, but to choose for *all* presents oftentimes as many difficulties as are varying individuals making up mankind. So often “the dearer” is what loved individuals think “the better”; “the dearer” is what all previous choosings of “the dearer” incline us to by habit; “the better” entails a loss to us—of esteem, of pride, of self-respect, of name or fame—and so we choose “the dearer,” believing it is “the better.” We believe “the better” is to make others happy according to their fancy, and too late find out that there was nothing enduring in the happiness we afforded them, save a more entrenched desire for unenduring things. Again, we think, this might some other time be “the better,” but for now, under these conditions, it is wisest to take the middle course. And so, we do not see that it is “the dearer” impelling our choice.

Why is it that we are so recreant to the best that we know? Why do we choose “the dearer” believing it to be “the better?” It is because we have not the power of steadfastness which abides by the ideal. It is because we can not take our tests and trials as sacraments. It is because we do not center every energy of the soul upon the task. It is because we are not *constant* in our devotion to the benefit of mankind, and to Those who have pointed out the Way. It can only be by dwelling in Their presence in our hearts that we may assimilate Their nature. It can only be when the *feeling* of Them as impersonal, beneficent forces in Nature has breathed into us the breath of a new life in spirit that we shall be able to look at all problems and all choices alike—not *our* problems, not choices for *us*—but problems that affect all mankind, and choices that affect the universe. For when we can come to look at ourselves as a part of the great sweep of evolution, on the bosom of endless Time, we have cast most of the problems aside. We see them solve themselves, and we can trust of the Law—Not my will, but thine be done. It is the *personal* that clings in manifold forms and desires, that subtler grows “when the sins of the gross form are conquered,” that holds us to “the dearer”—that keeps us from the company of the sages.

INSTINCT AND INTUITION*

INSTINCT is a direct perception of what is right within its own realm. Intuition is a direct cognition of the truth in all things. Reason is, as it were, the balance between instinct and intuition. Animals have the right instinct in regard to what to eat, and in regard to what is dangerous to them, for their instinct is acquired experience; but they do not reason in their instincts,—they feel them. We reason about both our instincts (for we have some) and our intuitions, and generally reason ourselves into a false position from a false basis of thinking. Reason is an instrument we are working with, but if we start with wrong premises we are bound to come to false conclusions, however faultless the reasoning. Working logically, we can come to right conclusions only with an eternal premise; in no other way shall we ever determine the right in our modes of looking at things.

In trying to understand instinct and intuition, therefore, we shall have to ascertain if we may the true foundation of them. Certainly, there must be a deep meaning and a deep cause for their existence. Looking upon the animal kingdom and seeing therein actions proceeding for the welfare of the different animal beings, we call those actions on their part instinct, without at all realising that *something* produced that instinct. It could not arise of itself. It must have been a production, as all things in this or any universe are productions. The statement of the ancient Wisdom-Religion is that at the root of every being of every grade, of every form and of every kind there is one thing—SPIRIT, and Spirit alone. From SPIRIT have come all productions; from SPIRIT all evolutions have been brought about. The SPIRIT is the same in all; the acquisition differs in accordance with the degree of progress of the individual or being, for evolutions proceed on individual lines. All are of the same nature, but because the thought, the ideal and the action differ, we find in a great universe like ours many kinds of intelligence evolved from the great Root of all evolution—the SPIRIT in each being.

All beings below man are evolutions each in his own degree. Even in the mineral kingdom there is form, whether that form be of a crystal or an atom; it is a spiritual something with a psychic nature, expressing itself according to its own acquired nature. Crystals have their own particular sympathies, their own peculiar antipathies, their own attractions and their own repulsions. Are these mechanical? Not in the least. They are inherent instinct—that unerring faculty which is but that spark of the divine lurking in every particle of inorganic matter. If the mineral kingdom did not have a psychic intelligence, man could never use it. And the same is true with the vegetable and animal kingdoms, which each

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

add something to the mere psychical intelligence of the mineral kingdom in a limited way. Then, coming to man, we find that he has the power of transcending his conditions; he has the power of standing apart from his conditions and looking upon them as a self-conscious being who is separate from them, and of an entirely different nature. That which is but a spark of divinity in the lower kingdoms grows to be a flame in the higher beings.

There are seven distinct stages through which all forms come from nebular matter down to our present concrete formations. Conditioned existence is produced by various kinds of lives in every state of matter—by different acquired intelligences, but Man had a large part in the determination of the processes, of the degrees of descent to be undertaken, and it was according to his knowledge and processes instituted by him that the state or conditions of the kingdoms below him were made. For Man was a self-conscious being when this earth began. Man stands midway between spirit and what we call matter; he is the turning point of evolution, and on him depends the future of this evolution. Man has both instinct and intuition. Every cell in our bodies is instinctively impelled by us. Whether we are conscious of it or not, that instinct causes them to evolve. The lives in our bodies have been trained life after life, until their action is automatic and reflex. The cells of the different organs have their own special impulsations. The cells subtract from food whatever is necessary for the composition of the blood, the bones, the various tissues, and the brain—which, too, is made of the food we eat and is changing all the time, like any other part of the body, being in constant dissociation. But the Real Man is not his body, nor his brain, and it is to the Real Man that intuition pertains.

Both instinct and intuition have been gained in no other way than through observation and experience. All the instinct of animals is a gain in that particular species along the lines of their own growth in intelligence and expression in bodies. So man's intuition carries with it all the knowledge of his past. Intuition is but the memory of that knowledge existing in his real nature. Man has lived lives anterior to this one, not few but many—even on a planet which we inhabited before this earth began, or, rather, before we began with this earth. The many, many experiences gained through many, many lives are still with us. We have never lost them. They are still resident and potentially active in our innermost being—in that real nature of ours which each one of us reaches every twenty-four hours, when the body is asleep, when the dreaming state is passed. There lies intuition—the sum total of all our past experience. Something comes through occasionally, giving us an inkling of what is the true nature. The voice of the conscience is the outlook of that true nature upon that which is contemplated. Some people hearing that "voice of the silence" think that God is speaking to them, or that some other outside being "impresses" them. But, in reality, it came from their own inner nature—was born from and drawn from the accumulation

of all past wisdom; it was the voice of their own spiritual nature speaking to them.

Now, the channel through which the intuition may flow may be made clear by any and every one of us. And in what way? By desiring to perpetuate the personality? Never, in this nor any other world. But there must be a *recognition* of what, in reality, that personality is. It is not the body, but the *ideas* held. Ideas make body a fit vehicle for them; ideas control the action of the body. Our personalities are composed of our ideas, our likes and dislikes, our attractions and repulsions, of the little things that we demand for ourselves, that buttress up in us the idea that all this is for *me*. That is not the Real Man. The personality can not be held; whatever the ideas held to-day, they are not the same as those we held in the past; yet in the past we acted, as now, according to the ideas then held. In the future we shall have still other ideas, and will act in accordance with them. It is our *thinking* which limits our action. It is then for us to see that we are *real spiritual beings* internally, and that it is only the outer—the personality—that needs clearing. The clearing can only come about by acting for and as the One Self. Then we shall express our real natures clearly in this world of material things; then we shall know what some men only suspect, for intuition is a *direct cognition of the truth*.

The Message of Theosophy was given us that we may reach into that part of our nature which knows, which notes and knows. It is not an impossible task, for we are *not* poor miserable sinners, and others have accomplished it. They went this way and tested out for themselves, as is the only true way for everyone, and found it to be absolute fact that all this inner knowledge, or intuition, is recoverable. They know that it is our ideas, our thoughts, our modes of thinking, our limited understandings of our natures which make our hindrances; they know that it is not the body, nor any environment whatever which is detrimental, but that every environment is an opportunity—the greater the obstacles, the more hindrances of circumstance, the greater the opportunity. If we could be but wise enough, if we could open our eyes wide enough to see it, we could learn something from the various instincts perceived in the kingdoms below us. All those beings are proceeding *by instinct* on that long, long journey which leads to that place where we now are. If we are wise, by *intuition* we also will proceed on that small old Path which leads far and away—the Path that all the Predecessors of all time have trodden. All the Beings who have appeared in the world as our Elder Brothers—Divine Incarnations—in past civilizations reached that stage toward which we are now consciously or unconsciously proceeding.

Our intuition is not so asleep as we think it is. It is shining in us all the time, if we will only remove from before it the false conceptions which prevent us now from seeing it is there. It is possible for those of us who are operating on this side of the dark veil to draw that veil aside and let the light shine through.

LONELY MUSINGS*

THOU that art directing thy will to the attainment of perfection—thou that wilt be content with nothing short of the highest, hearken to a description of the road thou must travel.

Think not that thou shalt attain in a day the power even to recognize the illusions of sense for what they are. Many a time shalt thou sink and wallow in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering. And think not that thy road will be a pleasant one. After some few gleams of brightness to refresh thee, it will lead through the torture-chamber, and when thou art led there thou needest not to stir a finger, for all shall be done for thee, and thy soul shall endure searching torture, and of thy loftiest thoughts and most impassioned dreams shall be formed the rack on which thou shalt be stretched.

Nor when one fancy is over and the cords are loosened, imagine that thou art then to be released. Thou mayest spend many years—perchance even thy whole life—in this chamber, and again and again shalt thou be stretched on the rack so soon as thou art able to bear it. And happy is it for thee if between the pangs thou dost not fall away from this high calling—weaving again entanglements of the senses—for then thou dost but repeat the previous torment and dost not advance to the more subtle tortures that await the spirit. But if there be no falling away, then are the intervals filled with a peace and bliss which is a foretaste of the joys beyond, and the soul like one escaped from a dark dungeon revels in the light of day.

To use an apt simile given by St. John of the Cross, this purgative affliction—this subtle torture—is the effect of the divine light on the soul that is being purified, and is analogous to the action of fire on fuel. "For the first action of material fire on fuel is to dry it, to expel from it all water and all moisture. It then blackens it and soils it, and drying it by little and little, makes it light, and consumes away its accidental defilements which are contrary to itself. Finally, having heated and set on fire its outward surface, it transforms the whole into itself, and makes it beautiful as itself. Thus fuel subject to the action of fire retains neither active nor passive qualities of its own except bulk and specific weight, and assumes all the qualities of fire. It becomes dry, then it glows, and glowing, burns; luminous, it gives light, and burns much brighter than before. All this is the action of fire."

Thus in the secret chamber of affliction and divine contemplation is the soul consumed away and transformed, though few there

*This article was first published by H. P. Blavatsky in *The Theosophist* for December, 1885.

are who in a single incarnation are strong enough to endure the complete purging. But blessed are they who are found worthy even partially to undergo this suffering. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

One of the first great griefs of this dark night of the soul, which may be compared to the drying of the fuel under the action of the fire, is that thou art no longer able to love or admire any of thy former friends, who nevertheless remain well worthy of thy love and admiration; nor canst thou any longer take joy in any earthly thing, however innocent, for everything within thee seems to be blasted into aridity, and except for the latent knowledge that thou art set towards the highest, thou feelest as if thy whole life were turned into pain. But this also ought to be a help in thy passage through the dark night, for if thou seest nothing worthy around thee, then shouldst thou the more strenuously set thy soul towards that ideal beauty—that divine wisdom and goodness which already is thy lode-star.

And the passion that was in thee—the unsatisfied desire that was like a serpent gnawing at thy heart, shall now be re-directed. Thou art now set to lift the veil of Isis—not that of any mortal maiden—and thy one and only aim shall henceforth be—call it by what name thou wilt—the mystical marriage of the Hierophant, the at-one-ment of the seven principles of man, the union of the soul with God.

No longer with high drawn sentimental feelings, no longer with hysterical sobbings, shall the spirit make its presence known, but with a face hard set amidst a world of practical men, thou bearest now within thee the hidden life of which the world knows not, but which is now to thee the only life worth living; and as all strong emotion has come to thee not as a binding but as a loosening from the chains of sense, so the thoughts of earthly society and companionship that were so sweet are now merged in the desire to be at one with the life of the whole world, in the intense longing that the thought and aspiration of all Humanity should become the very pulsations of thy being.

A PILGRIM.

FROM THE SECRET DOCTRINE*

The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet it cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both.

*From the Original Edition, Vol. I, p. 273; see Third Edition, Vol. I, p. 294.

ON THE LOOKOUT

THE ETERNAL VERITIES

"Let each child's mind be as a pleasant inn, where gentle thoughts of service may enter and abide." Thus is the inscription on the title page of this book for "The Teachers of Children." More than four years have passed since we had grateful occasion to review in these pages a slender volume—"Because—For the Children Who Ask Why" (see THEOSOPHY for October, 1916). THE ETERNAL VERITIES is, we are informed, from the same source as the earlier volume. May these children of the author's love for his "younger brothers" go hand in hand to many homes and schools, for they are close kin and true companions.

THE ETERNAL VERITIES is the fruitage of five years' loving work and thoughtful observation in the "Children's School of Theosophy" conducted by the women members of the United Lodge of Theosophists in Los Angeles. Many hearts and many minds have entered into its texture, though the weaving into words and patterns of instruction that any mother can fit to her child's needs, is the work of a single student. Many hundreds of copies of "Because" have entered into the service of parents of this generation, and the ETERNAL VERITIES will supplement, sustain and broaden the scope of application of the great truths of Theosophical teaching. For, in the VERITIES, as in a clear mirror, are faithfully limned and clearly set down the inception, germination and nurture of a modulus of teaching that neither runs ahead nor lags behind the questing heart of childhood. The lessons are so arranged that any mother can adapt them, as outer garments are adapted, to the growing needs of children of all ages. More, the lessons give that variety and true value that should be in all foods, or of the body or the mind.

"Somewhere our system is wrong that selfishness prevails, low ideals, and irresponsibility, but can we expect else from our competitive methods of education—from the learning of effects only rather than causes and effects, from the study of one set of particulars merely added to another unrelated set of particulars. Only when the basic understanding of all men is that of the eternal verities will true education begin. To speed that day is the mission of this book—the work of many loving hands and hearts—made possible, encouraged and guided by one who followed in the path of the predecessors without the shadow of a turning. To him, the beloved Teacher, Robert Crosbie, it is dedicated, for his teaching was Their teaching—the teaching of H. P. Blavatsky, of W. Q. Judge, pure and simple—and gratitude to him is but a link in the Great Chain which holds us to Masters' course."

Such is the dedication of the ETERNAL VERITIES. It is our belief that the book can but do great and lasting good to all who make use of it.

THE TURNING TIDE

"Tertium Organum, A Key to the Enigmas of the World." By P. D. Ouspensky. The Manas Press, Rochester, N. Y.

The swing of science toward the immemorial wisdom is startlingly shown in this work. Ouspensky is or was Professor of Mathematics in the Petrograd Institute of Engineers of Ways of Communication, holding the degree of *Magister* in Pure Mathematics, and author of several textbooks of mathematics.

Taking at once the stand that "Whatever arrests the movement of thought, is false," thus admitting the pure relativity of all knowledge, he

manipulates the weapons of exact science to prove that positive science is the most inexact of all methods of obtaining knowledge: "At some future time positivism will be defined as a system by which it was possible not to think of real things and to limit oneself to the region of the unreal and the illusionary." This from one born and reared in the region of positive science, reaching his conclusions by the very methods of that science.

Second only to its boldness, is the transparent honesty and the clearness of expression of this work. Quotations are drawn freely from all sources which Ouspensky's intuition tells him to be of value, and credit given in full in each case—but it must be said that his interpretations of many of his quotations are startling.

H. P. Blavatsky, Mabel Collins, Plato, Lao-tzu, Tolstoi, Nietzsche, Plotinus, Max Müller, Chuang-tzu, Prof. James Lutoslawsky, Boehme, St. Paul, Spinoza, Kant, Lobachewsky, Zoroaster, Newton; all these heterogenous minds are made, and easily made, to serve the purpose of proving the purely spiritual nature of the Universe, the relativity of all knowledge, and the uselessness of any method of approaching the study of the Universe from other than the mental side.

He carries the monistic idea to an extreme reached by no other contemporary writer, but it is a spiritual monism exactly the opposite of the monism of the materialist, which Ouspensky shows to be in reality the most utter of dualisms.

"That art Thou" means: thou art both thou and not thou, and corresponds to the super-logical formula, A is both A and not A.

"If we examine ancient writings from this standpoint, then we shall understand that their authors were searching for a *new logic*, and were not satisfied with the logic of the things of the phenomenal world. The seeming *illogicality* of ancient philosophical systems, which portrayed an *ideal world*, as it were, instead of an existing one, will then become comprehensible, for in these portrayals of an ideal world, systems of *higher logic* often lie concealed."

His favorite theme is the relativity of truth, or rather the inexpressibility of truth. "That which can be expressed, cannot be true." The relation between this view and his monism is best expressed in the following:

"Thus the formula, 'A is both A and not A,' or 'Everything is both A and not A,' representing the principal axioms of higher logic, expressed in our language of concepts, sounds absurd from the standpoint of our usual logic, and is *not essentially true*. Let us therefore reconcile ourselves to the fact that it is *impossible* to express superlogical relations in our language as it is at present constituted. The formula 'A is both A and not A,' is untrue because in the world of causes there exists no opposition between 'A' and 'not A.' But we cannot express their real relation. It would be more correct to say: A is all.

But this would also be untrue, because 'A' is not only *all*, but also an *arbitrary part* of all.

This is exactly the thing which our language cannot express. It is to this we must accustom our thought, and train it along these lines.

Thinking of our consciousness, we shall cease to regard it *either as individual, or as a part of the world's consciousness*"—but both!

OUSPENSKY'S POSTULATES

He sums up his impression of the real nature of the world in the following passage, every clause of which is to be found in "The Secret Doctrine," whether open or veiled:

"1. In that world 'Time' must exist spatially, *i. e.*, *Temporal* events

must exist and not happen—exist before and after their manifestation, and be located in one section, as it were. Effects must exist simultaneously with causes. That which we name the *law of causality* cannot exist there, because time is a necessary condition for it. There cannot be anything which is measured by years, days, hours—there cannot be before, after, now. *Moments* of different epochs, divided by great intervals of time, exist simultaneously, and may touch one another. Along with this, the *possibilities* of a given moment, even those opposite to one another, and all their results up to infinity, must be *actualized* simultaneously with a given moment.

"2. There is nothing measurable by our measures, nothing *commensurable* with our objects, nothing *greater or less* than our objects. There is nothing situated on the right or left side, above or below one of our objects. There is nothing *similar* to our objects, lines, or figures. Different *points* in our space, divided for us by immense distances, may meet there. 'Distance' or 'proximity' are there defined by inner 'affinity' or 'remoteness,' by sympathy or antipathy, *i. e.*, by properties which seem to us to be subjective.

"3. There is neither matter or motion. There is nothing which could possibly be weighed, or photographed, or expressed in the formulae of physical energy. There is nothing which has *form, color, or odor*—nothing possessing the properties of physical bodies.

"4. There is nothing dead or unconscious. Everything lives, everything breathes, thinks, feels; everything is conscious, and everything speaks.

"5. In that world the axioms of our mathematics cannot be applied, because there is nothing *finite*. Everything there is infinite, and from our standpoint, *variable*.

"6. The laws of our logic cannot act there. From the standpoint of our logic, that world is *illogical*.

"7. The *separateness* of our world does not exist there. *Everything is the whole*. And each particle of dust, without mentioning of course every life and every human consciousness, lives a life which is *one with the whole* and includes the *whole* within itself.

"8. In that world the *duality* of our world cannot exist. There *Being* is not opposed to *non-being*. *Life* is not opposed to *death*. On the contrary, the one includes the other within itself. The unity and multiplicity of the I; the I and the Not-I, motion and immobility; union and separateness; good and evil; truth and falsehood—all these divisions are impossible there. *Everything subjective is objective, and everything objective is subjective*. That world is the world of the *unity of opposites*.

"9. The sensation of the *reality* of that world must be accompanied by the sensation of the *unreality* of this one. At the same time the difference between the real and the unreal cannot exist there, just as the difference between subjective and objective cannot exist.

"10. *That world and our world* are not two different worlds. The world is one. That which we call our world is merely *our incorrect perception of the world*: the world sensed by us through a narrow slit. *That world* begins to be sensed by us as the *wondrous, i. e.*, as something opposite to the reality of *this* world, and at the same time *this*, our earthly world, begins to seem unreal. The *sense of the wondrous* is the key to that world."

We have barely touched on the full scope of the work. Many will find in it, in addition to a new phase of thought, a new light on many recognized Theosophical doctrines. Students of Theosophy have but to compare the extracts given with the "summing up" in Volume I of the "Secret Doctrine" to recognize how closely Ouspensky has approached the Wisdom-Religion. It is the timeless doctrines of the Upanishads and the Bhagavad-Gita that Ouspensky seeks to realize and to express. The tide is turning, as H. P. B. foretold, in the direction of the study of the phenomenal Universe as *embodied consciousness*.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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THEOSOPHY,
504 Metropolitan Bldg., Los Angeles, California, U. S. A.

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 which I, myself, determine.

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

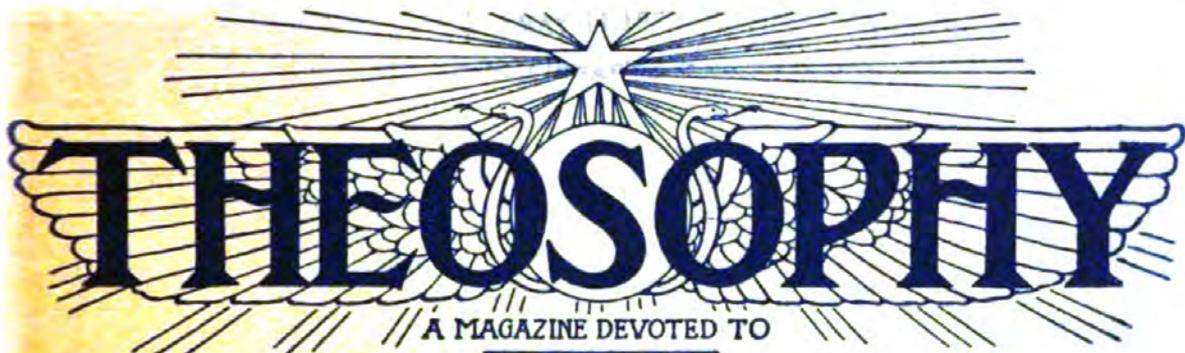
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Correspondence should be addressed to

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Los Angeles, California.

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THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

MAY, 1921

No. 7

"If Sun thou canst not be, then be the humble planet."
—THE VOICE OF THE SILENCE.

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Two Creation Stories in Genesis — Spiritualism — Its Present-Day Meaning —
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Theosophy

BRINTON JONES, *Business Agent*

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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.

ॐ

This day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer.*

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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 XVI

JUNE, 1889, the date of the opening guns in the Coues-Collins' campaign to destroy once and for all the moral repute of H. P. B., was also the time taken by Col. Olcott and his associates to attempt to divorce the Society from any reliance upon her, her assumed powers and mission, by giving it an organic and concrete objective and direction in substitution for its idealistic First Object and its dependence upon the Teacher and her Teaching. The ground had been carefully laid, as we have seen. The time had now come and the opportunity was favorable to proceed openly and undisguisedly.

Col. Olcott, after the Convention at the end of December, 1888, had taken the several preliminary actions recounted and given its official sanction to his views by the "Revised Rules" for the Society, had arranged with his able new lieutenant, Mr. Harte, for a Report of the Convention and an "Explanation" of the subversive course adopted that should present that course in the most favorable light to the members. This Report was sent to all Branches throughout the world. This was followed in the February, 1889, "Theosophist" by the article on "The Theosophical Society," from which we have given extracts. The same number contained as its leading article, "Is Denunciation a Duty." The title is copied from that of an article by H. P. B. in "Lucifer" for December preceding. Mr. Harte's article in "The Theosophist" gives lengthy extracts from the "Lucifer" article and proceeds to comments. Their gist and character is evident from the following extracts. H. P. B.'s article, says Mr. Harte,—

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

"Is written from too high a moral attitude to be of much practical utility to any but those into whose Theosophy, whether consciously or unconsciously to themselves, there has already entered a strong dash of the spirit of the true Chela. . . .

"A pledge which does not take into account the tendency to fail, and which makes no provision for 'trying again,' may do very well for real Chelaship . . . ; but in the case of the drawing-room Theosophist, or even of the boudoir Chela, to make the pledge so severe a test of moral courage and self-abnegation seems almost as unnecessary and as dangerous as it would be to load with ball cartridge in order to fire a salute. . . .

"Let it not be supposed for one moment that the writer of these lines would have the audacity to question or gainsay the superior wisdom of the honored Teacher who writes in 'Lucifer.' He would but respectfully advance certain considerations on behalf of those who do not feel themselves strong enough to take the Pledge as it now stands. . . . There are pledges and pledges, and their manufactory is the monopoly of no one. Those who do not feel themselves able for the London pledge can take an easier one. . . . Each man must be a law unto himself in Theosophy, we are told; and he must judge for himself whether it agrees better with his own particular 'constitution, rules and bye-laws' to promise a little with the intention of performing ever more and more, or to undertake a heavy burden, in fear and 'trembling,' lest he may break down under the load."

When the January "Theosophist" with its Report of the Adyar Convention, and the February number with the articles noted, reached America, Mr. Judge considered them in his report as General Secretary of the Convention of the American Section. How the issues raised were met, has been shown in the citations given both from Mr. Judge's report and from the Letter of H. P. B. to the same Convention. "Lucifer" for March contained an editorial "On Pseudo-Theosophy," in which, taking advantage of an article in the London "Daily News" which amused itself by some comments on Dr. Franz Hartmann's novel, "The Talking Image of Urur," then running in "Lucifer," H. P. B. without naming any names discussed the counter-currents in the Society. In "Lucifer" for June she published the article, "It's the Cat," which was "Dedicated to those Members of the T. S. whom the cap may fit." Again without naming persons, she pays attention to those who would make of her "the cat," *i. e.*, the scape-goat for all the sins of omission and commission of the Society and its members.

It was the habit with the three leading Theosophical publications to send to each other advance proofs of all forth-coming important articles. All the above-cited articles should therefore be read, both in connection with the then existing internal and external situation of the Society, and as a prelude to the June, 1889, "Theosophist."

“Applied Theosophy,” its leading editorial, is an article of nearly ten pages. The writer asks:

“Now it is a question which demands the very serious attention of the Fellows of this Society, whether there does not exist something which bears the same relation to ‘pure Theosophy’ that applied mathematics bears to pure. If ‘applied Theosophy’ expresses any real idea, what is implied in the term? Can the Fellows of the Theosophical Society apply their knowledge to the affairs of our mundane existence? Is it possible to materialize, however imperfectly, the great mass of high aspirations and altruistic sentiments that have accumulated in the literature of Theosophy and in the souls of Theosophists, and which at present, for want of an outlet, seem to threaten us with a congestion of spirituality.

“The first question that naturally arises is, whether the action of the Theosophical Society in every respect should be limited to its declared Objects. . . . Of the three Objects, two are distinctly separated from everything else. . . . The first Object is altogether different. To ‘form the nucleus of Universal Brotherhood,’ is so far from conducing to retirement and concentration, is a purpose so high, so deep, so broad, so universally sympathetic, so distant of realization, that it becomes vague and confused when the attention is directed to it, and to most Fellows this Object is about equivalent in practice to the formation of a nucleus for the recurrence of the Golden Age, or for the re-establishment of the garden of Eden. . . .

“Here and there a Fellow of the Society outside of India may be found who is willing to accept the Eastern Initiates, whether ancient or modern, as teachers; but the majority prefer to think and theorize for themselves, which is, after all, the best way for anyone to learn who can think and theorize logically.

“We have, then, a Society without opinions but with certain ‘Objects,’ certain principles, and certain methods, and we have as a result a tendency to certain modes of thought and certain theories of the Universe, to which theories the name of Theosophy has been given. . . . The fact that ‘The Secret Doctrine’ has been so generally understood and so highly appreciated by Theosophists, shows that their own thoughts were not so very much behind the ideas *given out* in that marvellous work.

“All this, however, is only what may be called the intellectual or philosophical side of Theosophy; and it is the fruit of the Theosophical Society’s influence in only one direction. . . .”

The whole tendency of this argument appears clearly, first, to discredit the real and primary Object of the Society, and to make a division in its three Objects; secondly to emphasize that the teachings of the “Secret Doctrine” are neither new to the membership nor in any way an impartation from a higher plane of perception, as the “thoughts” of the membership “were not so very much behind the ideas ‘given out’ in that work; thirdly, that H. P. B.’s

“theories of the Universe” are merely the *fruit of the Theosophical Society’s influence.*” The Society is not an outcome of H. P. B.’s mission and teaching; on the contrary these are a development of and from the *Society!*

After discoursing on the implications derivable from these premises, Mr. Harte proceeds a step further:

“. . . Since the Theosophical Society has professedly, as a body, no opinions on any subject, it is equally a transgression of its basic principles for it to sustain or promulgate any special system of philosophy, as in practice it decidedly does, under the name of ‘Theosophy.’ . . . To combat evil actively is, in fact, the ungratified desire at present of thousands of Fellows of the Society, and it is chiefly because there is now no outlet for their activity in that direction, which takes their attention off of themselves and away from each other, that quarrels and scandals occur among its Fellows. Only a very small percentage of the Fellows care very much to work at Occultism, and now there is a separate division of the Society set apart for that purpose, under a Teacher eminently qualified to teach *real* Occultism if she only had pupils capable of learning it.”

There is here the bald suggestion that the Esoteric Section is a “division” of the Society, hence subordinate to it and a “development” of it; that *Occultism* is a thing separate from Theosophy, as the first Object is a thing separate from the remaining two activities; finally, that neither “occultism” nor “theosophy” affords the Fellows opportunity “to combat evil actively.” Neither “occultism” nor “theosophy” are “practical,” as they do not afford the opportunity desired by thousands of the Fellows, hence breed only internal “quarrels and scandals.” Then Mr. Harte, his ground ready, asks,

“Can any means be devised whereby the Fellows of the Society can apply their knowledge and their energies to the practical affairs of life? *Practical Theosophy* is an affair of the future. *Applied Theosophy* is a more modest ambition, and is, or ought to be, a possibility.”

“Occultism” having been a failure for lack of pupils, “practical Theosophy” being only a thing of the future, and Theosophy itself, if “sustained or promulgated” by the Society being “a transgression of its basic principles,” as the “Society has professedly, as a body, no opinions on any subject”—all these things being thus, in the conjuration of Mr. Harte, what steps shall be taken to make “applied Theosophy” a “possibility?” Mr. Harte has his answer ready:

“If the Fellows of the Theosophical Society are to apply their Theosophy to the affairs of life, it must be through the Society, and as individual units of the whole,—not as isolated individuals. . . . It is this mystic individuality, ‘the sum total,’ that gives strength to all societies and congregations of men, and becomes the real dominating power, to which all contribute some of their force, and

which stands behind every unit and lends its whole strength to it. Without it a Fellow of the Theosophical Society would be as powerless as any other isolated man or woman in the community. With it behind him an F. T. S. is a power in proportion to the unity and singleness of purpose of the Society to which he belongs."

It is from the *Society* that radiates the "dominating power;" from the *Society* that the members are to draw their sustenance and support, not from any Teacher or Teaching, not from any "self-induced and self-devised exertions" of the individual aspirants. The model to follow, the example to emulate, is pictured by Mr. Harte:

"Who speaks when a priest of the Roman Catholic Church utters a command? *The united power of the Church of Rome.* Who speaks when a disrobed priest says something? *A non-entity.* Who speaks when the Judge, the General, the Statesman open their mouths? 'The State,'—the tremendous and often tyrannical personality that comes into life and action when the units that compose it (are) bound together, through organization, by a common will and a common purpose."

This idea that it is only "through organization," through making the *Society* the prime object of devotion, its "authority" through the voice of its officials supreme over the individual conscience and action, that "applied Theosophy" can be made a success is argued at length, leading up to the culmination of making the Adyar Headquarters a second Rome, and, by necessary inference, of the "President-Founder" a Theosophical Pope:

"The Theosophical Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and the Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons. 'Adyar' is not a place only, it is a principle. It is a name that ought to carry with it a power far greater than that conveyed by the name 'Rome.' ADYAR is the centre of the Theosophical Movement,—not '7 Duke Street, Adelphi' [the publication office of "Lucifer"], or 'Post Office Box 2659, New York' [the address of the "Path"].

"ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society. . . . It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows, the powers of the enemy can never prevail against the Theosophical Society. . . .

“What then, to recapitulate, must be our answer to the questions with which we started:—Is such a thing as ‘Applied Theosophy’ possible? If so, of what does it consist? . . .

“We have seen that all that is necessary to make such a united power manifest is that its existence should be acknowledged and felt by the Fellows themselves; and that to acknowledge and feel it, and thus bring it from the latent to the active condition, the Fellows must perceive that the Theosophical Society is a living entity, ‘ideal’ if one chooses to call it so, but an entity *one and indivisible* alike upon the material and on the super-physical plane. We have also seen that the visible centre of the Society, ‘ADYAR,’ is symbolical of the principle of unity, as well as of the material life of the Society, and that in every sense loyalty to ADYAR means loyalty to the objects of the Society and to the principles of Theosophy. . . .”

The same—June—number of the “Theosophist” contained a related article by Mr. Harte, signed “F. T. S.,” and bearing the title, “The Situation.” The suggestions and misstatements of facts and principles are still more insidious and not less obviously calculated to discredit the work and influence of H. P. B., while placing Col. Olcott and his place in the Society in the position of supreme importance, so that the various Sections and Branches, the status of the individual members, and the work of the Movement as a whole, are made to flow from and depend upon the organization, rules and procedure of “Adyar,” its “Parliament,” its “Council” and its “President-Founder.” Some extracts follow:

“We have not yet got our proper bearings after the radical change in the Society made by an Order of the President last autumn, and adopted into the Constitution and Rules of the Theosophical Society by the General Council in the Annual Convention of 1888. This change was the formation of an Esoteric Division of the Society; and this separation of the esoteric element from the exoteric, is not only a disentangling of two things that have different methods and aims, and the mixing up of which in the life and work of the Society has given rise to considerable confusion, but it is, moreover, a weaning of the Society from sources that have previously nourished it It is pretty generally felt that if the Theosophical Society is to be a moral and spiritual power in the world, it must be in touch with the world and live in the world; using such methods in its dealings with that world as the latter can appreciate and understand, or which, at all events, will not excite its prejudices, and put it into a fury of opposition at the very first go off.”

There is here put forward the misstatement that the formation of the Esoteric Section was *due to* and *dependent upon* “an Order of the President;” that the real object of its formation was to *separate* the “esoteric element from the exoteric;” that the “mixing up” of the esoteric with the exoteric aspects of the Movement had given rise to “considerable confusion,” and that it was necessary to

“wean” the Society “from the sources that have hitherto nourished it.” The view is presented that if the Society is to influence the world it must have a worldly incentive to offer, a *worldly* basis and authority in order to “be a moral and spiritual power in the world;” that because its actual objects, its actual basis, its actual methods have hitherto been *unworldly*, *therefore* it has excited the prejudices of the world, *therefore* it has put the world “into a fury of opposition.” What is needed, in this view, is not the basis and methods of H. P. B., which have been the disturbing factor, but the basis and methods of Olcott, Sinnett, *et al*, who have been using and will continue to use such methods in dealing with the world “as the latter can appreciate and understand.” This suggestion implanted, the logical corollary is that H. P. B.’s methods have been a blunder which must be corrected. What her methods have been and how sadly she has misrepresented the Masters, are next implied:

“If there is any reliance to be placed upon what has come to us as the wishes and instructions of those mysterious Personages behind the scenes, by whose orders the Society was founded, then the weaning of the Society from any further professed and ostensible connection with phenomena and invisible wire-pullers (using the term with the greatest respect) has been determined and decreed some time ago. If we are to have faith in anything we have been told as coming from the Masters, we are constrained to believe that it is their wish that the Theosophical Society shall now stand before all men for what it is worth in itself, and that Theosophy shall from henceforth be put before the world as a system of philosophical and ethical truth which stands on its own merits, without any adventitious aids, props or abutments. This implies at the outset that from henceforth Occultism and Theosophy, which are in reality two very different things, shall be separated in the minds of the Fellows, and in the life of the Society.”

This is but to argue in the subtlest of terms that the course of H. P. B. has been devoted to “phenomena and invisible wire-pulling,” not to “philosophy and ethics;” that the Society has a “worth” apart from Theosophy; that “Occultism” and “Theosophy” are “in reality two very *different*,” not two *related* things; and that it is Olcott and not H. P. B. to whom the Society owes both its life and its “merits.” And the Master’s letter to Olcott is quoted from to show that H. P. B. should “mind her own business!” Mr. Harte comments:

“That letter refers to the settlement of a dispute among the Fellows in France, but the principle so definitely stated with regard to the division of functions . . . and the formation of an Esoteric Division of the Theosophical Society under the exclusive management and control of Madame Blavatsky was the result of its wider application,—it being understood that the President was in no way to interfere with that division, Madame Blavatsky, in return, abstaining in future from any *direct* interference with the worldly or

exoteric management of the Society. . . . It may be further stated here, for the benefit of those whom it may concern, that the formation of the Esoteric Section, was in accordance with instructions received from the Masters.

"On both sides of this new departure was felt to be a relief. Occultism is above all 'rule' or 'bye-law' emanating from the will of the governed, which is the only possible basis of a popular government such as that of the Theosophical Society. The result of trying to make two such different things work harmoniously was like that which might be expected from harnessing together a 'sacred bull' and a draft horse—the waggon was continually running into the fence, and always in danger of being upset; a danger in no way diminished by the fact that two coachmen sat on the box seat, each of whom held one of the reins, and pulled it vigorously every now and then without much reference to the ideas of the other, or to 'things as a whole.' Now, happily, there has been a division of labour, each driver has got his own animal to himself."

Having thus driven home the idea that H. P. B. and Olcott were originally on a plane of entire equality both with regard to the Masters and to the T. S.; that the "interference" of H. P. B. was as displeasing to Masters as it was to Olcott, so that Masters gave Olcott "instructions" to "order" the formation of an Esoteric Section to limit the capacity for harmfulness of H. P. B.; that the "bargain" was that H. P. B. should be let alone in the esoteric "Division" and Olcott no longer interfered with in the Society as a whole—having thus arrived at his explanation of facts and factors, Mr. Harte then pays attention to the "Esoteric Division", its members and H. P. B. in these terms:

"The head of the Esoteric Division is at liberty to impose pledges, institute degrees, and ordain exercises, and without let or hindrance to issue instructions and orders to those who place themselves under her guidance;

"With the affairs of the Esoteric Division this article has nothing to do. That division seems to be a kind of Annex to the Theosophical Society proper, having two doors of exit—one leading up to higher levels, the other leading down and out. Not only do advanced students seek entrance to it, but it appears to have especial attractions for many who are spiritually somewhat crippled. The halt, the maimed and the blind, blissfully unaware of their infirmities, and oblivious of their utter want of preparation, knock incontinently at the door, and the Head of the Division cannot always refuse them a chance. At the first little 'trial' these weak brothers lose their heads and their holds, fall flat on their noses, and go off howling."

Having satisfactorily placed the E. S. and its head in the position of a harmless "Annex" to the Society and properly labeled its members and their probable destiny, Mr. Harte now proceeds to the serious and important matter to be presented for the consumption of the members:

"The President and General Council are free to legislate for the Theosophical Society to the best of their knowledge and ability, in conformity with the wishes of the majority of the Fellows. . . .

"It is a matter of fact . . . that the Rules of the Theosophical Society have been all along so weak, confused and contradictory, that no other society of persons who wished to receive credit for common sense would probably have put up with them for a day. So long as the esoteric and exoteric elements were mixed up in the Society this state of affairs did not matter. It was inevitable; . . .

"The consequences of the former state of affairs is telling on the Society now. . . . No one suspected the want of loyalty to the Society on the part of a portion of the Branches and Sections, until the attempt was made by the late Convention to put a little seriousness and energy into the Society. It looks as if certain of the Sections and branches have got somewhat too high an opinion of their own importance."

The only Sections which existed prior to the Convention were the American, the British, and the Esoteric, whose branches, groups and members were primarily interested in Theosophy, not the Society, and who therefore looked to Theosophy and to the example and guidance of H. P. B. and Mr. Judge, not to Col. Olcott and the "Rules and Bye-laws" of the Indian Convention's facile adoption at Col. Olcott's behests. Plain notice is therefore served on these recalcitrants—as they seemed to the President and his associates—that they have no authority, rights or existence, save by virtue of Col. Olcott's "orders" and that the Power that created them can as easily dissolve them; and it is intimated that that Power will be exercised if former conduct is not superseded by better behavior:

"They [the Sections and Branches] exist only by virtue of Charters issued by the President of the Theosophical Society. It is the fact of the possession of these Charters that makes them different from other little collections of students of Theosophy in the countries where they exist, and gives them what credit they enjoy. . . . Suppose it became necessary to withdraw the Charters of certain Sections, does any one believe for a moment that the Theosophical Society would eventually suffer? At present a large and increasing proportion of the Fellows are 'Fellows at large.'—that is, unattached to any branch; Fellows in Branches would perceive that their status remained unchanged; and thousands who now sympathize with the objects and work of the Society, but are deterred from joining it by the idea that they are expected to join a branch, would prick up their ears and become interested. These do not care to join the Society now for a variety of reasons:—because they look upon branches as mutual admiration clubs; because they regard them as the private friends and followers of some one man; because they don't want to be bothered in attending their meetings and listening to things they either know already or do not understand; because they are disgusted with the jealousies and

rivalries of Fellows who are prominent in branches; because they do not approve of the branch system at all, which brings the Fellows who belong to branches into unnecessary publicity. If every existing Charter of Section and branch of the Theosophical Society were withdrawn tomorrow, the Society would, in all probability, be a stronger body in a short time than it is now, and certainly it would not be a weaker one. Every active Fellow would become a natural recruiting agent, not for a little local branch as at present, but *for the Theosophical Society.*"

All this leads up to the summation which is laid before the members, as the cure for the "Situation:"

"The Theosophical Society would then exist as a homogeneous whole, composed of loyal Fellows animated by a common spirit, and Adyar would be what it ought to be—the centre of a system for the circulation of Theosophical ideas and literature, and for the organization of Theosophical activities all over the globe. And the Fellows would soon spontaneously form into groups with connections with each other and with Adyar, which would enable them to carry out the work."

"These," concludes Mr Harte, "are very obvious considerations. Still, there are people who do not always remember them, and to whom the above remarks may not be without utility."

These articles in the June, 1889, "Theosophist" were immediately followed in the *Supplement* to the July issue by an article entitled "A Disclaimer," the insinuations in which were still more direct and pronounced. It is, in full, as follows:

"The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the 'Esoteric Section' of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. [Mr. Keightley's letter was in fact a private one to Mr. Harte himself, in reply to a letter from Mr. Harte.] It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently arbitrary and underhand proceedings by certain Fellows known to be members of the Esoteric Section.

"Mr. Keightley tells this Commissioner that he must not believe *'that the Esoteric Section has any, even the slightest, pretension to "boss" the Theosophical Society or anything of the kind.'* Again he says: *'We are all, H. P. B. first and foremost, just as loyal to the Theosophical Society as the Colonel can possibly be.'* And yet again he says: *'I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to "boss" any other part or Section of the T. S.'*

"It is to be hoped that after this very distinct and authoritative disclaimer no further 'private circulars' will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose

the action of the General Council, because 'Madame Blavatsky does not approve of it;' and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear."

The "private circulars" referred to are the *First Preliminary Memorandum* to applicants to the E. S., issued by H. P. B., and the Report of Mr. Judge as General Secretary to the American Convention, from both of which documents we have already given the germane extracts. The "silly editorial" was an article by Col. Bundy in his paper, the *R.-P.-Journal*, in support of the Coues-Col-lins attack.

To appreciate fully the force and bearing of the various citations given, the student should remember that "The Theosophist" was the official organ of the Society, the "Path" and "Lucifer" being Theosophical, not organizational, publications; further, that "The Theosophist" was the only one of the three with any circulation in India, and was, in addition, sent officially to every Branch throughout the world and had a wide circulation among the Fellows in England, France and the United States. For a large portion of the membership it was the only means of information concerning the Society, and, in India, the only channel both for Theosophy and the Society. Indian members, therefore, were entirely dependent on it for the accuracy, completeness and authenticity of its statements.

Immediately following the Convention Col. Olcott had departed on a tour in Japan from which he did not return until the latter half of the year. During his absence Mr. Harte was in entire charge of "The Theosophist," and was one of the three "Commissioners" to whom he had delegated his powers as President; the other two being Hindu members of his "General Council." It cannot be doubted, both that Mr. Harte was following out a pre-arranged program in the matter quoted from, and that he was in constant communication with Col. Olcott during the latter's absence on his Japanese Buddhist mission. That his course was fully approved by Colonel Olcott is shown by the immediate sequel, as follows:

So soon as the proofs of the two articles quoted from reached America Mr. Judge prepared a long communication taking issue with the facts, the implications, the spirit and the tendencies thus expressed with every appearance of authority and Presidential sanction in the official organ of the Society. This—and the fact should be noted as an example of the method used by both Mr. Judge and H. P. B. in dealing with Olcott's periodical outbreaks of "pledge fever"—was sent privately by Mr. Judge direct to Col. Olcott with request for its insertion in "The Theosophist," on the assumed ground that the articles complained of were written without Col. Olcott's knowledge and that he, no less than Mr. Judge, would hasten to correct the misstatements and false suggestions conveyed by the articles in question.

In the September, 1889, "Theosophist," Col. Olcott published as the leading editorial and over his own signature an article entitled "Centres of The Theosophical Movement." He refused to print Mr. Judge's article in full, declaring that it—

"Contains passages of a far too personal character for me to admit them. . . . I have taken no part, nor shall I, in the various unseemly quarrels, public and private, which the friction of 'strong personalities' among us has and probably always will engender. They are mostly unimportant, involving no great principle or vital issue, and therefore beneath the interest of those who have the high purposes and aims of the Society at heart."

Having thus discredited Mr. Judge and his article as being merely due to the "friction of personalities" with no "great principle or vital issue" concerned, and having exalted himself by contrast to the position of those who have only "the high purposes and aims of the Society at heart," Col. Olcott proceeds to charge Mr. Judge with "misconceiving the perfectly plain meaning" of the author of the two articles—without giving what Mr. Judge says. He then defends Mr. Harte as follows:

"I know the writer in question to be a man as loyal to the core as Mr. Judge or myself to the Theosophical cause, its projectors and their agents. He is as far from holding to such a pitiful notion as his critics would fasten upon him, as Mr. Judge is from that of training for the Papacy."

He disclaims having before *read* Mr. Harte's article, and evades the real issues raised by Mr. Judge by affirming that the articles did not mean what Mr. Judge construed them to convey—again without quoting Mr. Judge's own words. He calls Mr. Judge's criticisms "mayavic delusion." He then quotes another question raised by Mr. Judge that the "Centre" is wherever H. P. B. may be; that it was originally in New York, then in Bombay, then "a short time at Adyar" (while she was there)—"for where she is burns the flame that draws its force from 'the plane of ideas.'" Mr. Judge continues:

"The mere location of the President in Adyar, and the existence of a library there, do not make that spot our 'Rome' . . . What would become of this new Rome—Adyar—if an order were received for Col. Olcott and H. P. Blavatsky to betake themselves to America once more and there set up the Theosophical Society Head-quarters? Such a thing might happen. It happened before, and the channel for the order was H. P. Blavatsky. Does any one suppose that either Col. Olcott or H. P. Blavatsky would be obstructed in their actions by the 'Revised Rules?'"

This query rouses Col. Olcott over what he calls his "irascible colleague's questions and conundrums." He proceeds to argue at length from the record of the various minutes and changes of by-laws and rules that the President-Founder is the real fountain of authority in the Society and the real "Rome" is wherever the President-Founder may be domiciled. He does not claim "spiritual

authority," he says, but he does claim he has been "granted absolute and unlimited discretion as to the practical management of our affairs." He has never interfered with H. P. B., "who taught and introduced me to my Initiators, but it was I who gave officially to her last year a charter to form her Esoteric Section. Between her and myself there was never any dispute upon these points, she sustaining my exoteric authority as loyally as I have ever recognized her superior connection with the 'Founders.' . . .

"Col. Olcott did *not* move the Head-quarters to India by any one's orders: his "orders" came from the depths of his own heart. . . . If in the course of the Society's development the transfer of Head-quarters should ever be advisable—which neither I nor Mr. Judge can now recast—doubtless I shall receive direct notice with ample time to make all the necessary arrangements in a business-like and constitutional manner.

". . . . But when it is a question of papal infallibilities and Romes, it is just as well to say it was I who proposed the formation of the Society, who had all the early burden of guiding its infant steps, and who, after the collapse of the original legislative scheme of Rules and Bye-Laws, had—as above remarked—all the executive responsibility."

Where Mr. Judge had written that wherever H. P. B. is, "there burns the flame," Col. Olcott comments: "If Mr. Judge had said 'cyclone,' he would still have been within the mark." He argues various other matters raised by Mr. Judge or himself and sums up:

"What the heart is to the body the Head-quarters is to the Society, the working centre of its vital action. Its existence is what makes Theosophy a 'going concern.' . . . While the French and Germans mutually resent interference by each other in their official concerns and both would rebel against interference with them by the British or American Sections and *vice versa*, all unhesitatingly submit their unsettled disputes to the Executive for decision. And again, when there was trouble between personal factions in English Branches and between the American Theosophical leaders, it was to me and to no one else that the disputants looked for equitable composition of their troubles. These are facts beyond dispute, facts going to prove the indispensability of a general centre which shall be the official residence of the central arbitrator and judge, officially placed above the plane of partisanship and of local interests and influences."

These numerous and lengthy extracts will, we believe, serve fairly and fully to place before the reader the views entertained by Col. Olcott and actuating his conduct, his estimate of his own importance and his attitude towards his Colleagues and their status in the Society and in the Movement. Mr. Judge's views may be readily inferred from what has been given. It remains to compare and contrast all with the definite statement of H. P. B. in the "Preliminary Memorandum" already quoted from, and with her equally definite public expression of her own views and attitude as drawn

forth and compelled by the several articles mentioned. In "Lucifer" for August, 1889, under the caption, "A Puzzle From Adyar," H. P. B., like Mr. Judge, assumes that the "Theosophist" articles have been written without the concurrence of Col. Olcott and without intention to aid and abet the enemy. "Now what," she asks,—

"May be the meaning of this extraordinary and *most tactless 'sortie'* of the esteemed *acting* editor of our *Theosophist*? Is he . . . like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honorable men, he may realise them better, when he reads the present.

" . . . what does he try to insinuate by the following . . ."

She then reprints the "Disclaimer" from the *Supplement* to the July "Theosophist," and analyzes the several insinuations in regard to members of the E. S., who, she says, "stand accused by Mr. Harte . . . of 'arbitrary and underhand proceedings.'" She asks, "Is not such a sentence a gross insult thrown into the face of honorable men—far better Theosophists than any of their accusers—and of myself?" Of the plain intimation that the American or British Sections or the "Blavatsky Lodge" or the E. S. wanted to "boss Adyar," she says: "That the E. S. had never any pretensions to 'boss' the T. S., stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body and independent of it, *H. P. B. alone being responsible for its members*, as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, as a *Society*, least of all to Adyar." Next she takes up another statement in the "Disclaimer."

"It is pure nonsense to say that 'H. P. B. . . . is loyal to the Theosophical Society and to Adyar' (?). *H. P. B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy alone can bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to represent that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its 'President,' but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend

and co-worker. Therefore the degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. *disloyal*, will shake it off like dust from her feet.

"And what does 'loyalty to Adyar' mean, in the name of all wonders? What is Adyar apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Adyar is the present Headquarters of the Society, because these 'Headquarters are wherever the President is,' as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here."

She then makes the memorable declaration of the actual existing status of affairs:

"There is no longer a 'Parent Society;' it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things."

The theory of government of the Society held, practiced and preached by Col. Olcott and his pliant supporters is next considered by her declaration made in that regard also:

"Whenever 'Madame Blavatsky does not approve' of 'an action of the General Council' (or 'Commissioners,' of whom Mr. R. Harte is one), she will say so openly and to their faces. Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*; and (b) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyān Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them."

Here, as always where the weaknesses, the foibles and the delinquencies of her associates and students are involved, H. P. B. writes only under the gravest compulsion, with the extreme of re-

luctance, and in such terms as to hold wide the door of return to right action with the least possible humiliation to the pride and vanity of human nature. She sums up and conveys at the same time her appeal to the best in her colleagues in these terms:

"And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let every one know the truth at last, in which there is nothing to make any one ashamed and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

"The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls 'Adyar' and its authority. Now being a most devoted Fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. . . .

"But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

"Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies."

And, lest her unfailing clemency should again be misconstrued and abused to their own injury and that of the Cause to which they, no less than herself, are pledged, she concludes with this note of mingled appeal and warning to those at fault:

"I end by assuring him (Mr. Harte) that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for us both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for 'disloyalty,' if, again, Colonel Olcott should be so blind as to fail to see where the 'true friend' and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those who will follow me."

H. P. BLAVATSKY.

(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.

I WAS thinking of you and your meeting; hope you had a good and encouraging one. Are things going hard with you? If so, it is the time to push harder along the way you know. That will inevitably destroy all obstacles, and if persisted in *during stress* generates and maintains greater powers of resistance. Everybody on the Path goes through similar obstacles; by having them and overcoming them, you become teachers with knowledge of how to help. If you had no obstacles you would not know how. Thank Karma for “obstacles.”

“Even this will pass away,” is a good motto to keep in mind when things come up that are hard to stand; the “easy” and happy times are the periods of rest; the “hard” times the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light we will not be overcome by either.

Kicking against the pricks hurts only the one who kicks; moreover the pricks seem to enjoy it, for being kicked they keep coming back. “Resist not evil and it will flee from you” is a true saying; we give the evil thing power by thinking about it, a power that it would not otherwise have. In fact, many of these things of evil are creations of our own mental state, and have no real existence in fact, yet are even more distracting than realities would be because composed of fear and doubt. The thing to do is to take higher ground mentally, read and think about high themes, regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

What is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which anyone may live.

“When the student has at last gotten hold of a real aspiration . . . and has also aroused the determination to do and to be, the whole bent of his nature day and night, is to reach out beyond the limitations that have hitherto fettered his soul. No sooner does he begin to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the *minor dwellers* of the threshold are aroused, and they *in temptation, in doubt and confusion* assail him. He only feels the effects, for they do not re-

*From the letters of Robert Crosbie. Here published for the first time.

veal themselves as shapes. But persistence in the work takes the inner man further along, and with that progress comes *a realization to the outer mind* of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may," which is specialized for each student by the tendencies and natural physical and psychical combinations that belong to his family and nation.

"No earnest one who feels called to work persistently for the good of humanity, and not for his own, need fear aught that heaven or hell holds."

The minor dwellers have to be met and conquered; as long as we stay on *their* plane and dally with them, they will be with us. We must rise above them in thought and effort to *our* proper plane where they have no power over us. Each student has his own particular kind of minor dwellers, and no one kind is any better than any other kind, hence we ourselves need to be charitable to the weaknesses of others. We do not look upon our own weaknesses in the same light as we regard those of others. Compassion *understands*, and seeking nothing but desiring to help—does so.

The "Voice" says: "Compassion is no attribute. It is the Law of Laws—eternal harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal. The more thou dost become at one with it, thy being melted in its BEING, the more thy soul united with that which IS, the more thou wilt become COMPASSION ABSOLUTE."

"Goodness" that results from the compulsion of physical force, threats or bribes physical or "spiritual" is useless. It must be a self-impulse from within, *a real preference for something higher*—not an abstention because of any fear of consequences in this or any future existence.

If we have that preference for something higher we must admit that others who are with us on the "path," have it also; we can then sympathize with them in their struggles, knowing that it is through such that both they and "we" become free. This is the beginning of Compassion.

Temptations of any one kind have a tendency to repeat themselves, and students find that that which would have at one time swept them away is rendered abortive by apparently irrelevant occurrences—yet we know that such things are the operation of Law which has its basis in Unity, and we benefit in that law to the extent that we *feel* that Unity.

If Masters are the ideal and goal for which we strive, we should endeavor to imitate them in so far as we are able to conceive of their attitude toward probationers, their disciples and struggling humanity.

I did "sit up and take notice" of the last pamphlet. It is to the point. You *know* when a thing is to the point Theosophically—and "knowing which you shall never again fall into error"—unless you are off your guard or perchance close your eyes. But what a glorious thing it is to know where the right road lies—whatever else may be doubtful, that is sure; and to feel that you are able by your surety, to point out the way to others! Help of that kind is greater than all other kinds put together.

I am so glad that business looks good in prospect. I think that what you have done in so short a time after establishment is most encouraging, and I hope it will all turn out better than your highest hopes could express; everything must turn out for the best if we do the best we can with what we have all the time, that is, do our duty by every duty—with this, your help is just as essential as mine, as things are—and both are mutual. So may it ever be, through the centuries.

Love to you, as ever.

ON PUNCTUALITY

Punctuality one can hardly consider as an every-day habit, yet its occult side affects vitally every detail of our common life. Slowly mankind is convinced that there is a "best" moment for each operation, action, or experiment, better than any moment which precedes or follows it. Punctuality ought to mean the taking advantage of the auspicious moment, and should imply an accurate knowledge of the result aimed at as well as of the forces to be brought into play; it would necessitate promptness of mind and technical skill in proportion to the magnitude of the undertaking. Every operation is simplified by being done when conditions are favorable; time, strength, energy, life itself, are wasted in the vain endeavor to overtake neglected work, or in a useless fight with natural forces which might have been made willing agents in accomplishing our pleasure. Who does not remember drearily waiting on board some steam-packet, in order that the tide may be pleased to permit a start; yet the tide ebbs and flows with unfailling regularity. It is easy enough to boil a kettle, not, however on a fire recently slacked down. The breath of time which contains us is the only time which is ours, and if the *now* has always its own thought and act fulfilled, the future need never appall us; we meet it armed with the habits of concentration and exactness which past pointed action has strengthened, free from a past forever left behind, its dead decently buried and quiet in their graves.

—From *Lucifer*.

THEOSOPHY IN DAILY LIFE*

MANY people think that religion means a preparation for death or the states of the future. Religion really means a preparation for and a knowledge of *life*—a living of our life as it should be lived. That which prepares for death is *life*, and ever living, and nothing else. Formal religions do not even answer the question, Why is death? Nor any of the other burning questions in daily life,—Why do we have suffering and sorrow? Why are we here? What was the origin of man? Why so many different conditions among mankind; why are some born to sorrow, and others to joy; why some in lowly places, some in high; why some with great faculties and others with very few and poor ones? Justice demands an answer which is not furnished by religion with its creator, for if man is the creature of a creator he can not help himself and is absolutely irresponsible. Any being to be “perfect” would maintain justice, yet there are injustices among men. The caprice or whim of a creator does not explain the difficulty. Any being, however great or high, must of necessity be limited, finite, and imperfect—something outside us, something which does not contain the universe but is contained by it.

We have to go behind any idea of a *being* to the source of *all* being—to a basis common to the highest and to the lowliest being. That basis and source is not to be found by looking *outward* at all, but *is* the very power to perceive, wherever there is life. Spirit, Life, Consciousness are the same in every being—undivided, however many and varied the perceptions. Evolution is not a compelling force from *without*, but the *impelling* force of Spirit from *within*, urging on to better and better expression. All advancement is from *within*. All the knowledge that we gain, all the experience that we obtain, is obtained and held *within*. Each one, then, is the Seer; all the rest are seen. So, the knowledge that we have to obtain is not information from without, not the thoughts of other men, but an understanding of our own essential nature, which represents every element in the great universe from the basis of all life to every outward expression and every possibility of further expression, just as each drop of water contains in itself everything existing in the great ocean from which it came. Nor does Law exist outside of us. Law is always *inherent* in Spirit; it is the action out which brings re-action in every individual case and to the collective mass of humanity. We are here under law and under justice. There is no such thing as injustice in the universe.

Knowing something as to our essential nature; knowing something of the purpose of life, and that it is all made up of learning; knowing that the universe is all alive, and that there is in reality no injustice save that which we inflict upon ourselves by re-action, we would take an entirely different view of life and put these ideas

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

into daily practice. We would take the position which most of all we need to take—that of our own responsibility—which religions have taught us to shift on to some God or devil. Recognising that each one of us is from the same Source and going toward the same goal, though the path will vary with the pilgrim, we will act toward each one as if he were a part of ourselves. Like us, each one is moving onward—perhaps below us, possibly above. From the one above, we can obtain help. For the one below, we can give help. Such is the interdependence which should exist between all conscious beings, and under such a conception our civilization would not be as it is now. We would not find every man's hand raised against every other man. We would not see those in poor case finding fault with the wrong conditions, but finding fault rather with their own wrong relations to others at some other time when they abused the power they had. We would see each one trying to restrict *himself*, trying to bring himself into proper relation with all the rest—not so much outwardly, perhaps, as inwardly, for we may be sure that if we make clean the inside of the bowl, the outside will take care of itself. We have no greater duty to perform than to make clear and clean our natures—to make them *true*, to make them in accord with the great object of all life, the evolution of soul.

We can not wait to make our start in this direction until the nation wakes up to Theosophy, for the nation will itself awake only when each individual wakes up to that which is in himself and by his thought and action instills a similar thought and action in other human beings. Suppose each one determined to do all he could for every other one wherever he could, do you think that *anybody* would suffer? Not one! There would be more to help than those to suffer. But we are afraid that if *we* so act, the other man won't. And so we do not move at all along that line. The majority of people are thinking about quite other things. They are busy at the shrine of their gods of comfort, seeking to get the best of everything in life at the expense of someone else. Or they are seeking to get "the power of will," so that they can get something for nothing from someone else. That is the kind of "will" that is generally desired, its object being the getting of exactly what pleases, and it makes just the same kind of a "holdup" as the man does on the street corner with a pistol. Anything gotten that way is taken from another, and we will have to pay it back to the uttermost farthing—if not in this life, then in some other, for the scales of justice are unerring.

Can we not see that we can *trust* a universe that moves along unerringly under the law of perfect justice? We certainly can. We can go forward with an absolute reliance on the law of our own spiritual being, knowing whatever conditions come are necessary for us; knowing that those very things we feel so hardly are object lessons for us, because they indicate a wrong tendency or defect in us which this present distress affords us an opportunity to overcome, and strengthen our true character. For that is all we have at the end of life, whatever of *character*—good, bad, or in-

different—we have acquired. Men spend their lives trying to avoid what they do not like, and trying to get what they like, what they can and while they can. Yet if they got all the wealth of the world, every possession and every possible desire, what good would it do them? Everything would be left where they got it, because nothing adheres to Spirit. The idea of getting for themselves is one of the false ideas which prevent men from understanding themselves as spiritual beings and using the power which belongs to them, for all powers of every kind—electrical, dynamic or explosive—come from the One Universal Spirit, and each man has latent in him all the powers in the universe.

Physical life is not necessarily a vale of sorrow. The time must come when we have made man's life on earth what it ought to be, when we will have no fear of anything, when we will not be afraid of our fellowmen. It was said of Daniel, that when he entered the lion's den, the beasts of prey did not touch him at all. Why? Because his heart was pure. He had no harm in it for anyone. He trusted to the spiritual law of his own being, and all nature makes obeisance to that. We could go out calmly, courageously, happily, relying on the law of our own natures. If we did so, we would bring our daily lives in line with that nature, for there is nothing of our action which does not come from the mind, and back of the mind is the *motive* we have in acting. *Motive* is what makes our actions really "good" or "bad." If we are righteous in ourselves and desiring to do right, then all that we do will flow rightly from us and every function will be a righteous function. All action springs from and is colored by the motive held in performing it.

Theosophy is the only thing that can be used in every direction in daily life. It can be used in every single direction, high or low, because that use comes from an understanding of the Spirit itself, from acting for that Self and as that Self, for the Self acts only through the creatures. Acting for and as that Self in every direction, all else flows into line. All the destruction that is around us, all the misery that we see has been brought about through our denial of the Holy Ghost—our denial of the Spirit within us. And we deny it when we act as if we are not That. We deny it when we act as if we are our bodies, or our minds. *THAT will not be denied.* So, man meeting all the results of that denial and seeing them to be evil learns that that is not the way. Then he seeks for Truth, and finding the truth, obtains all that man can desire or desires—hope, happiness and a better understanding of his and all existence. It was to give to men all that they could take in regard to the nature of the soul, that they might come out from this vale of sorrow, that those Beings known as Divine Incarnations have descended here of Their own will. For They have carried forward from age to age this knowledge of nature and of man and of the purpose of life, learned through many civilizations of mankind, and it is this knowledge which makes Them as gods to us in Their glory and power.

LONELY MUSINGS*

II

Always and always higher, from the throng
Lawless and witless, lead his feet aright
Life's perils and perplexities among,
To the white centre of the sacred light.

[From E. Arnold's translation of Proclus "*Prayer to the Muses.*"]

IT is a very natural and deep-seated feeling to desire by external act or repeated words to impress upon the mind the relative importance of a future life and the high wisdom of trying to realize its secrets.

All the rituals of all the religions of the world are but an exemplification of this.

The student of occultism may think that he has passed beyond these things, and that he is now in possession of a motive power that can never alter; nevertheless such aids to right thinking cannot always be put aside in the earlier stages. For indeed who does not feel the impossibility of always keeping the heart at its highest pitch of enthusiastic devotion, and the will at its maximum of determined energy? There must be moments of weariness when the heart grows despondent and the spirit droops, and when any ceremonial would be readily accepted and performed as a help to restore the dying energy.

With the knowledge that there exist in nature more subtle forces than the ordinary man is cognisant of, the student may even be tempted to fancy that there are incantations of power which might save him trouble in restoring the proper equilibrium, but he must learn that nothing can take the place of the strenuous energy of the *Will*, and that in himself alone lies the power to lift himself again to the level from which he has fallen. No! the ceremonials and incantations of those who aspire to practise Raj-yoga must all be performed within.

But various hints may be given to the student which may help him to attain the proper equilibrium and to keep it throughout the day. Such help he will find to lie in fixing the mind on the main questions of existence the first thing in the morning. Before he gets up let him thoroughly wake himself and ask himself three questions—What am I? Why do I work? How do I work? Each one will find his own words to answer these questions, but the general meaning of them will be somewhat as follows:

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

What am I? I am a fragment of the all-pervading Deity, entombed in the flesh, and working out through slow and painful progress its evolution towards liberation and reunion.

Why do I work? I work to reach the home from which I started—the pure state of unconditioned Being—the richer for having fulfilled my mission in the vale of tears.

How do I work? I work by striving to allow neither good nor evil fortune to disturb the perfect serenity of my soul—by detachment from all earthly desires—by keeping the ultimate goal steadfastly in view—by doing good to all sentient creatures, and so extending this sympathy and pity for all that endures life—and by using every earthly act that has to be performed, as an act of sacrifice and devotion to the Deity within.

Those unacquainted with the eastern wisdom may be apt to remark that such thoughts altogether transcend ordinary morality—and such indeed is the case. What the various exoteric religions of the world blindly grope after, Theosophy leads to with scientific accuracy, and what is commonly known by the name of “saintship” is but a step in the progress.

The student should also remember that individual, like national development, must, as Mathew Arnold puts it, proceed simultaneously along many parallel lines—to act otherwise is to produce a malproportioned nature—be it in nation or in man. In other words, to quote one of our Teachers, “the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life—none alone can take the disciple more than one step onward,—all steps are necessary to make up the ladder.” Of what use are devotional rhapsodies or transcendental aspirations, unless to nerve you for the work of life? The mere delight in emotion is like enjoying a view from an eminence over some beautiful country, with far away on the horizon the misty heights of the celestial mountains for which you are bound, but unless used as a stimulus to face the heat and toil of the journey across the plain, you will never reach the mountains, and the mere emotion become little better than an intellectual narcotic.

But true is it that *Bhakti*, though the last of the three gates of Perfection, is also the first, for without devotion whence can come the motive to seek for the unseen? And how can there be any true progress without the necessary prelude of an intense realization of the ultimate goal? The devotional feeling, however, must be used as a stimulus—not enjoyed as a sedative.

Similarly “*Gnana*” and “*Karma*”—knowledge and work,—without the fire of “*Bhakti*,” are unable singly to conduct to the Supreme. The student on either of these paths may attain felicity among the Devas, but he cannot hope to reach the stupendous

heights of the all-perfected Humanity unless he develops on his upward way some germs of devotion, which, however, it is almost impossible that he should fail to do. Indeed, a truer way of stating the question will probably be that though the predominating element in every soul will attract each to a separate pathway—one to the path of Knowledge—one to the path of Work or Duty—and one to the path of Love or Devotion; yet no soul of a true disciple is entirely without the other two elements, while the union of all three in perfect equilibrium must ever be the object before the disciple's mind.

PILGRIM.

FROM ISIS UNVEILED*

Though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediaeval thinkers has proved valueless to modern experimenters, as though the world dated from A. D. 1, and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and 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. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. 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.”

**Isis Unveiled*, Vol. I, p. 38.

ARE CHELAS "MEDIUMS?"

ACCORDING to the newest edition of the "*Imperial Dictionary*," by John Ogilvie, LL.D., "*A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the "*Imperial Dictionary*" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "*Medium*," which says: "*A Medium is a person, through whom the action of another being is said to be manifested and transmitted;*" and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "*Magnetism*") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "*Medium*" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1884.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "Medium" in the popular acceptation of the term, unless we add a few words, and say: "A medium is a person through whom the action of another being is said to be manifested and transmitted *to an abnormal extent* by the consciously or unconsciously active will of that other being." This reduces the number of "Mediums" in the world to an extent proportionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship"; that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an idea, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become

a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and it has often enough been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, "*the nature of the being, whose action is transmitted through him,*" or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influences of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the reader—after due consideration of the above—to decide for himself.

THE HOUR OF NEED

EVERY disciple passes through periods of submergence when all that he thought he knew at other times, on other levels, forsakes him or seems of no avail if recalled to his mind. Upon his re-emergence he remembers and feels the force of many a trenchant and familiar phrase of the philosophy that bore directly on his case and might have lifted him out of the darkness.

He realizes now that law rules in every circumstance, that no one is to blame for his conditions but himself, that he is never alone—for wherever thought can go the Master can come, that whatever begins in time will also end in time. Yes, he knows all these things very well. Has he not heard them repeated time and again? Has he not often been comforted by them and encouraged to go on with the work? Has he not even quoted them to others in their hour of need? Why did he forget them in his own?

Yet there are many things we never forget. During normal waking consciousness we have never experienced such pain or sorrow or joy that we were incapable of recalling and applying instantly any number of needed facts. Why, then, did we forget these truths of the soul, particularly when there were reminders of them a-plenty all about us? It must be that we have only lisped them—not yet made them play a speaking part and parcel in our nature.

So it would seem wise and necessary to prepare for our hour of need by more assiduous study and more continuous application. We are apt to be negligent in these directions until the trials come. The time to bulwark ourselves against these is during the pleasant, more favorable seasons, when the opportunity is at our door—when the mind is keen, the heart unburdened, the body in health. If the disciple has used to the full these moments, he will have accumulated a force whose momentum will carry him over the hour of need just as the momentum of a car will carry it forward over some temporary obstacle.

And let no one imagine that his hour of need will not arrive! The cycles must run their course. Inevitably the cycle will occur when we seem not to connect with the living power of the divine soul, and then only the momentum generated by previous work and effort to apply what we know will carry us safely through.

It should hearten us, too, to reflect that in comparison with the whole journey the *hour* of need is very short. The hard trials of life never last very long. And all eternity is behind and ahead. So let us cherish and use to the full the many, many hours of opportunity, knowing that if we do, during the darkness we may wait with patience and assurance the return of the light.

ON THE LOOKOUT

TWO CREATION STORIES IN GENESIS—

This is the title of a just published volume by James S. Forrester-Brown—a study of the first three chapters of the first book of the Old Testament that we could well wish might have an extensive reading by sincere and thoughtful clergymen of all denominations. Minds are not rendered porous to thought, bibulous of light, over-night; mental evolution is even more graduated and difficult of forwarding than physical, and Mr. Forrester-Brown's volume is adapted to the amelioration of those men whose lives are clean and of good report, but whose minds still run in the channels of "revelation"—who cannot receive aid except at the interpreter's hands. There is nothing in the book that can offend deep-seated convictions or arouse the polemical spirit of sectarianism. Yet it operates in the field of the mind as a change of climate, of scene and environment might do upon a man who had never before undertaken a voyage—it induces because it introduces a wider perspective. Plato, the Pythagorean philosophy, the timeless ideas of the Upanishads, the universal truths behind all religions, the universal life behind all forms, the Omnipresent God behind all the gods in the human pantheon—are here found—is here found—in the interpretation of the profound esotericism of the seemingly simple narrative in Genesis. The clergyman who reads it will still remain a clergyman, but he will be less a preacher and more a student, less a sectarian and more catholic, less dogmatic but more religious. A single quotation from the author's *Preface* will faithfully render to Theosophists the spirit which pervades the whole treatment:

"The following pages are written in the belief that Origen is right, and that under the veil of symbol the two creation stories contain sacred truths deeply embedded; truths which can be discerned by those who seek with patience and an understanding heart. They are narratives of a spiritual order, told in such form as to arrest attention, and suggesting keys to the deepest problems which confront humanity in every age: problems as to the nature of man, his Creator, and the world-order. *Believing, further, that these creation stories are part of a profound knowledge which once existed in the world . . . I have attempted to arrive at their meaning in some detail.*"

The volume is from the press of John M. Watkins, London, a publisher who is and has been a Theosophist for many years, and whose name is familiar to students.

SPIRITUALISM—ITS PRESENT-DAY MEANING—

This symposium, edited by Huntly Carter and from the publishing house of T. Fisher Unwin, London, is composed of a series of monographs by a number of well-known Englishmen on the facts and significance of those psychical phenomena which, in their new form and under their new appellations, are exciting the attention and interest of so many of the intelligent and educated minds of the generation. Contributions are included from G. R. S. Mead, for many years editor of *Lucifer* and the *Theosophical Review*; from George Russell, who used to contribute to the *Irish Theosophist* under the initials "AE"; from A. P. Sinnett, author of "The Occult World" and "Esoteric Buddhism;" St. George Lane-Fox Pitt—all of whom were connected at one time and another with the old Theosophical Society. Other names of notes include May Sinclair, General Booth, Sir William Barrett, Conan Doyle, Father Bernard Vaughan, Professor Bergson, Sir Francis Younghusband,

Fergus Hume and Professor John Stuart Mackenzie. In all there are two score writers representative of religion, philosophy, science, art, literature and other leaders of mankind. With the same facts, or ostensible facts before them, the conclusions reached are irrelevant, often illogical, sometimes absurd, and certainly contradictory, one with another and with all the others. The chief value of the book rests, for the theosophical student, almost wholly on two facts conclusively in evidence (a) the place now occupied in leading minds by the spiritualistic phenomena which but a generation ago were taboo in "cultured" circles and left to the ignorant, the superstitious, the credulous and the curious; (b) the utter unreliance to be placed on the opinions and ideas of even the most advanced minds of the day. All the many contributors are manifestly sincere and well-read, all of them have as manifestly given much thought to the subject—and no two of these "learned doctors" agree, either on the facts or their meaning. In serene unconsciousness of *their own* mental bias and preconceptions, each has assumed to play the part of a competent and unbiased judge. The book is a standing illustration of the fact that the enemy to true perception does not lie for any man in the lack of evidence, but in his own prejudices and preconceptions by which he unconsciously judges any and all facts. Without *self*-knowledge how can there be anything but confusion of opinion? The Delphic Oracle still speaks but who listens? Men still engage in building the tower of Babel because they *will not* study the phenomena of consciousness within themselves in the light of universal principles.

THE BIG FOUR OF THE PEACE CONFERENCE—

In similar fashion the same confusion exists in leading minds in world-politics. The four articles by former Secretary of State Lansing, in the *Saturday Evening Post*, and his just published volume on the peace negotiations, are a syllabus on the self and selfish interests which pervaded and dominated the representatives of the world in their sittings at the Paris conclave. Embodied *selfishness*, individual and national, is the great god Pan behind all our professions of altruism, of patriotism; is the god whom we worship in peace and to whom we sacrifice in war. The victor in one war against oppression becomes in his turn the oppressor. The actual working gospel of victor and vanquished alike, in peace and in war, is the embedded belief in the supremacy of Evil. Who sees this? All our works, our every-day life, our religion, even to the good we do and pray for—what do they proceed from if not from the fundamental, ingrained belief that the principles inculcated by Christ no less than by Buddha are *impractical*; that they cannot be *relied upon*; that national and individual selfishness have to be compromised with, lest worse befall. Who has learned anything from the Great War? Who has seen the lesson of the Peace Conference?

Of what use any war, of what use any peace, in the amelioration of the conditions of mankind, so long as in all our schools, in all our churches, in all our halls of science and forums of justice, in all the affairs of life a refined and cultivated selfishness is taught, believed in, practiced, as the one *sine qua non* for survival in the "struggle for existence" here—or hereafter? When "possession is nine points of the Law" who cares for anything but possession, and the force which makes possession possible?

The War was a logical resultant of causes set up; the Peace as logical a sequence of the same ideas, and further and still more desolating wars may be looked for so long as mankind still reveres and makes sacrifice to the Moloch of selfishness. Behind all our activities whether of peace or war lie those false ideas of God, of Nature and of Man which must be replaced by the Eternal Verities if our civilization is not to perish, as civilizations have done, through the incendiary torch of internecine strifes of which international struggles are but symptoms.

EMPIRICAL REMEDIES—

The unlearned lessons of the War and the Peace are graphically shown by the remedies proposed for existing and threatening evils. The proponents of the gospel of force are as vigorous as ever in every country for higher tariff walls, for larger armies, for more powerful navies, for more scientific means of destruction—to preserve peace! The various sects are crying more diligently than ever for all mankind to adopt their panaceas. Employers and employees are crying respectively more production and higher wages as the cure-all. Commissions without number are engaged in patching and recommending alliances, balances of power, leagues and whatnot. No one listens to anyone else, unless it be in the hope of injecting between breaths some revelation of his own. Some of these dreams are bewilderingly naive in their very simplicity of faith and fancy. Such is the plan of which H. G. Wells, the novelist, has constituted himself the apostle. Prevented by illness from promulgating his universal panacea by word of mouth, Mr. Wells has rushed into print with a series of graphic articles in the *Saturday Evening Post*. He sees some sort of a government of all mankind as the one remedy for all the misery of the present and all the horrors of the future. He argues in dreadful seriousness the facts known to all, and after the facts flies straight to the goal—let all national boundaries be abolished, let a single government prevail, let this government do simple justice to all men of every land and tongue and creed—and the millenium will arrive. Mr. Wells is not troubled in spirit over the difficulties in the path—just let the preachers, the editors, the politicians, the time servers and their followers turn altruists, as they will the moment Mr. Wells speaks, and the task is accomplished. Mr. Wells should call on the late President Wilson.

THE ETERNAL VERITIES—

Over against these rosy dreams as a cure for the nightmares that afflict our civilization, Theosophical students can place for the energization and direction of thoughtful as well as philanthropic men and women these words of the great Master of the Theosophical Movement—words that the events of the near past and the near future may help us all to remember and apply:

“As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. The ‘struggle for life’ is the real and most prolific parent of most woes and sorrows and of all crimes. Why has that struggle become the almost universal scheme of the universe? Teach the people to see that life on this earth is but our own Karma, the cause producing the effect that is our judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies have ever possessed the *truth*. The world in general, and Christendom especially, left to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. They are as far from a solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.”

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

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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 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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Los Angeles, California.

504 Metropolitan Bldg., Broadway at Fifth St.

Phil 29.4

HARVARD COLLECT
JUN 15 1921

THE OSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

JUNE, 1921

No. 8

"The Path is one for all, the means to reach the goal must vary with the Pilgrims."
—THE VOICE OF THE SILENCE.

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The Alchemists Vindicated—Science and Occultism—Astral Matrices—
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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.

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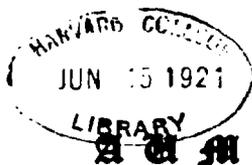
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And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.—*1 Kings, vi, 7.*
This is man's house.

THEOSOPHY

Vol. IX

JUNE, 1921

No. 8

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

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

THE THEOSOPHICAL MOVEMENT*

CHAPTER XVII

IT would serve no useful purpose to set out in detail the internecine troubles of the Theosophical Society during the three years which preceded the death of H. P. Blavatsky. Our aim has been to present only so much of the sequence of events during that melancholy period of stress and strain as might serve two major requirements: (a) to indicate clearly the failure of the Society and its responsible officials and leaders to live up to its and their professed Objects; (b) the corresponding necessity under which H. P. Blavatsky and W. Q. Judge labored—either to stand by and permit the Society to become a worldly success but an Occult failure, or to take upon themselves the Karma of all and reincarnate the Movement by the formation of the Esoteric Section within the shell of the Society.

The Society tended continually to follow those lines which were attractive to the members and the inquiring public—that is to say, to run into channels of mere study of comparative religion and philosophy or to experiments and investigations in “psychical research.” The inflexible devotion to the assimilation of the philosophy of Theosophy, the rigid self-discipline required for the application of Theosophy to their own daily conduct in all the affairs of life—these essential conditions precedent to any realization of the great First Object, possessed no charms for any but the very few. *Theoretical* “brotherhood” was one thing; the practical application and exemplification of the principles professedly held was quite another thing, then as now.

On the other hand, one has but to read any one of the countless statements from first to last emanating from the Masters of Wisdom from 1877 to 1896, to recognize the great gulf between

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

Their view of life and action and that prevailing in the world and in the Society. Philosophy and ethics, *philosophy and ethics*—through the study and application of these alone could the Society and its members hope to benefit the world and themselves.

Our aim has been to keep continually before us the ideals held out by the Masters through the teaching and example of H. P. B., as the key to the activities of the First and Second Sections, in contrast with the purely human conceptions on the same subject matters which engrossed the minds of the members of the Third Section, or Theosophical Society. Little by little these opposed fundamental ideas and applications produced those frictions and fractures which at last led to the opening up of broad lines of cleavage. And since actions do not perform themselves, it was inevitable that these fundamental differences should at last become personified in the leading persons and personages whose relations embody the history of the Theosophical Movement. Whosoever will can piece together for himself the shards whose abundant fragments still remain in the literature of the period and testify in broken eloquence of the shattered faith and lost opportunities of those crucial days. Let us pass as lightly and as considerately as possible over what must still be placed of record to complete the lesson from the past.

After the receipt of the advance proofs of "Lucifer" for August 15, 1889, containing "A Puzzle from Adyar," Col. Olcott recognized that the various issues evoked by the Convention proceedings of December preceding and the subsequent promulgations in the "Theosophist," had been squarely met by H. P. B. and Mr. Judge. Either he would have to proceed in open defiance of them and of their policies, execute a complete "about face" and bring himself once more into line with the principles and procedure she had proclaimed, or take a compromise course. He chose, as usual, the middle course: he determined to go to England and "fight it out" once with H. P. B., rather than raise the standard of rebellion and thus perforce align himself with Professor Coues, whose assault threatened not only the ruin of the prestige of H. P. B., but the destruction of the Society as well. He therefore hastened to insert in the *Supplement* to the "Theosophist" for August a formal notice addressed "To the Indian Sections," in which he announced his departure for the United Kingdom in these words:

"A promise made last year obliges me to proceed without delay to England for a Society lecturing tour through parts of the United Kingdom."

He arrived in England when the public press, no less than the Theosophical ranks, was agog over the charges and counter charges incident to the Coues-Collins explosion. He found H. P. B. undaunted, undismayed, undisturbed. Although she lay upon that rack of physical as well as moral pain that was all too soon to destroy her body, never had the lion's heart and the lion's courage that inspired her been more true. She received him with that loyalty and forgetfulness of all but the good in him that had so

many times before restored his concert pitch of faith and feeling. Accord was soon reached. He was received by all the English Theosophists with that consideration so dear to his nature. His fears that his importance to the work of the Society and the Movement would be denied or minimized, evaporated for the time being, and this was facilitated by his discovery that H. P. B. was surrounded by eager and ardent students whose worldly standing and repute far more than compensated for any possible losses due to the defection of Dr. Coues and Mabel Collins. To mention only two of the recent recruits, he met Herbert Burrows, the best known Socialist in England, man of education and character so great as to command the respect even of those whose class interests were endangered by him, now devoted to Theosophy and to H. P. B. He met Mrs. Annie Besant, champion of the oppressed, fearless follower of her convictions, lead her through what gaols they might, now aflame with the glory of a fresh enthusiasm, already the right hand of H. P. B. Under such auspices as these, Col. Olcott departed on his lecturing tour and everywhere found new evidences of a rising tide. On his return to London in December he readily acceded to the expressed wish of the Council of the British Section and issued an "Order" naming H. P. B., with an advisory Committee of three, to exercise his "Presidential powers" in the United Kingdom. Still further to strengthen him against reactionary tendencies on his return to India, H. P. B. put into his hands before his departure a document appointing him her sole representative for the Esoteric Section in Asiatic countries.

During Col. Olcott's absence no Convention was held at Adyar, but a "Bombay Conference" was arranged which met at the usual time, adopted stirring resolutions of confidence in H. P. B., and voiced its condemnation of the attacks made upon her and its disapproval of the dissentient frictions within the Society. For a time—a brief time, as always—there was concord and some semblance of confidence throughout the whole vast area of the Society. But early in the summer of 1890 the Paris branch once again became the focal point of disturbance which threatened the disruption of the Society. While H. P. B. was doing her utmost to reconcile the warring factions Col. Olcott again intervened and almost an identical situation to that in the fall of 1888 again arose. The various European Lodges, the English Branches and the numerous "unattached" Fellows in Britain and on the Continent rose in arms and bombarded H. P. B. with letters, resolutions and petitions to clear the situation once and for all from any further "Executive Orders" from Adyar.

Thus confronted, H. P. B. once more acted with characteristic decision, frankness and loyalty. A brief delineation can but outline in relief the sagacity and the kindness with which she performed the seemingly impossible task thrust upon her.

On July 2d, 1890, the Council of the British Section held an extraordinary session with Mrs. Besant in the chair. Letters and

resolutions from the various Lodges and unattached Fellows were read, and after full discussion "it was proposed by Dr. [Archibald] Keightley that a requisition, embodying the following views, be drawn up and addressed to the President of the Society:

"The Continental Lodges and unattached members having made an appeal to H. P. B. that they may place themselves directly under her authority, the British Section joins in their demand that the constitutional powers at present exercised by Colonel H. S. Olcott in Europe, shall be transferred to H. P. B. and her Advisory Council, already appointed to exercise part of such function in the United Kingdom."

This motion was unanimously adopted by the Council and Dr. Keightley and Mr. William Kingsland "were appointed to draw up the requisition." So runs the Minutes of this "Extraordinary General Meeting of the British Section Council."

Immediately H. P. B. cabled Col. Olcott of the action taken by the Council, of her own proposed steps in consequence, and, for his own sake no less than that of the Society, urged him to issue such formal notice as would both accept the *status quo* and preserve the appearance of harmony. The *Supplement* to the "Theosophist" for August, 1890, contains two eminently characteristic documents, both signed "H. S. Olcott, P. T. S." The first of these reads as follows:

"To secure a better management of the Society's affairs throughout Europe, than I can give from this distance, I do hereby depute to my co-Founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official groups in Spain, Russia and other Continental countries, for the consolidation of the whole into one Section, to be designated as the European Section of the Theosophical Society; and to take the general supervision over and have as full management of the same as I could myself. Provided,

"1. That the formation of the said Section shall be agreed to by three-fourths of the whole number of Branches and non-official groups.

2. That the Constitution of the said Section shall fully recognize the three declared Objects of the Theosophical Society, and no By-Laws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy, to the same extent as the American Section.

Branches receiving copies of this Order are requested to put themselves in official correspondence with Madame Blavatsky."

This was dated "Adyar, 9th July, 1890," seven days after the meeting of the Council of the British Section, and the heading, "Headquarters Official Orders," has a delightfully Pickwickian tone in thus "ordering" what was already a *fait accompli*, "provided" those things should be done which had already been done. This order was, of course, written when Col. Olcott had only brief tele-

graphic advices. So soon as the mails reached India with full details of the transactions of the Council of the British Section, including the resolution above given, the Colonel felt himself compelled to sustain the Presidential dignity by a second Pickwickian "Headquarters Official Order," dated July 29th, and printed in the *Supplement* immediately following the first. It runs:

"The following resolution of the Council of the British Section of July 2d, 1890, is hereby cancelled, as contrary to the constitution and by-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact." Then follows the copy of the resolution as given.

"*Lucifer*" for August, 1890, contains the notice sent out by H. P. B. We present it in full and without comment:

"THE THEOSOPHICAL SOCIETY IN EUROPE.

"In consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

"NOTICE.

"IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY.

"Let no one imagine that this reform in any sense suggests a separation from, or even the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society *the world over*. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of *Lucifer* for August, 1889, I made use of the following sentences:

"H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch. . . . No more . . .

has the President-Founder the right of exercising autocracy or *papal* powers, and Colonel Olcott would be the last man in the world to attempt to do so. *It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect . . . and not to tyrannize and rule over them.*

"Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above *official* NOTICE. To avoid even the appearance of *autocracy* I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY."

Thereafter peace and peaceful activities attended the work of the Theosophical Society in the West till after the death of H. P. B. The reader who may have been misled as to the facts attendant upon the events just recited, because of the sorry account in the pages of "Old Diary Leaves, Fourth Series," should remember that the Colonel Olcott there writing was a broken old man, that he was telling his tale ten years after the events discussed and after the fatal follies of 1894-6, and felt under the overwhelming compulsion to put himself in the best light possible before posterity. His case is not unlike that of de Lesseps, the glory of whose achievement at Suez was, to so many minds, put in total eclipse by the folly, the fraud and the failure at Panama. Only those who, like H. P. B., know human nature and the Karma of the individual through and through, only such have the wisdom neither to ignore the good services, nor to be disturbed in their measureless charity by the mistakes or frailties of their associates and helpers—only such have the right to throw the first stone at "poor old Olcott"—and they have none to throw!

In the present constitution of the race mind, history, whether of nations in their development or of the evolution of ideas, is very largely a narration of "the struggle for existence." Those equable thinkers who see in all the rush and foray of events only the material for philosophical study and its realization are so rare as to be epochs rather than individuals. Yet to such philosophical consideration of issues, persons and affairs, the history of the Theosophical Movement must be peculiarly inviting. After so protracted attention to the litter of conflict as has crowded our recent Chapters, it should be a welcome and a beneficial time to consider the accrual of results from all the panoply of action we have been

tracing. What more fitting, then, than to survey their meaning from the high level of H. P. Blavatsky's vision of men, things and methods, and, so far as may be, in her own words? Let us fore-shorten the vast perspective by a paragraph from her *Introductory* to the "Secret Doctrine":

"How is this to be done? What is the best way of achieving such an object? An illustration may be attempted. When a tourist coming from a well-explored country, suddenly reaches the borderland of a *terra incognita*, hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But, if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of landscapes left behind him, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it, at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his efforts, beyond the line of the mists and the cloud-capped cliffs."

With this for our chart, and Her eyes as the "loftiest summit of the altitudes" we also "compare that which we dimly perceive with that which we have just left below." Writing, by invitation, in the August, 1890, number of the *North American Review*, Madame Blavatsky there discusses "Recent Progress in Theosophy." It is well to recall, for the sake of the *ensemble*, that she wrote while in the very grasp of the Three Furies—mortal illness, the infamous assault upon her character and reputation in the *New York Sun*, the open breach between Colonel Olcott and the European Theosophists. Her article begins:

"Whatever else may be thought of theosophy and its movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that 'the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.'"

The intervention of thirty years of history begins to certify the true clairvoyance of this prevision. She continues:

"Unfortunately, theosophy has never yet had a 'fair' chance; but that must come. It has been represented in a most grotesque light, travestied out of all resemblance. With few exceptions, even its friends have shown in their published writings an imperfect grasp of the subject. If it had been discussed upon its merits, apart from the personalities with which the movement has been associated, we cannot doubt that it would have had by this time a much wider vogue than it has. All the signs point that way. The most strenuous efforts of bigots, theological and scientific, and the em-

ployment of ridicule, sarcasm, misrepresentations, and denunciations by its opponents, have failed to check the growth of the Theosophical Society or its influence, or even to impede the expansion of the theosophical ideas throughout the world. Scarcely the most optimistic among the society's organizers dreamt of such success as has rewarded their labors. The little coterie of thoughtful men and women who met in an Irving-Place parlor one summer evening in the year 1875 builded better than they (with their undeveloped foresight) knew, when they resolved to organize such an association."

The "strenuous efforts of its opponents" have since failed, as before the time she wrote, to effectually impede the expansion of theosophical ideas—and this in spite of her teachings having been "travestied out of all resemblance" by professed followers—more, rather than less, by them than by the avowed enemies of Theosophy. *Magna est veritas et prevalebit!* She discusses the aims of the Society, as follows:

"We are often asked, 'What is the general object of the Theosophical Society? *Cui bono* all this outlay of labor, all that energy expended from its beginning to swim against the strong tide of public prejudice, sectarian hatred, and unpopularity? Of the three well-known objects of the society not one but had, and has, its teachers and followers in the past as in the present. Your first object, namely, brotherhood of man, lies at the very basis of Christianity; your second is promoted by the Asiatic societies, the national museums, and all the Orientalists; your third may be allowed to remain in the hands of the men of science, who have already dissected spiritualism and exploded mesmerism, and now, under the lead of the Society for Psychical Research, are disposing of the question of thought-transference, the phantasm of the living, and the Theosophical Society.'

"In rejoinder to the first two assertions, the Theosophists would ask Christians and Orientalists what they were doing in their respective departments to realize practically our first two objects? Under correction, I must say that it has all been talk and theory. Has the Sermon on the Mount, all its moral beauty notwithstanding, caused so-called Christian nations to treat each other in the ideal Christian spirit, or to offer brotherhood to Asiatic and African nations and tribes, whom they have subdued by force of arms or wiles? As to our third object, it must be said of the work of the S. P. R., and the superior labor of the French hypnotists of Paris and Nancy, that these agencies, while accumulating a mass of important facts for future philosophers, have, with a very few honorable exceptions, tried their best to give a false interpretation to those phenomena that they could not dispose of on the theory of fraud. Their oblations have all been offered on the altar of the Moloch of materialism.

"Since it is undeniable that this materialistic bias has been rapidly culminating under university influence during the past half century, it is too evident that the creation of the Theosophical

Society at the time when it arose was most timely, and a step towards the defence of *true* science and *true* religion against a sciolism that was becoming more and more arrogant. The experiments of Charcot at the *Salpêtrière* have been so unsatisfactorily explained by the professors of his materialistic school that the appearance of the ancient esoteric philosophy in the arena of Western thought was a vital necessity. The conviction has already dawned upon the minds of some of the clever Western experimentalists that the 'impassable chasm' and the 'unknowable' of Messrs. Tyndall and Spencer can never be bridged or known by anything short of the Aryan esoteric doctrine. The cultured interest and popular curiosity that are shown in every country when a Theosophist or theosophy comes to the fore, and the universal popularity of theosophical and mystical literature . . . are indications of the despair and hope of Christendom—despair that science will ever read the puzzle of life; hope that the solution may be found in the secret doctrine.

"The theosophical movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and its congener, secularism, were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavor to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science. . . . Surely this must be considered a gain by the friends of spirituality as opposed to materialism. . . .

"It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the society appear in such a false light during the past fourteen years. . . . But we heed them not. Why should we? The utmost malignity and basest treachery have not been able either to controvert our ideas, belittle our objects, disprove the reasonableness of our methods, or

fasten upon us a selfish or dishonest motive. And as our declared principles are not merely unobjectionable, but admirably adapted to do good to mankind, these conspirators and calumniators have simply kept a multitude of religiously-inclined persons from enjoying the happiness they would have had by understanding theosophy as it really is, and making it the guiding rule of their conduct.

"If justice be the law of nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement. . . .

"At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution. . . .

"Our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man. . . . For many a long year the 'great orphan,' Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to 'the dawn of a larger day.'

"Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century."

From this statement of Madame Blavatsky's, written for the readers of the foremost American periodical of the time, we may turn to some remarks addressed by her to the American Convention at the close of the April preceding. At that time H. P. B. was in a desperate physical condition, so that her message, instead of being written by herself, was communicated by Bertram Keightley, her private secretary, on her behalf. She says:

"Looking back over the past year, see how much has been accomplished by the power of union and unselfish devotion to work. . . . But even more important is the marked change of spirit among the members with regard to the Society and its work, of which signs are not wanting. The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society

in the West. There are signs, visible though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to *practice* the first principle of true Theosophy—UNIVERSAL BROTHERHOOD. Gradually they are becoming alive to the duty of helping others, as they have been helped, by bringing a knowledge of the life-giving truths of Theosophy within the reach of all. . . .

"In England the past year has witnessed a rapid growth and a great extension of the Society and its work. Our cause has gained two noble and devoted adherents, whose names have been prominent for long years past in connection with every effort to bring real aid to suffering humanity—Annie Besant and Herbert Burrows. In them our movement in the West has gained able exponents both with pen and voice. They fill to some extent the long and sorely-felt need of speakers who could place Theosophy in its true light before large audiences, and I, especially, am deeply indebted to Annie Besant for her invaluable assistance and co-operation in the conduct of *Lucifer*."

She speaks of the great growth of the Society in England, of the outpour of interest in Theosophical teachings, and gives to Colonel Olcott generous meed of grateful recognition: "Colonel Olcott's prolonged stay in England has been of great assistance to our work. His lectures throughout England and Ireland have been the cause of the formation of several new Branches, and his example and influence have done much good on all sides. To myself his presence has been a great pleasure and satisfaction, and the added strength when the 'Two Founders' were once more side by side has made itself felt in every department of our work."

She speaks of the Esoteric Section and its work in these terms:

"A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organization of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realise what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore, do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century."

It will be noted that here, as always, she strikes the dominant notes of unity and harmony—the solidarity of real *brotherhood*—as the sole bond and basis for Theosophical success. How catholic, how filled with the twin doctrines of hope and responsibility, her life and teachings were, is poured out like a benediction in the next paragraph of her letter :

“But enough of the past. Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

“Let us look forward, not backward. What of the coming year? And first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers,—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing ‘spiritual’ or ‘divine’ in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life-currents. The conflicting theories of all these schools are based on misunderstood and misapplied metaphysics, often on grotesquely absurd logical fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future, is this: In nearly every case, the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process — however cunningly disguised in words and hidden by false noses—is simply to psychologise the patient. In other words, whenever the healer interferes — consciously or unconsciously—with the free mental action of the person

he treats, it is—Black Magic. Already these so-called sciences of 'Healing' are being used to gain a livelihood. Soon some sharp person will find out that by the same process the minds of others can be influenced in many directions, and the selfish motive of personal gain and money getting having been once allowed to creep in, the one-time 'healer' may be insensibly led on to use his power to acquire wealth or some other object of his desire.

"This is one of the dangers of the new cycle, aggravated enormously by the pressure of competition and the struggle for existence. Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The Nationalist Movement is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

"What I said last year remains true to-day, that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity.

"May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member."

From this moving survey and appeal—as vital and as callingly of the present tense as though She still were speaking amongst us—let us turn to a few sentences from the *Second Preliminary Memorandum* sent a few months later to all students of the Esoteric Section:

"You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regards of our Teachers. Know then, Brothers, that they have regard for only such as square their behavior with the rules hinted at, with our Master's permission, by me in the *Voice of the Silence*. The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper. . . .

"*'Observe,'* writes the Master, "*that the first of the steps of gold which mount towards the Temple of Truth is—A CLEAN LIFE. This means a purity of body, and a still greater purity of mind, heart, and spirit.*

“How many of them violate one or more of these conditions and yet expect to be freely taught the highest Wisdom and Sciences, the Wisdom of the gods. As pure water poured into the scavenger’s bucket is befouled and unfit for use, so is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind indifferent and inaccessible to justice and compassion.

“But though they have been repeatedly told of this sine qua non rule on the Path of Theosophy and chelaship, how few of them have given attention to it. . . . Though such a person with any of the faults as above declared should fill the world with his charities, and make his name known throughout every nation, he would make no advancement in the practical occult sciences, but be continually slipping backward. The “six and ten transcendental virtues,” the Paramitas, are not for full-grown yogis and priests alone, but for all those who would enter the “Path.”

“If, explaining this, I add that gentle kindness to all beings, strict honesty (not according to the world-code, but that of Karmic action), virtuous habits, strict truthfulness, and temperance in all things; that these alone are the keys that unlock the doors of earthly happiness and blissful peace of mind, and that fit the man of flesh to evolve into the perfect Spirit-Ego—many of you will feel inclined, I fear, to mock me for saying this. You may think that I am carrying coals to Newcastle, and that each of you knows this, at least, as well as I do. . . . But I say again, if you are ignorant of the real occult value of even such trite truths . . . how can you hope to understand the science which you are studying? . . .

“Let this be the motto of the E. S., applied to *Death of Selfishness and Sin* through the bright Dawn of the resurrection of the Divine Science now known as THEOSOPHY.”

(To be Continued)

SECRET DOCTRINE EXTRACT*

In *Isis Unveiled* we wrote that which we now repeat:—“We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. . . . We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.” And philosophizing alone, how can it understand the “SOUL DOCTRINE”?

*From the Original Edition, Vol. II, p. 74; see Third Edition, Vol. II, p. p. 77-78.

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.

WHY is it necessary to sleep? Primarily because the nature of the body is such that it can stand the impact of the life-current needed to allow the exhibition of waking-consciousness, for a portion of the time, only; the resistance of waking-consciousness must cease, so that the "current" flows through it unobstructed, thus renewing the ability to withstand the impact. This impact during loss of sleep tends to break down the cells of the body and organs faster than new ones can be formed. The body will die from lack of sleep more quickly than from lack of food.

It is the body that sleeps—the ego does not. When the impact of Life grows too strong for the body, the power to function through it ceases; the ego, therefore, functions in other sheaths until the body becomes equilibrated.

The ego lives its own separate life whenever it becomes free from the trammels of matter—that is, during the physical sleep. Its thoughts are not subjective pictures in the brain such as our thoughts when the body is in use, but living acts—realities—for they instantly realize themselves in action by the power of *Kriya-sakti*—that power which transforms instantaneously ideas into visible forms. Sometimes these *thought-actions* are reflected in the brain and the person says, "I dreamed thus and so." He feels as though he had lived through something as a person (which means his brain-consciousness), whereas *as such* he had not, but what he perceived through the brain were partial impressions, usually distorted, as other ideas mingle by the power of the association of ideas. It can be seen, then, why Right thought and Right action must prevail in order to be able to use the higher knowledge on this plane. Right thought prepares the "thinking principle," and Right action so prepares the physical brain that no distortion arises from it. The "real man" *knows*; the evanescent personality does not know, in the race generally,—but may. This is the great work which our present efforts, if persisted in, lead to.

From the fact that we "wake" during the day, and "sleep" at night, might be deduced the conclusion that the direct and indirect rays of the Sun (the Sun and Moon) have much to do with the states.

As a rule men do not rise and retire with the Sun, especially in races where intellectual growth is marked; on the other hand lower races—simpler minds—do. This might be taken to indicate that *Manas*, being of a higher plane, and partially active on the physical, has the power to draw from either the direct or indirect rays of the Sun in maintenance of the body. In either case, how-

*From the letters of Robert Crosbie. Here published for the first time.

ever, the body will only remain in condition for waking consciousness for a certain period. Being of the earth earthy, it is subject to the general laws of forces pertaining to the earth, of which it is a part.

The general laws of forces pertaining to the earth, again, are the subsidiary results of the higher laws under which advanced beings are evolving, so that it may be summed up that the body sleeps because it needs rest—(because the ego does not need it all the time)—and because body, egos, all beings and Manvantaras are possible only under the law of periodicity; activity followed by rest. Rest represents “the unmanifested,” activity the manifested,—the “unmanifested” being a limited *but general state*—such as “sleep,” in and from which,—as we have heard,—other higher states are accessible. So there you are, link upon link, chain upon chain—all connected and all under one great law.

I have your last pamphlet from Path IV. It is nourishment in tabloid form, and will give basis for many talks. Thank you on behalf of myself and others who will be benefitted. No doubt but that your heart-felt desire for that benefit will be felt by those open. Yes, indeed—all our gratitude should be to H. P. B. and particularly to her “alter-ego” W. Q. J., for those building-up efforts which have for so long been passed over by selfishly ambitious Theosophists (save the mark!). That we are so fortunate as to be brought in touch and understanding of his endeavor, is the best of Karma; and that we should feel impelled to bring this benefit to the notice of others, is indicative of discrimination and a test of true discipleship. “In as much as ye have done it to the least of these ye have done it unto me.”

It matters little if few come to the meetings; these few may be the means of bringing many, and, besides, the effort and sacrifice are what brings *the ultimate result*; “a few drops of rain do not constitute a monsoon but they presage it.”

In our age it is well to consider what the Great Ones have done and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt or discouragement. “Theosophy is for those who want it, and for none others.” We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, “for the harvest is ready and the laborers are few.” Those who are entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all*. That is our work—our self-assumed work. We have the example in W. Q. J., in means, method and spirit, and in so doing serve that Great Lodge of which he was and is a great and devoted part.

THE OCCULT SIDE OF NATURE*

THE word Nature used in its widest sense, as when we speak of Great Nature, or Mother Nature, means the whole of the outside—all that is external to us, the trees, the open places, and also, the world of men. But we do not, in fact, know what that nature is because it presents to us something external to our perceptions. So, we speak of "the laws of nature," seeing that nature always acts in an orderly way, without in fact knowing at all what those laws spring from or what they rest in. Yet nature cannot exist of itself, by itself, and come from nothing. It must come from a sufficient cause. There must of necessity be an occult side to nature. The "sufficient cause" in reality lies upon those planes which are invisible to us, but constitute a part of nature. The invisible side is the producing side—the causal side—of what we see; all the laws seen on the visible side are really existent and proceed from the invisible side of nature.

First, then, let us try to understand what composes the basis of nature—what lies behind it all. Certainly not a Creator, by whose whim or command all beings and things in nature exist and move about in their established places. THAT in which lie all powers, all possibilities, all infinitude, is greater than any Being, however high. It is an impersonal Deity. Call the divine in all of us Spirit, if you will, the Self, or God—if you will not personify or limit or define It. This One Spirit is not divided, though it seems to be divided in all creatures, just as the Sun's rays are merely the Sun extended; they do not dissipate when the Sun disappears from our view but indraw to the Source from which they came. That which lives and thinks and perceives in each of us, that which suffers and enjoys in each of us, is that Spirit. And so it must appear that all anyone can know of the Highest—of God—is what he knows in himself, through himself, and by himself. No outside information can bring us that perception, but only the indrawing into the very essence of our being—the center, the same center as the Great Center whence it sprang.

The laws which rule in us are not imposed by any Being or beings whatsoever, but in the center of every being—whatever its form—the power of action is present. Action always brings its reaction, and it is this Law—or Karma—which operates *from within* alike upon every individual, incessantly and unerringly. So, too, we have collective actions and reactions of all the beings of every grade that make up the world and its inhabitants. These collective actions make what we regard as the laws of the various elements and the laws of the various kingdoms, but they are contained in

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

and subservient to that one universal Law of Karma, which is ethically stated as sowing and reaping.

Law rules all the time from the very first start in the finest radiant matter; for that matter was builded by beings of all grades of every kind—beings of a world which preceded this where they had their course of evolution and from which they were indrawn again to the Center of the Self; then, the dawning of another Great Day of manifestation, and all those beings are there with all the potencies, the ideas, and all their past experience to once more go forth and carry on the work which they had started. It is the action and reaction by different classes of beings which causes a change and concretion in the primordial substance, and this goes on from stage to stage down through seven steps of the stairway of matter. On each plane the beings clothed themselves in the substance of that plane, and *we* are the beings who have come down through all those stages. There is, then, hidden within us a nature, and natures, which we have not suspected. There is something within us which is not clear to us with our present modes of perception, and yet these invisible natures are ours; they are not apart from us; we have not left them anywhere on the stairway of the seven worlds. This outside nature which we all perceive through the body and with the physical senses is only the external envelope of states and stages of consciousness hidden to the generality of mankind.

There is an occult side not only to our own nature but to the nature of all beings, as should always have been apparent to us, if we had been observant; had we thought for ourselves; had we not taken for granted what others have handed down to us as religion or revelation. For there are stages in our very daily lives which are hidden from us. While we are awake, we operate through the body; then we sleep—we do not operate through the body—and that side of our nature is hidden to most people. They may know they dream, but they think the dreaming has no relation to the lines under which they operate when awake; they do not understand that dreaming is a transitional stage which precedes the reaching into our own spiritual nature and also precedes the return into operation of the body again. Usually, the dreaming state is a repetition of the scenes or experiences of daily life, but sometimes things come to us in dream that are far, far away and apart from any experience in this body. Oftentimes, the dreams which occur upon waking bring an influx from our inmost self; they bring down with us some of the experiences of a vast past. We have premonitions. We have presentiments. We have sometimes what are called “minor initiations” occurring in dreams. Never for a moment do we cease to be conscious, whether in the dreaming state, or in the full consciousness of the finer sheaths of the soul beyond dreaming, or in the stage of “dreaming” after “death”; and how, then, could we ever know death?

In every direction in the air about us are lives which are invisible to us. There is no vacant space—not one vacant point of space. All is life. All is being of some kind or another. We take in with every breath small lives invisible to us. All these lives are classes of beings which have their own laws—laws which pertain to their own actions and reactions in kind; but to understand our own natures we must understand the laws which operate upon those planes of being of which we are a part and on which none of us is separate from the other. This immense knowledge is back of us and within us and to be regained. There is always a high and a low expression. There is a full and an incomplete expression. The fullness of our expression is upon the highest plane; the incompleteness of our expression is on this lowest plane. We have touched the bottom of the stairway of being and are on our way to return up that stairway plus all the experience gained; but if we are to reach that state from which we have descended without any mis-steps, we have to understand the real occult laws which rule all the different stages of our being.

It must be known that there are pretenders to a knowledge of these occult laws, for unfortunately no great amount of good can be given at any time without opening the doors to an equal amount of evil. Take, for instance, the power of dynamite: it is good for man when properly used, but in the hands of an evil-minded one it can work great evil to humanity. So, a knowledge of occult laws makes it possible for a man to do good in any direction he chooses without raising a finger, or also to do evil. The means by which either the evil or the good is done is always a control of invisible beings, messengers for the man who knows how to use them and who understands them. All he has to do is to loose that power within himself which propels those beings to execute his mission—whatever it may be. Those powers, let it be known, lie sleeping in the sheaths of every man, and in the human body, for this body which we now possess is formed under the same laws as those of the solar system, and there is not an organ in it which does not correspond with some one or other of the celestial mansions, with some sheath or plane of consciousness and with all the powers belonging to them. We have to ask ourselves if we are ready to accept the responsibility which a knowledge of these laws implies. Could we trust ourselves to have these laws imparted to us which act just by thinking and feeling?

To use these powers rightly a universal attitude must be held, and all actions based upon that universal nature. The philosophy of Theosophy presents that universal attitude and basis, showing that each one is the SELF; each one looks out upon all others and gathers from all others what he may of understanding and of knowledge; each one must act for that SELF and as that SELF, which includes all other selves. So acting, all ideas of selfishness, say,

of personality, of desire for reward, of fear of punishment leave us; defects are corrected, and the whole force of what we may call nature in its fullest sense comes into play; all the great powers of nature flow into the one moving in that direction and from that basis. We will come to understand all laws, for, as we progress, those laws exhibit themselves spontaneously within us. We find the power to do by thought, the power to do this or that at a distance, the power to speak at a distance, to be heard at a distance, to be seen at a distance, to know anything at a distance. There is nothing hidden for the one who works on and with nature; with the interests of all, he has the force of all.

The powers that were used by Jesus, as recorded in the New Testament, and those of some of the older Prophets as recorded in the Old Testament were not God-given powers. They came from a knowledge of the occult laws, the hidden laws of so-called "nature." The miracles of Jesus—transforming water into wine, raising the dead, operating where his body was not—were all part of his occult knowledge. Everyone who moves along that universal line learns the operation of these laws. H. P. B. and W. Q. J. did as wonderful things, and even more wonderful things than were ever recorded of Jesus. They knew the occult laws of nature. They knew the workings of occult law in themselves and therefore in all other natures; these powers are latent in every human being—not peculiar to some great ones. They knew the story of "give up thy life, if thou wouldst live." If *we* would live the life of a spiritual being, then all these sheaths of ours—this body and all—would be at our service. Possessing everything we would want nothing. We would be able to do anything, but we would use no powers for ourselves. Just as we have to live Theosophy if we are to know the doctrine, so we have to "live the life" if we are to know its laws.

The minor laws by which phenomena are produced on this plane are a small part of occult study in its universal aspect. For in it lie every science, all the laws and all the powers of all, all the planes of existence and all the states of consciousness that ever have been. And we are never alone. Always in some of our sheaths, bodily or bodiless, we are connected with other beings, other stages and states of substance and other planes of consciousness. Never can we be alone, in that sense. Never can we be lost in that sense. But we may suffer, and suffer immensely, through making a mistake in regard to our own natures and acting with the power of our spiritual nature along false lines, creating, as the ancients said, "the black doves of death and sorrow." It is for us to arouse ourselves to take the path pointed out, to test it for ourselves. Then, only, will each one know the truth about himself and about all other beings; then, only, will he gain what we all seek—the power to be a beneficent force in nature.

LONELY MUSINGS*

III.

TRULY the path is as a razor's edge, hard to tread; for straight is the gate and narrow is the way that leadeth unto life. The world is ever attacking us on one side, seducing us on another, and who can always keep his thoughts in the celestial region? Even while we are yet enduring the torture that has taught us to look beyond these things of the senses for our final peace, the deep despair that levels all things to its own hideous deformity may enter our souls, and make us cry vainly to death to free us from our pains, or the demon of rage may seize us—rage at the continuance of our apparently unmerited suffering—and tear us, till we curse all the powers of heaven and earth in our madness with a concentrated bitterness of soul that only those who have experienced it can realize. And though we know by absolute conviction that there can be no immediate liberation from our past Karma, and that it must be worked out to the sweet or the bitter end through innumerable incarnations, the doubtings of Lucretius still come back to our memory, with almost a wish that his suggested solution might be practicable—doubtings whether man's best hope might not be to quench in annihilation his insatiable longings and his deep despair.

Or again we are relieved from our pains, and again the sun shines in a clear sky. Then do the smiles of our friends carry to our souls a still more subtle poison: for we are led to fancy that the life we so lately scorned and hated is still worth living, and the infinite possibilities of the future gleam in radiating colours as love again begins to lift her gauzy veil. So do our imaginations run on weaving the old unreal dreams. What help is there for natures so crossed and traversed by passion? They have slept and dreamed in the arms of lust, and though, when awakened they have seen and fled from her deformity, it seems as though she were again able to assume for them the mask of beauty;—they have gazed into the abysses of hate, and have indeed recoiled from their awful depths, but a power again urges them to the brink. After having gone over the whole gamut of the sense-passions and forsworn them, again the passions shew their mastery, drawing as with a magnet.

What hope for one who lives in so fluctuating a state of mind, and is unable to keep his soul in equilibrium? How can he expect to attain to passionless tranquility—the very antithesis of his present state?

Krishna answers Arjuna "Let him regain his kingdom." Let him turn the very passion of his nature to the contest and he will conquer. Let him oftener and oftener lift his mind to the celestial

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

regions and he will be reinvigorated by some reflex from the great souls who dwell there. Let him conquer tranquility by fervency of spirit.

One who realizes this difficulty of controlling the heart and who desires to rid himself of these constant fluctuations of feeling should pursue his search in a systematic manner and the following rules may be taken as guides:—

1st. Read the holy books—read them though the heart may be cold and torpid, and if indeed the slothful and despairing quality of “Tamas” be at the moment paramount, there is all the greater necessity to end its reign, for all the three qualities alternately dominate us, and the slow steady progress towards perfection is only made permanent by arousing the nature when invaded by the sloth of “Tamas,” and refusing to allow it to sink into the stagnation of lethargy; by restraining it when dominated by the passion of “Rajas,” until the duration of control by these evil forces is gradually lessened, and the nature tends more and more to permanence in the tranquillity of “Satwam.”

And out of that tranquility shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself; which lacked,
How grows serenity? and, wanting that,
Whence shall be hope for happiness?

Read the holy books of all ages and all peoples. The Vedas, the Dhammapada, the Bible, the Zend Avesta and the Koran, whichever is found by practical experience to have most effect on the life, for we are all governed by our emotions and require different influences. But above and before all read the Song Celestial of the heavenly Krishna.

2nd. Attend to any conversation about spiritual things you may have the opportunity of hearing—attend to it whether you understand it fully or not, whether it is to you a mere statement of truisms, or whether, as is more likely, its metaphysical philosophy seems to soar above your head. Store in your memory whatever you can grasp, for a time will come when you will understand more fully, and your future progress will be facilitated by what you may now learn.

3rd. Realize as fully as possible the current opinions about duty in the society and nation in which you have been born and brought up. However much you may have—or think you have—transcended the ordinary current notions of morality, the study and comparison of the opinions of others is a necessary part of your education. The reader may here remark that this is as it were the prelude or commencement of that “intelligent looking into the hearts of men,” which is one of the rules laid down for those who desire to ascend the ladder of Jacob, though its complete attainment it

need scarcely be said is impossible, till many of the rungs have been passed. This purely intellectual comparison of opinions from one's own standpoint might seem at first sight unnecessary compared with personal advance in holiness, but the student cannot too soon grasp the idea that for the attainment of perfection the whole nature must be cultivated equally, and the fewer readjustments of equilibrium that may subsequently be required, the swifter and steadier will be his progress.

4th. Act so as to give yourself only satisfaction. This, the fourth rule in the descending scale, deals more especially with the physical nature. Act so as never to incur the upbraidings of conscience. Should experience have taught that any act is followed by inward shame—avoid that act in future. And as the whole nature develops, conscience develops also. What might previously have been done without a qualm, will now evoke the stings of shame, for as the standard becomes more exalted, so will the inward pressure become more severe till we make the outer accord with the inner. So the traveller along the narrow way pursues its course after untold failures in the innumerable diverging paths which have been tried and found misleading. Yes, conscience is indeed the ever sharpened goad, that will never let us rest—it is turned into an instrument of torture when in our waverings we are led to embrace a lower life, but it is the surest guarantee of our God-head, and contains in itself the potency of all progress.

PILGRIM.

EXTRACTS FROM THE PATH.*

The good is one thing, the pleasant another: these two having different objects, chain a man. It is well with him who clings to the good: he who chooses the pleasant, misses his end.

—*Katha-Upanishad.*

Let Truth be your very self, O King of Kings! On Truth all the worlds rest. Truth is said to be their main principle. Immortality depends on Truth: Truth is the solemn vow of the good.

—*Sanatsujatiya.*

The nature of all things near and dear to us, O King, is such that we must leave them, divide ourselves from them, separate ourselves from them. Pass not away, O King, with longing in thy heart. Sad is the death of him who longs, unworthy is the death of him who longs.—*Maha-Sudassana Sutta.*

*These Extracts were printed by William Q. Judge in *The Path*, December, 1887. The title used is our own.—EDITORS THEOSOPHY.

THE IDOL-WORSHIP OF THE CHRISTIAN CREED*

"Errors cease first to be dangerous when they can be confuted. When known as very errors, they sink into the abyss of oblivion, and truth alone hovers over the immeasurable space of the centuries."

HELVETIUS.

IF ONE were to seek, among the religions known to this age, an illustration of how divine knowledge may be darkened, wisdom disguised, and truth perverted, no example more pronounced could be cited than the central dogma of the Christian religion, constructed by the image-makers, and based upon that sublimest of all allegories in the ancient Mysteries, *The Drama of the Crucifixion*.

Ever since the days of Paul, the initiate, the perversion of this story has been marching on. Bravely as he battled against it, he was unable to prevent the false doctrine from slowly gathering into a thick cloud which shut from the hearts of men the living sunlight of spiritual truth. A cycle of descent favored the perversion, and the fair image of truth was indeed plunged in the mud. But now the gods are smiling on us once again, now the dawn of a more glorious day streams from the long-hidden East point, and the impulse to uncover the buried treasures of the lost centuries, to dig to the sources of modern thought and modern creeds,—this impulse is upon us all to a greater or less extent.

To the America of to-day and the coming century especially, has been given the great work of preparation for the advent of a new and diviner race. And we, in order to permit the advancing Light to cover as wide a field as possible, must rend the obscuring veils without fear, knowing well that we are doing Heaven's work and that we have those who dwell in the "kingdom of Heaven" to aid us.

There are three lines of approach which will enable us to reach the inner meaning of the Gospel Drama. These lines are the historical, the allegorical, and the actual,—or the spiritual reality hidden deeply within its symbolical coverings.

1st. Is the character of the Nazarene as portrayed in the New Testament narratives an historical personage?

The Day has at length arrived when it must become known to the Christian world that this claim does not rest on fact. Gerald Massey—whose learning along this line cannot be questioned—has shown that Christianity flourished, without a personal Christ, long previous to our era, that the Christians in the second century repudiated the carnalized portrait as untrue, and that the Gospel hero is a disfigured imitation of the mystical Christ of the Gnosis. The only historical personage, besides Apollonius of Tyana, who could possibly be used for the Gospel account, was born about the year

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120 before the Christian era. His name was Jehoshua Ben Pandira, and he was a disciple of Rabbi Perachia, the fifth President from Ezra of the Jewish Sanhedrin. The Pharisees revolted against the Jewish King Alexander Jannaeus about 105 B. C., and a persecution of the Rabbis followed. Parachia and his pupil fled to Egypt in consequence. Years afterwards Jehoshua returned, and on account of his teaching was stoned to death as a sorcerer in the city of Lud or Lydda, and afterwards crucified by hanging on a tree on the eve of the Passover. The best reckoning makes him between 50 and 60 years of age when put to death. This is the Talmudic account, similarly presented by several authors. It was undoubtedly the misunderstanding of the teachings given out by Jehoshua that caused his death.

All unprejudiced scholars agree in finding the origins of Christian theology in Brahmanism, Buddhism, and the Egyptian religion of the Pharaohs. In the Temple of Luxor at ancient Thebes, built by Amenhept III. [a Pharaoh of the 18th Dynasty] about 1600 B. C., the story of the Annunciation, the Immaculate Conception, and the holy birth of incarnated divinity can be found engraved in hieroglyphs and picture-records upon the inner walls. The god Taht, messenger of Osiris, hails the virgin queen and announces the coming event: in the next scene two other gods cause the holy spirit to enter the physical shrine. Scene 3 portrays the birth of the Christ-child and in scene 4 the child is receiving adoration from gods and gifts from men. This is the descent to earth of the son of the sun-god, continued from remotest antiquity, and re-clothed somewhat, with a change of dress, in our Jewish-Christian Scriptures. In the chapel of Osiris, in the Temple of Philae, Upper Egypt, is also found the sculptured original of the burial, resurrection, and ascension of the New Testament hero; and on the manuscript copies of the "Ritual of the Dead" is depicted the scene of the Last Judgment, where the soul is brought before the bar of Osiris-Christ, to be awarded its final place in heaven or Hades. We have, therefore, Jehoshua Ben Pandira, an historical personage, and the Nazarene of the Gospels, a mythical personage, dated over a hundred years apart. A third element must now be taken into account in order to understand how these two characters coalesced. This element is the allegorical drama of attaining the Christ, or union between man and his divinity, or highest principle, which was enacted in all the great Temple Mysteries of old. The voice of these solemn truths, thus given scenic representation, though stifled, cannot be utterly hushed, and the names of Eleusis, Memphis, Delphi, and Crésa are invested with a mysterious halo, on their account. The theme was the noblest that can ever engage human intellect or fill with divine aspiration the soul of man. The lofty goal was Christos—or the Christ-condition, now familiar to our cult as the "Mahatmic condition." It was pictured before the candidate's eyes as the glorified "Way," the shining Door which opened to life divine and eternal. The traveler who had entered this

"Path" was termed "Christos,"—i. e., he had consciously undertaken the difficult task of re-becoming the god whose presence overshadowed him, unseen by mortal sense. The reunion with this personal god was the divine marriage in which the soul became one with the spirit. The soul was called the "son," and it was "the only begotten son" of its Father, the spirit.

A thorough understanding of this high relationship prompted the Nazarene to say, "I and my father are one;"—a marvelous truth which each one of us [by persisting in effort] may make his own. He became merged in his supreme self during his last trial, as the words uttered upon the cross indicate. When correctly rendered the exclamation is, "My God, my God, how dost thou glorify me!" At the final initiation in the Mysteries, the candidate, lying in deep trance upon a Calvary cross, suffered the crucifixion of the animal soul. He was called back to life by the use of these "Sacramental words" on the morning of the *third* day, when the sunlight first fell upon his head. This was the "resurrection *from* the dead." which Paul preached.

There is no single incident of the Gospel narrative which cannot be traced to the mythos, passed on to the Gnostics from Egypt and from pre-historic peoples. The sayings of the Nazarene were all in existence long before his time. The "Lord's Prayer" is found almost verbatim in the Jewish Kaddish. Let us summon before us the picture which these old, yet ever-new, faiths made upon their time. Let us lift the heavy curtains of the Past and go back to a period long preceding the Christian era. In Egypt and in other countries there are scattered communities banded together by the unwritten law of love and of brotherhood. They own no private property, all things are held by them in common, and they are widely renowned for their perfection of character. These people are known by the various names of Essenes, Therapeutæ, Nazarites; and they heal the sick through the power of the Christ within. Among other titles, they are called "Gnostics" [the Knowers], and, later on, "Christian Gnostics." Philo-Judæus says of them,— "Three things regulate all they learn and do; namely, love to God, love of virtue, love for man. A proof of the first is the matchless sanctity of their entire life, their fear of oaths and lies, and the conviction that God is only the originator of good, never of evil. They show their love of virtue by their indifference to gain, glory, and pleasure; by their temperance, perseverance, simplicity, absence of wants, humility, faithfulness, and straightforwardness. They exemplify their love for their fellow-creatures by kindness, absence of pretensions, and lastly by the community of goods." Josephus says of these Essenes, "They have no one certain city, but many of them dwell in every city: and if any of them come from other places, what they have lies open for the strangers just as if it were their own,—for which reason they carry nothing at all with them on their travels: nor do they buy or sell anything one to another, but every one of those who have gives to him that requires it."

Here is an exhibit of the purest Christian mode of life, yet it came to pass without the aid of any external Savior as the founder of a religion pivoted upon the doctrine that no one could be "saved" except through him. The Christ preached by them was the one that could only come within,—the mysterious seventh principle, or *first* principle, if you please, which lives in heaven while we live on earth, and which can never be disconnected from us unless we wilfully sever the silvery cord. These Gnostic Christians "sent forth their bare-footed disciples into all the known world" to inculcate the doctrine of universal brotherhood or the spiritual identity of the human family. They were called "Brethren of the Lord," and their common salutation in meeting was "Peace be with you." In their "Book of the Nazarenes" are the following sayings: "Blessed are the peace-makers, the just, and the faithful." "Feed the hungry; give drink to the thirsty; clothe the naked." "When thou makest a gift, seek no witness thereof to mar thy bounty. Let thy right hand be ignorant of the gifts of thy left." The judgment scene in the Gospel of Matthew is copied from the Egyptian "Hall of the Two Truths," or "Hall of Double Justice," a chapter in the "Book of the Dead." In this solemn Ritual, on the night when souls are weighed in the balance of the gods, those who have sided against Horus, the Christ, are "transformed into goats." Those who have "given food to the hungry, drink to the thirsty, clothes to the naked," are told to pass on into the kingdom merited by such works. The wicked are sent to a very uncomfortable place, the "circuit of which is of living snakes."

Even the church Fathers admit that the primary Gospel of all did not consist of the life of Jesus or any deific man, but was a collection of "sayings" or "Logia" written by the scribe Matthew. How did these "Sayings" originate? They traveled down the ages as the utterances of Wisdom; they were called the *mythos*, or the oral tradition spoken by word of mouth and proved by the soul's experience to be grounded in truth. These "Sayings" were written on papyri, on monuments, on mummy-inscriptions; and they are now being recovered and traced to their proper origin, principally old Egypt. The golden rule is found in the Jewish Talmud and in many ancient Scriptures. The Talmud also contains the following:—"Love thy neighbor as thy self"; "With the measure we mete, we shall be measured again." The parable regarding the wheat and the tares is ascribed to Buddha. Also the story of the treasure which is laid up where thieves cannot break through and steal. Also the account of the "rich young man who was commanded to sell all he had and give to the poor." Both Buddha and the Egyptian Horus promise to send the Comforter or Spirit of Truth to their followers.

The Gospel story, then, is made up of these ancient "Sayings," woven into the allegory of the mystical Christ, after which the entire garment appears to have been thrown about the figure of the initiate, Jehoshua Ben Pandira.

Thus we can see how the historical Jehoshua, the allegorical Christos of the eternal type, and the actual struggles and trials of the soul in its journey through matter, crowned with final victory—we can see how these three streams became blended in one after their passage through Rome; but each stream has a different color, and the earnest and unprejudiced searcher can easily distinguish them and trace their course back to pagan sources. Modern theology has prostituted the lofty allegory by making it an image of clay. The re-arising of the divine monad from the servitude of the body was distorted into the resurrection of the physical body at the last day; the at-one-ment between the soul and spirit was converted into a sacrifice of blood. The baptism of the waters of life, flowing into the inner man, was externalized in the church rite.

Jehoshua Ben Pandira was indeed the gentle Master, radiant with truth, who pointed out the straight and narrow Way which leads to life in the Higher Self,—as many another had done before his time; and we shall pay him deeper reverence by holding him in this true light than by falsely making of him an anthropomorphic god, linked in an impossible trinity,—the idol worshipped by the Christian Church.

The Masters or Adepts have never left humanity without their helpful presence, and the Brotherhood to which the Nazarene belonged is the saving grace of the world to-day, as it has been in all previous ages. The Drama of the Crucifixion is the drama of the soul in its passage through matter. The divine spark descends into darkness, and, if it attains resurrection, it must pass through the agonies of crucifixion, in order to join the bright god above—the true Christ—in an immortal marriage. Why should we fear to brush the cobwebs aside, to push back the thick veils obscuring the fair image of that ennobling truth which proclaims man his own creator, the decreer of his own destiny? All hail to the coming Day whose dawning now trembles upon the horizon's verge! It is the day when faith shall rest upon knowledge alone, and will not be given without that fair pedestal. It is the day when the figure of the true Christ—the Christ-within, the radiant god for whom we each incarnate—shall be unveiled in all its dazzling glory, and whose orders we will gladly take in the battle of life, as from the unvanquished warrior who cannot fail. It is the day when Sophia the divine—she whom we name Wisdom—holds up some of the gathered rays of the spiritual sun that its light may focus within our hearts. It is the day when the portals to this fair domain of Wisdom have been pushed gently ajar, for those who will to enter.

Let us turn to the East with grateful hearts,—to that East where now shines a new Star of Annunciation, and, instead of deifying *one* Initiate who lived 2000 years ago, let us extend our true homage to *all* the Masters of this noble Brotherhood who are faithful servants to the Powers supreme, and who, in obedience to divine commands, are now calling us to come up higher.

M. L. BRAINARD, F. T. S.

CONSCIENCE AND INTUITION

Q. Would we not know perfectly the difference between right and wrong, if we listened to the voice of conscience?

A. You must know that there are consciences and consciences—all of them different. Conscience is each man's little drift of real perception with regard to right and wrong limited by personal ideas. The voice of conscience can not be fully understood until one understands his own nature thoroughly. Each conscience presents different conceptions. My conscience will not allow me to do one thing; another man's conscience might allow him to do that very thing. So, you can not rely on conscience entirely until you have cleared your mind and feeling from personal prejudices and predilections. Conscience will be able to act of its own accord, freely and fully, only when one has resigned self-interest in every thing that he does.

The conscience is the Inner Man speaking, so that, when we refuse to listen to that voice, or, smothering it with expediency, act contrary to it, we are defiling the spiritual nature and running counter to the moral perception of the inner being. We must remember that conscience is not a *God-given* thing. It is the spiritual center of our own being, and, in fact, of every other being.

Q. Is the voice of conscience susceptible to education?

A. It has to have a basis for action. More than in anything else we deceive ourselves in regard to our own motives. If we *want* to do a thing, we can easily point to a perfectly good motive for it, but, if we were a little more careful to lift up the corner of that motive, we might find another down underneath that did not look like it. Even though we want to do right because it *is* right, we must have universal laws to base our conceptions upon. In the Spanish Inquisition they burned men's bodies in order to save their souls. Their consciences were clear enough, but their *knowledge* was very poor.

Q. What is the difference between conscience and intuition?

A. *Intuition* is an embodiment of the knowledge that has been gained in the past by the spiritual nature of the man; while *conscience* is, as a rule, a small reflected or deflected ray of that knowledge. H. P. B. says that *Buddhi* is divine conscience—the channel through which divine knowledge reaches the Ego.

ON THE LOOKOUT

THE ALCHEMISTS VINDICATED—

A *Literary Digest* article on Mme. Curie, discoverer of Radium, has the following to say:

The great force which they (helium atoms) possess has been used to show that by bombing ordinary nitrogen gas-atoms of the same kind of nitrogen that we breathe—an atom of hydrogen can be knocked out of it. Thus again is the alchemist's dream fulfilled, for, as he probably guessed, all of the substances that we know are composed of a few elements of which hydrogen is one, and possibly the only one.

Leaving aside the long delayed vindication of the Alchemists, and their championship by Theosophy, H. P. Blavatsky has this to say:

That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind" It is the spiritual and also the human material basis. (S. D. ii, 112, o. e.)

To those who would inquire "What has Hydrogen to do with air or oxygenation?" it is answered: "Study first the ABC of Occult Alchemy." (S. D. ii, 114, o. e.)

Metaphysically and esoterically there is but One Element in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that Deity*; direct from the essence whereof comes Man, whether physically, psychically, mentally, or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy But what are these "Elements" whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which, no longer embrace the whole number suspected. (S. D. i, 460, o. e.)

Occultism, which knows of the existence and presence in Nature of the One eternal element at the first differentiation of which the roots of the tree of life are periodically struck, needs no scientific proofs. It says:—Ancient Wisdom has solved the problem ages ago. Aye, earnest as well as mocking reader, Science is slowly but as surely approaching our domains of the Occult. (S. D. i, 549, o. e.)

SCIENCE AND OCCULTISM—

A. Weber, Professor of Anatomy in the Universities of Algeria and Geneva, in giving a resumé of the last six years' progress in biology, shows another step in the approach of Science to Occultism.

One of the chief former supports of Darwinian Evolution was the fact that the embryo in the course of its growth, reproduces successively a great many animal forms, from which it was supposed that the embryonic growth of any species epitomized the evolutionary development of the race as a whole. H. P. B., in 1888, showed the weak point of this argument and stated the true explanation of the whole phenomenon thus:

The summary alluded to, is, however, only that of the *store of types* hoarded up in man, the microcosm *the presence of a vegetable with leaflets* in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. *Why then this feature in the embryo*, and how do the former explain it? (S. D. ii, 187, o. e.)

If Prof. Weber does not explain it, he does explain in so many words that the whole idea arose from a confusion, in the scientific mind, of the development of the organ, with that of the organism; the greatest similarity of development being found in totally dissimilar species; also showing serious errors in species classification which have arisen as a result of this misconception. H. P. B. says:

The day *may* come when "Natural Selection" will form only a *part* of our Eastern Doctrine of Evolution. (S. D. i, 600, o. e.)

The point is that Theosophy, tracing evolution downward from the Supreme Spirit into matter, and the corresponding ascent again, and keeping track of the correlation between the stages of spiritual evolution and the physical forms which that spirit is occupying for the time being, is free from the necessity of continually modifying and superseding its theories; they being timeless and independent of the "Time-Spirit" ruling the minds of any group of thinkers, Darwinian or otherwise.

ASTRAL MATRICES—

Prof. Weber explains that the actual growth of the embryo proceeds thus: first the organs are lined out sketchily by "construction curves." A period of growth follows, the lines being filled in with solid tissue. Then comes another period of "drafting," followed by further filling in, and so on until growth is complete. As Dr. Weber gives no theory of the reason or *modus operandi* of this process, we may be allowed to believe it to have a bearing on the Theosophical doctrine that all forms are constructed on patterns existing in the Astral Light, the lines being filled in by the intelligent action of the innumerable lives which make up our bodies.

The astral body is the guiding model for the physical one this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. Biologists can give no reason why the acorn will never grow anything but an oak. (Judge, Ocean of Theosophy, 40)

The former theory of monstrosities being caused by abnormal pressures, adhesions, etc., is shown in the same article to be also fallacious; since pressures have merely the effect of arresting vitality temporarily, the deformation being promptly remedied as soon as the pressure is removed.

In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules make no physical leg whatever For knife or acid will not injure the astral body, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel. (Ocean of Theosophy, 41)

The cause of bodily senility and death is given by Theosophy as follows:

This quaternary or lower man is, subject to physical, physiological, and psychical laws which govern the race of man as a whole. Hence its period of possible continuance can be calculated any one collection in the form of man made up of these constituents is therefore limited in duration just now, that is generally seventy to one hundred years. (Ocean of Theosophy, 33)

CELL DECAY—

Raymond Pearl of Johns Hopkins, proves by detailed explanations and photographs that the cell removed from the body, is, given the proper environment, immortal. Death was formerly considered to be due to sickness of the cells themselves. Prof. Pearl says it must be due to some relationship *between* the cells, of an *unknown nature* which calls for further investigation.

The investigation was completed by Occultism milleniums ago. The relationship consists of the tenuous but powerful magnetic astral body which holds the physical together, and is part of that lower quaternary referred to. Being withdrawn by the Immortal Pilgrim when his time comes for passage to other states of consciousness, the bond between the cells is dissolved, and the sustenance which they derive from their common activities being cut off, they in turn break up and decay.

AGE OF MAN—

"Tertiary Man in Flanders Fields." Under this title, Prof. W. Freudenberg, (Scientific American Monthly) describes, among other things, a footprint left in Tertiary sands, as he thinks, a million years ago. Along about the same period were found shells which had been opened with sharp instruments, and flint weapons.

While the print was the size of that of a four year old child, the spacing of the tactile ridges was of the adult type. In strict accord with orthodox scientific methods, Prof. Freudenberg therefore says that Tertiary man was of the stature of a four year old child; basing this upon *present day* human physical characteristics, and upon *one* footprint. We reserve our right to question the decision.

Darwinians who place our "hairy arboreal" ancestors so far back as the *Eocene Age* are landed in rather an awkward dilemma. No fossil anthropoid ape appears in Eocene strata. (S. D. ii, 690, o. e.)

The above discovery is ascribed to the Late Tertiary, later than the Eocene. But it is evident from Prof. Freudenberg's words that there is not likely to be an ape ancestor in any part of the Tertiary. For he says:

Instead of coming nearer to a common origin of man, as the ancient lore of church and school teaches us, and as even universities have been accustomed to hold, the farther we trace man back to a possible origin, the more different in nature are the various races of man.

We congratulate Prof. Freudenberg on the honesty and accuracy of this statement. For H. P. B. says:

. . . . Esoteric philosophy teaches a modified polygenesis men were born on seven different centers of the continent of that period though all of one common origin, yet, for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different. (S. D. ii, 349, o. e.)

Man was ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape. . . . The very logical persons who maintain both propositions are welcome to their paradoxical views. (S. D. ii, 443, o. e.)

He cites three known species of primeval man: the Javan Pithecanthropus; (not human in reality, however); the ancient inhabitant of Britain; and the Middle European: these being in order of evolution, but belonging to about the same geological period. It is noteworthy that the first, more of a true ape than man, is found on *Lemurian* land; the second, on or in the near neighborhood of Atlantean territory; and the highest in regions indicating descent from some of the Sub-Races of the Aryan Root-Race. It is to these that Prof. Freudenberg applies the words:

Indeed there are *absolutely definite points of resemblance between certain races and the anthropoid ape.*

Once more H. P. B. meets the case completely, geography and all:

. . . . The pithecoïds, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult sciences teach, *do*, descend from the animalized Fourth (Atlantean) human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. (S. D. ii, 683, o. e.)

The Secret Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. . . . Tasmanians, Australians, Andaman Islanders, etc. (S. D. ii, 195, o. e.)

According to the descriptions of Prof. Freudenberg and others, the Pithecanthropus is nearer ape than man; the Briton closely resembles the races cited above.

If Modern Science is to be regenerated, it will be through honest and intuitive men like Prof. Freudenberg. And whenever it occurs, Ancient and Modern Science, linking hands, will invade and conquer the field of ethics by showing from a scientific basis that all men are sparks of One Divine Spirit now slowly evolving out of matter after as slow a descent into it; a knowledge impressing the fact of Brotherhood with irresistible force upon the minds of men. And this will be the regeneration, not only of Science, but of Religion and Government—for all three will then be one.

NO MORE important work exists for the Theosophical Student than to be in a position to direct inquirers to channels where they may inform themselves of the leading Principles of the teachings of THEOSOPHY in their philosophical, ethical and scientific bearings. The following are recommended for their exact accuracy, their simplicity and clarity in the presentation of the Wisdom-Religion.

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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 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
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THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

JULY, 1921

No. 9

"Shun ignorance, and likewise shun illusion."
—THE VOICE OF THE SILENCE.

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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.

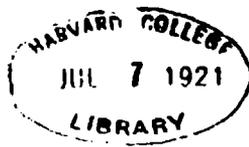
The defined Objects of the Society were as follows:

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.



Q U A

Now, therefore, it behooves me to examine into my faults; and, if I find anything wrong in me, to put it away and practice virtue only—*Jataka*, 151.
Therefore we would humble ourselves and repent of our sins. Oh! that we may have strength to do so aright.—*Liturgy of Kwan-yin*.

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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.

CLOSING SPEECH *of* WILLIAM Q. JUDGE

As Chairman of the European Convention Held in London,
July 6th and 7th, 1893.

YOU have now come to the end of your labors. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It began with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. These deserters, were, many of them, spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who

made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called rights to votes, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So, I regard our conventions, not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a re-assertion of our un-dogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take, is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptance of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labors of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned sine die.

EXTRACT FROM THE SECRET DOCTRINE.*

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is “a mode of motion” and nothing else. But the *force* that is inherent in a living person’s breath, when blowing a speck of dust from the table, is also, and undeniably, “a mode of motion”; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously.

*From the Original Edition, Vol. I, p. 147; see Third Edition, Vol. I, p. p. 170-171.

THE THEOSOPHICAL MOVEMENT.*

CHAPTER XVIII

H P. BLAVATSKY died May 8th, 1891, in the sixtieth year year of her age. The generation which knew her personally is no more, but the fierce controversies which raged around her living still survive, and not a year passes but her name and nature become the target for renewed discussion. It is not overstating the fact to say that of no character in history is both so much and so little known. We say "known," but the fact is that to-day, as when she moved amongst men, she is as much as ever a confronting mystery.

During sixteen years she lived on three continents amidst the most alien surroundings, in the light of the most watchful as well as the most hostile publicity. For those who called themselves her friends and followers were not less critical and observant of her every mood, her every word and action, than those who saw in her a charlatan, an emissary of immorality and irreligion. She never sheltered herself behind any of those privacies or safeguards with which the great, the near great, and those aspiring to be esteemed great are wont to protect themselves from a too close scrutiny. Not one who sought to gain access to her was ever denied the opportunity to question and cross-examine her. Her doors were open to friends and foes alike. Yet to-day as while she lived she remains an enigma, not because of the mystery with which she cloaked herself, but because she presents to the mind of the race an unsolved problem—an insoluble problem from any but one approach; that of the Wisdom-Religion which she inculcated and exemplified. She was herself the very testimony and witness of that which she taught, but none thought to solve the riddle of the Sphinx of the nineteenth century by an application to her of the philosophy she brought.

In closing the *Introductory* to the "Secret Doctrine" Madame Blavatsky writes that she has constantly to bear in mind that "every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt" of life, its phenomena and significance. None that we know of has ever taken home the universal applications of this truism. Those who approached H. P. B. did so, each with his own preconceptions. Each was willing to admit the shortcomings of his own knowledge, experience, and consciousness; each was desirous of adding to his knowledge; each was "willing to learn" what he could from H. P. B., but when the opportunity and the test came, *who studied himself in the light of H. P. B.'s knowledge, experience, and consciousness?* Yet if she was, perchance, a Being of another order from mankind, some Buddha in disguise, how else could she be truly availed of by any

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

aspirant for Wisdom, unless by a reversal of our accustomed mode of inquiry? It is one thing to study the great doctrine, say, of Karma and Reincarnation, from the standpoint of our own present personal predilections and antipathies, and quite another thing to study our own present selves and natures in the light of these twin truths. Yet, if Karma and Reincarnation be, perchance, the very key to the riddle of existence with all its included contradictions, what other mode can possibly bring us that enlightenment and illumination which we all seek and which confessedly neither human religion nor human science, any more than our own knowledge, experience, and consciousness, have been able to give us?

And again, in the *Preface* to the "Secret Doctrine" she says that "the publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them." Although she specifically states that the "Secret Doctrine" is written for the *instruction* of *students* of *Occultism*, how many of those who call themselves "occultists" have ever really studied her life or her writings, let alone derived any applications from them? On the contrary, the multitude of books and other writings emanating from self-styled "initiates," "outer heads" and "teachers" who pose as "successors" and "revealers," do they not one and all merely betray themselves as those very "wild and fanciful speculations" of which H. P. B. wrote warningly? If her own students and professed followers and disciples have made such sorry use, and betray such sorry understanding, of the very genius, principles and practices of the philosophy she taught, how could they or can they but grossly and grievously err in their understanding of H. P. B. herself—the living embodiment of what she taught?

And, finally, in closing the *Preface*, she used this ancient maxim of jurisprudence:

"De minimis non curat lex."

"The Law takes no account of trifles." Her followers and disciples have taken account of little else! The *Society* engrossed them—not its *Objects*. "Comparative religion and philosophy" engrossed them—not the attempt to detect the vital principles which underlie them all. "Phenomena" engrossed them—not the effort to investigate the "unexplained *laws*" of their occurrence. "Progress" engrossed them—not *Brotherhood*. "Doctrines" engrossed them—not the universal applications of Theosophy. Speculations engrossed them—not the serious study of what was given them for their guidance and instruction. If this is true as regards the Society she founded and the message she delivered, how could it be other than true in the case of the attitude of the students toward herself? Scarce one but put on record his experiences and opinions in rela-

tion to H. P. B. Trifles. Trifles. What she ate and what she wore. How she looked and how she "behaved." How she stood and how she sat. What this one thought and what that one had to say of her. Speculations, fancies, inferences, world without end. All trifles, trifles, illuminant only of the narrow radius of the "knowledge, experience, and consciousness" of the beholders of this greatest phenomenon of the centuries.

Every lawyer knows that the best evidence of anything is the thing itself; the best evidence in regard to anyone the acts and words of that one himself. Too many concern themselves with reputation—too few with *character*. Those who are ardent to learn the *truth* in regard to anyone or anything must soon come to distinguish between reputation and character. The one depends upon hearsay and opinion, upon the thousand forces influencing the testimony and inferences of the witnesses; the other depends upon nothing and no one but the subject himself. And particularly is this watchfulness necessary in the study of anyone who has made or sought to make his mark upon the times. The opportunism of immediate self-interest colors us all far more than any of us realize. History is for the most part a record of reversals of judgment. Who of those that shine with ever-increasing luster through the night of time ever enjoyed in his life-time, or for generations after, that *reputation* which his *character* justified?

And the same state of facts applies in its integrity to what one might at first glance conceive to be the impersonal world of ideas. For, with newer weapons and changed alignments the war of ideas is still the same to-day as in all the past. Men still wrestle and war over opposing ideas as to God, as to Nature, as to Man. The problems of Good and Evil, of justice and injustice, of Life and Death, are as far off from solution, as apparently insoluble as ever. If men can not yet come to a stable conclusion in regard to the very fundamentals of existence and action, how fatuous he who looks for uniformity or unanimity in their applications. Neither human science, human religion, nor human philosophy offers, or ever has offered, any but fallible and tentative, but mutable and partial, explanations or applications concerning those things which are the *universal* experience of mankind. Yet each presumes to-day, as always, to sit in the judgment seat, and pronounce anathema or approval in the light of its own "knowledge, experience, and consciousness" on those very subjects on which each will abstractly admit its own utter incompetency! Could logical absurdity go farther?

H. P. B. showed—and *proved* to all in any way competent to weigh testimony—the unbroken prevalence in time and space of a knowledge that includes *all* life and action, and demonstrated to a Q. E. D. that such knowledge and its Adept-custodians exist to-day as always; that They are the Source from which has sprung everything that the world has that is permanent in every field of human enquiry. What makes men incompetent to weight that testimony, to

proceed to its verification by actual experience of their own? Nothing in the world but human prejudice and conceit, human superstition and materialism, masquerading as religion and science.

Whatever the testimony and opinion of her critics, friendly or hostile, one thing stands out like a flame in the night with regard to the character of H. P. Blavatsky—she was consistent throughout in all that she said and did. Few there be of her critics who can endure the same test of sincerity and good faith. Her profession of faith, her declaration of principles, may be found in the *Preface* of "Isis Unveiled" in 1877. All the rest that issued from her life and pen in the prolific years that followed, flowed with as mathematical consistency as the theorems of geometry issue from its fundamental axioms and apothegms.

There are never anything but two things to consider—the credibility and the competency of the witness. Search as they did with might and main to find some faintest thread whereon to hitch the imputation of base motives, and thus to destroy her credibility—not one of all the assassins of her reputation ever was able to produce aught that might savor of self-interest in anything she ever said or did. Incredible follies are ascribed to her—follies so egregiously stupid as to fall of their own weight when attributed even to a child or a dolt; impossible immoralities are charged against her—impossible even physically, for her body was that of an androgyne, an hermaphrodite. Slanders and calumnies without number have been perpetrated against her, but every imputation against her motives—and we have assiduously examined the charges of her detractors by hundreds—rests upon no other basis than suspicion, accusation, repetition. In no solitary instance is one solitary *fact* adduced that would stand a moment's impartial examination. To the contrary, not one of the hundreds of original and repeated charges leveled against her but betrays the animus, the interested motives of the *accusers*—not of their victim.

If we turn to the question of her competency, two things become more convincingly sure the more her career is analyzed: (a) No single fact adduced by her has ever been upset by counter-evidence; (b) no postulation laid down by her has ever been rendered untenable philosophically, logically or evidentially. Her testimony as to facts, her conclusions and theories in regard to the facts, remain as invincible as ever. No one of all her enemies and opponents ever evinced any appetite to assail her philosophy, none ever tried conclusions with her logic and boasted afterwards of his success; none ever showed in his own life the sincerity, the tolerance, the generosity of spirit, the ardor for Truth, lead where it might, that burned with a quenchless light throughout her whole career. One has but to compare the record of H. P. Blavatsky for sincerity and consistency with that of any of her detractors, any of her followers, or *with his own as known to himself*, to gain some glimmer of recognition that of all the heroes and the heroic of history here in our own times in the personage known as H. P. Blavatsky is one who,

in the luminous zone of the eternal great, shines with an undimmed light, needing no borrowed radiance; a Messenger from other Spheres indeed.

To the truly Theosophical student who has gained from her and from her mission some flying spark of grateful perception of the Immortal and the Immortals, nothing can call for deeper reflection or more profound consideration than what may best be called her dying declaration. The accretions of human experience, as concentrated in our jurisprudence, have led all men everywhere to attach a momentous significance to the last words, whether of saint or sinner. The equitable sanction of a dying declaration is everywhere held to equal the sanction of the most solemn oath or other attestation. Let us, Theosophists, who affirm as our holiest maxim, 'There is no Religion higher than Truth, let us consider, in their application to ourselves and to the course of the Theosophical Movement, the last words of H. P. B.—of Her from whom we have inherited.

April 15, 1891, three weeks before the cord broke, she signed her last Message to the American Theosophists in Convention assembled. She was looking forward; we who are looking backward over the broken arches of our Appian Way, may now see as history what She then saw as the future:

"Suffering in body as I am continually, the only consolation that remains to me is to hear of the progress of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can only offer my passionate devotion and never-weakening good wishes for its success and welfare. . . . Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

"Let me remind you all once more that such work is now more than ever needed. The period which we have now reached . . . is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of

Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pladge to their divine SELF [the invocation of the Esoteric Section], the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. . . .

“Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves. . . .

“And now I have said all. I am not sufficiently strong to write a more lengthy message, and there is the less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, 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 keep it from sinking 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. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

"May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

"From their servant to the last,

H. P. BLAVATSKY.

This moving valedictory to the American Theosophists, read to the Convention by Mrs. Besant, whom H. P. B. had sent to America for the purpose and to meet Mr. Judge, cannot, in the light of all that has transpired, be too seriously weighed and considered by all sincere Theosophical students and inquirers, regardless of organizational or other affiliations. If ever prophet spake truly of that which was for to come, this Message of H. P. B.'s is still freighted with occult meaning for us all—meaning whose portent and whose import are but given an added gravity by thirty years of intervening history.

Again, but ten days before her departure, H. P. B. affixed her signature and the date, as to a Testament, to the article "My Books," which was published in *Lucifer* for May 15, 1891, immediately following her death. This article, given publicity to all the world no less than to her students, leaves no room for doubt as to her mission and her message, to all those who attach good faith and sincerity to her dying declaration. It is the last article written by H. P. B. She says:

"*Isis* was full of misprints and misquotations; it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; much of the matter in it ought not to be there at all, and also it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, the work, for reasons that will now be explained, has no system in it. . . .

"The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I

thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate 'master-piece,' this 'monumental work,' as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning, with its misprints and wrong quotation-marks, has given me more anxiety and trouble during a long life-time which has ever been more full of thorns than of roses.

"But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. . . . Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teachings are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. . . .

"The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the 'Russian spy' theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact that *not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk! On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work, and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that

my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my ‘fraud,’ or that they lacked the cleverness of even an average good writer.

“Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism . . . and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to *repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, becomes as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

“Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct lies and slanders unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of ‘slanders and lies,’ my contempt for the slanderers was too great to permit me to notice them . . . But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to ‘explain things.’ It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

“(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

“(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences.

The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

“(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

“(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

“(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

“Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages of the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* ‘Before the Veil.’ If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder’s express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

“From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except

in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if 'Vaivaswata' (Manu) became transformed in the published volumes into 'Viswamitra,' that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

"And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter 'Before the Veil.'

"Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the 'borrowing.' But all 'parallel passages' to the contrary, as I have not done so, I do not see why I should confess it. . . .

"(*Isis*) . . . is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead 'guilty' in the ordinary sense. . . . I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

"But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines . . . yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

"Considering all this and much more, I ask now every impartial and honest man or woman whether it is just or even fair to criticize my works—*Isis* above all others—as one would the writings of a born American or English author. What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour

of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I, p. 46) from Montaigne: 'I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them.'

"Is any one of my helpers prepared to say that I have not paid the full price for the string?"

H. P. BLAVATSKY.

April 27, 1891."

The public mind, ever the victim of sophistry and special pleading, of intelligent casuistry and speciousness, of hearsay and insinuation, posing as guides, leaders and benefactors of mankind, has ever mistaken the conqueror for the deliverer, the politician for the patriot, the hired attorney of special interest for the disinterested jurisconsult, the sectarian for the disciple, the empiricist for the true Scientist, equivocation for logic—*Black Magic for White*. Is Brahminism the teaching of the Rishis? Is Christianity the teaching of Christ?

The greatest obstacle confronting the Saviours and Philanthropists of all time in their ceaseless struggle to promote the amelioration of the conditions of mankind is the same to-day as always, and it always presents a hydra-head: the army of the forces of reaction which has stolen the livery of heaven left by some former Messenger—the "established order" and "vested interests" whose doom is sealed if the public can be led to investigate at first hand their claims and pretensions; the fresh crop of pretenders to the mantle of the prophet who follow in the wake of every new Messenger, ready to say anything, promise anything, do anything, "in the name of the Master" in their thirst to set up a new Hierarchy of which they shall be the ministrants and beneficiaries.

During the life-time of H. P. B. every force that could be brought to bear was availed of by the one class. Every one of the abundant attacks on H. P. B. posed as an "investigation" made and conducted in the public behalf; not one but shows the vulture's beak, the jackal's snarl, the wolf in sheep's clothing; not one but is an *inquisition* conducted by some jesuitical interest.

Since the death of H. P. B. the second class of the enemies of mankind becomes every day more numerous. Is it not time for "all True Theosophists of every Country and of every Clime" to arise as one man in defense of pure Theosophy and its Messenger and Avatara?

(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.

REACTIONS must come; a period of high thought and endeavor, is not yet the consummation, and must of necessity—being above the normal level—bring about a condition below it. Knowing this to be the law of action and reaction, the *buoyancy* resulting from this knowledge should bring us quickly from below to a higher level than before, to a better understanding.

Ships, sailors and men of all kinds get into “ doldrums ” at times. The sailors know that there is no getting anywhere without the ship, and the ship goes not without wind, so they—just wait for the wind; some, I have heard, go to whistling in order to raise a breeze, but I do not imagine that the wind is hurried at all by their efforts, and the whistlers only keep themselves in a state of irritation by their deferred hopes. The wiser of them take the opportunity to repair their kits, and do a general overhauling, so that when the wind does come, all is ready for it. The general position with them no doubt is, that a sailor’s life is “ work all the time,” the *kind of work* being determined only by the circumstances.

A true student of Theosophy is—I think—a good deal like the sailor in many ways—particularly in the realization that whatever comes, it means work, in one way or another. A realization of the thing to be done gives the right direction to effort. And we who know that the universe exists for the purposes of Soul, can be but momentarily disturbed by anything that may come to pass. You have that attitude, and the adjustment of the effects of events to *it*, must become more and more easy and rapid as time goes on, and enough “ monads ” have been examined to get the general classification. Call it a study class doing examples in obstacles.

I think you are dead right in saying that we blunder in thinking that we get anything outside; that is the tendency of the age—analysis instead of synthesis. We have not only to fight this in ourselves but we have to meet the effects of it on every hand. It is a tough fight but it makes strong souls and we accept both these propositions.

We did not start out expecting a “ train de luxe ” to heaven. We knew it was to be a fight every step of the way; and not only

*From the letters of Robert Crosbie. Here published for the first time.

do we have to fight but to meet and surmount all the obstacles that the enemy—this civilization—places in our way. But in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied. We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. And it is right that it should be so. The comrades who are well support those who may be suffering from illness and disability from whatever cause, and they are right glad to do so. For our army is an army by reason of mutual support. Think what OUR ARMY is, and despair—if you can.

I am reading all your statements with interest; they all show a consideration from the right standpoint—from Universals to particulars. I think with you “that what you call old-fashioned hard thinking is worse than useless” and that “if one keeps pondering on the philosophy or some application of it, ideas arise in the mind.” Pondering on the Self as in all things, and all things in the Self, must be productive even as the Self is the producer.

It is not so much what we can formulate as what we consciously live; the formulation may give direction and continuity, and so is useful to ourselves and to others; the application of right thought comes from pondering on the Self. Your letters indicate that attitude. The thing to be guarded against is the materializing of the ideas, and I see no sign of that in you. The Egoic consciousness being not limited like that of the physical, and in a state of matter inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense—but a higher view-point.

All these attempts are efforts, and everywhere in Nature we see that effort brings results.

Judge said “All, all is the Self.” He said this for no other possible reason than that the idea might be *seized upon and held*. The “Gita” says: “Enveloped by my magic illusion I am not visible to the world” (that is, to segregated forms of perception) “for this my divine illusive power acting through the natural qualities is difficult to surmount, and those only can surmount it who have recourse to Me alone. “I am the Cause unseen, and the visible effect.” “But for those who thinking of me as identical with all—constantly worship me—I BEAR THE BURDEN OF THE RESPONSIBILITY OF THEIR HAPPINESS.

All these quotations you know very well, yet they cannot be too often repeated. I think you stated the gist of the matter when you said that any differentiation whatever is Maya—because impermanent. There is nothing but Consciousness *per se*; all the rest are perceptions *in a and of* different states of matter, and in infinite aggregations.

Well, to the mail once more. You have had a hard week of it; look for the compensation not for yourself but under Law. As ever—

INITIATION.*

AS every one knows, in all the great religions of old time, there were certain grades among the devotees, and the successive steps by which these grades were attained were marked off by initiation into the mysteries.

Such initiations still exist among the votaries of the Wisdom-Religion and, being by their very nature involved in the most profound mystery, much curiosity has been awakened as to their precise character. There are many who seem to look upon initiation as a purely mechanical process which depends solely upon the will of the initiator, and some seem inclined to blame the stewards of the mysteries for not publishing whatever knowledge they may possess as widely as possible, so that it may be within the reach of any individual of an enquiring turn of mind.

The really important part of initiation is however the fitness of the candidate himself. Just as it is said in the Bible that new wine put into old bottles is liable to burst those bottles, so, in like manner, if esoteric knowledge is imparted too far in advance of the progress already made, the mental balance of the candidate will be upset and madness is liable to supervene.

Hence the attitude we should adopt is not so much one of an intense desire for initiation—often but a form of ambition, the wish to be wiser than our fellows—as an intense determination to do everything in our power to fit ourselves for reception as initiates.

If it is true that “the whole universe is an aggregate of states of consciousness,” it would seem to follow that the real difference between one who is an initiate and one who is not lies in the fact that the former looks at all things from a totally different standpoint to the majority of men. It is not that he has acquired certain items of knowledge that others do not possess, such as the way to manipulate the hidden forces of nature, but that he is on a higher plane of consciousness altogether. If such a higher plane has been attained, it will follow that his whole range of ideas will differ from that of others and he will be sensible of the operation of causes of a more far-reaching character than those cognized by others. He will be as it were in the possession of higher and superior information and so will be able to form juster conclusions and this fact alone will give him enormous power.

The action of the entire universe is but a detailed manifestation and example of the action of mind on matter, governed at the highest point by the action of the universal mind. Between the finite human mind of the ordinary uninitiated individual and this universal mind lie an infinite number of gradually ascending degrees, and the higher the plane of consciousness the nearer is the approach to the universal mind which is, as it were, the main-

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

spring of the whole. Although there are no hard and fast lines in nature yet these various grades may be marked off into great main divisions; and it is the successive attainment of these, one after the other that is represented by the degrees of initiation. When one plane of experience has been exhausted, there is needed, as it were, a fresh impulse to enable us to go on higher and this it is that is supplied at the time of initiation.

ALPHA.

SPIRITUAL PERCEPTION.

SAVIOURS to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible." Taking the christian scriptures as they stand, we see that Jesus was often not recognized. And we read in the Bhagavad-Gita that Arjuna, loyal disciple though he was, did not fully realize the greatness of his preceptor.

The Master, the Teacher, is the Perceiver who perceived, and having perceived, works that we may perceive in the same way, for the One Self is also in us, although something stands in the way of our clear perception, in the way of our realization of It.

In profane history, no character has been more examined than that of Napoleon the Great. In the vast mass of memoirs and "old diary leaves" (a partial bibliography covering one hundred and twenty pages) an army of persons record their perceptions. His war horse "Marengo" "perceived" him; so did the soldiers; so did his valets; his secretaries; his brothers; his wife; and his generals, and many of them gave their observations to the world. Of all these writers can we find even one whose perception was clear; one who recognized the great forces at work in the affairs of men; one who could see the spirit in the body, and who understood the affinities with Napoleon's subtler vehicles that anon saved and anon damned him?

We do not perceive clearly because we identify ourself with the qualities which spring from nature. It was to be expected that in the last quarter of the last century, only a handful of students were able to recognize The Word made flesh when He became once again "in all things like one of us." Those in whom the predominance of *tamas* obscured the vision, passed on heedless; scornfully indifferent. Where *rajas* prevailed, the devotee of desire and ambition saw in the Teacher only one of ability who was too fanatic to turn that ability in the right direction; that is, in the direction which this critic was himself following. And if *sattva* prevailed, there was the good will, and the feeling that the Teacher was a "good old person." All had the power to perceive

aright, but under law each had got just that vehicle which he had himself made; and he looked "through a glass darkly" which he, and none other, had obscured. From the sattva quality, we mount to Wisdom, to clear sight; we come to Know. So the Teacher looks to each one as that one centers his consciousness.

Many are inclined to entirely neglect this vital fact in considering testimony. That one is a responsible witness, according to the standard of the day, is no guarantee at all that his vehicles are such that he can perceive truth, or benefit by an association. That one has had the good karma of meeting and associating to some extent with Those who brought Theosophy, or has studied the "Secret Doctrine" a certain length of time, is in no way a patent of precedence, nor proof that any wisdom is present. The fact is simply to be considered like any other fact, like the fact that one has entered a school room at some time and has had the opportunity to study.

What did Napoleon's valet or secretary know of the art of war? Nothing. Capacities had not been evolved in those instruments to permit the comprehension of the work on which their master was engaged; they had not the clear sight to understand the incarnation of a genius and the forces at work in the period. But they could see scandal and intrigue, and accordingly filled their books with gossip. Whose fault was it? Their own, of course, there being no special gifts and the presence or absence of capacities resulted from self-induced and self-devised efforts, or the lack of them.

We can easily recognize how much more deep-rooted would be the misunderstanding of the incarnation of a Great Spiritual Teacher: one whose wisdom, whose work, whose world-wide message, proved the greatness of the Messenger. And, at the same time, we can understand the falling away of those pupils who had for awhile been faithful: something of perception for a time and then identification again with "the mighty magic of prakriti." The course is stated to be ingratitude, misunderstanding and then betrayal. Forgetful of the love and gratitude due for what had been made accessible, through blindness caused by intense desire for that which, under law, the Teacher could not give that particular student, he would "misunderstand," seeing all things contrary to their true intent; seeing evil and intrigue where there was none; and then betrayal, as a natural sequence.

"Make clean and clear your own perceptions and all the rest will follow naturally." When we have commenced we will recognize the truth of this statement: "the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion."

Those who Perceived, Those who had *realized* the Self, would present such a complete and consistent philosophy as would arouse the sleeper within and enable us, by applying those teachings, to mount to wisdom, to gain true perception. That complete philosophy we have in Theosophy as it was given by Those who brought it. On the contrary, the teachings and writings of "swamis," mediums, wandering "astrologers," and metaphysical Wallingfords, who infest the country, will only lead us deeper into matter, so that we sink below. For, on the one hand, we have in the theosophical books the production of true perception, of Spirit controlling matter; and on the other, the productions of matter, of ignorance, of the perceiver blinded; and the Self of Spirit and the self of matter can never meet; one of the twain must disappear.

Seeking true perception, union with the Self, we will in some measure appreciate W. Q. J.'s saying: "The way for all Western Theosophists is through H. P. Blavatsky," and Her statement that W. Q. J. is the bridge between the true Esoteric knowledge and the American people; for we find in Their teachings and in Their service that which is homogeneous with our Real Nature.

THE FULL ALLEGIANCE

[Thoughts on the Bhagavad-Gita]

UNLESS, in fact, one be utterly blinded to truth, the difficulty does not lie in the acceptance of the Eternal Verities, which are self-evident, but in their application. Arjuna had lived and striven for many lives (as no doubt have we all) before Krishna was able to present to him the truth, unreservedly, that "The path which is not manifest is with difficulty attained by corporeal beings." For the true Teacher is veritably "*Great Nature in propria persona*," and like Nature does not create until the necessity arises; so that until the student's mind is prepared for the reception of truth by a sufficient inclination toward the Teacher, the light of the Teacher's knowledge cannot shine upon him.

Thus it is only now, with his eye fully opened, that Arjuna perceives the true significance of the POSITION ASSUMED. Heretofore, through success or failure, through virtue or vice, he had actually—though no doubt unconsciously—held to the idea of himself as a person, and to the idea of the Teacher as a greater, nobler, wiser being than himself; a friend, beloved companion and safe counselor—but still a person to be gauged at his will. Arjuna at last sees that the One whom he had taken for a friend is the living embodiment of the truths taught. Overwhelmed by the manifold

nature of Krishna, Arjuna fears that he has lost his hold on Him and he cries out to retain it: "Show me that other form, O Thou who are the dwelling place of the Universe. I desire to see Thee as before." He is truly humble for the first time, for he sees things in their proper value. He realizes Unity in diversity, in being.

How has this attainment been reached? Through faith based on discrimination. He was able to discriminate as to Fundamental Truths, and his constant work had been the attempt to study and apply them. Faith had prevailed in him through the conviction of these truths, and as from faith arises energy or perseverance in meditation, he was able to continue the effort through all the discouragements of the hard and difficult Path, beset as it is by the enemies of mankind.

But although Arjuna had appreciated the great axiomatic truths set before him; had appreciated the help and instruction asked for and received; and in his effort to apply the teachings, had learned to love and appreciate the Teacher, he had not fully distinguished as to the Single Source of his help and strength. The line of connection between himself and the Source had not always been pure and straight, for he had doubts and despondency, and these come always from the lower nature and never in any case from the Higher. Thus by deviation he fell into bogs of his own making. Now there is no longer illusion; it is solely a question as to the best possible way for the as yet mortal-Arjuna, to tread this Immortal Path. In all sincerity of motive he asks for the *human* application.

Krishna, in divine wisdom and beneficence, knowing the Arjuna-nature as Arjuna did not know it, had refrained from revealing its actual dependence. Only as the conditions arose could the truth be manifest. For the idea of separateness, inhering in pride, had ever been with Arjuna in the struggle; ever the thought "I am doing" something; "mine, the attainment," had been with him. But now he sees that "the eye of discrimination," as developed in the tracings of his nature through its various relationships to the Source, has constituted his true learning; the Source itself, his true comprehension. He sees that the "Channel" must be recognized and acknowledged, not for the sake of the Source which needs no recognition, but because the degrees of Its realization are the steps of actual attainment. He sees that the true Teacher may be placed by the aspiring Arjuna "as high as he will," for the true Teacher, ever retiring behind the Eternal Verities, which he constantly holds before the pupil, cannot be found and comprehended save within those truths which he represents and exemplifies.

Arjuna when weakest and most dependent—having least understanding of his own nature—thought to reach the goal by the path of the Unmanifested. Unable to see the Unmanifested in the manifested he had "despised it in human form." Now he knows

that he was seeking, not the Goal in reality, but his own way, his own attainment. He sees that knowledge unrelated to the Source from which it springs is but the "Eye Doctrine," without the heart-light that should accompany it.

Possessed of unshaken faith by the knowledge of both the permanence and mystic faculty of Krishna, truly receptive for he is truly humble, he renounces his lower nature unconditionally to the service of the Higher. The full renunciation becomes the full reliance. As the full reliance is given, the metaphysical line of separation between the lower and Higher nature disappears and he becomes *one* with Krishna, the Teacher. In this FULL ALLEGIANCE he obtains the full application. By the various steps of this application, there is no pilgrim, however weak or errant, who may not attain.

WHAT WE OWE.

DUTY forever means to OWE—to owe to Life. Being Life we owe naught but Giving. It is the Giving we owe, not the gift. Gifts vary, but the Giving may always be pure. From the purity of the Giving, the channel shall at last run full of the richest gifts, for the channel does not choose the gift. The gift is chosen by That which alone can choose—Life itself. What then hinders the giving? The lack of *feeling to owe*. Why the lack of feeling to owe? Ignorance, blindness. What obscures the Sight? Fears, desires.

Manas, the Mind, Son of the Sun—Fire-Lord—come to Earth, crosses the Cosmic thread of the Builders, and becomes entangled in it—not His work; not His habitat; not His destiny—but his Field, His Progeny. He runs along the line of the Attraction—His own in creation—loses Himself in the THREAD, retraces not his Steps, and not tying back to the Source, He fails to purge, purify, refine and lift up Nature—his Mirror. THE IMAGE-MAKER HAS FALLEN DOWN BEFORE THE IMAGE.

But He must return to Duty—the foremost Motor of Life—Giving, *plus* experience, *plus* Knowledge—the knowledge that He is no creation, that He is no gift, that He is no experience, but none other than the All-Container—which is forever One and Uncontained—because All. Therefore owing to all, He gives ALL. The Giving becomes the gift and the gift the essence of the Giver. Thus there is no separation. This is the Lesson. He goes from Death to Death who sees a separateness. Our only Death is that we see separateness in the Mind—Play-Master of Life—for Death does not exist in Life, in Consciousness, in Spirit, but only in IDEA. Thus peopling our current in Space with ideas, we create Death in Life.

MENTAL HEALING AND HYPNOSIS.*

MENTAL healing, metaphysical healing, mind cure, spiritual healing and Christian Science all come under the same head; there is no difference between them in the range of their action or the basis upon which they are founded. All are forms of *self-hypnotism*. But hypnosis is something of itself and in itself, which would require extensive treatment, its basis being a sort of artificial catalepsy. Whoever is hypnotized is thrown out of his normal modes of perception; his own external perceptions are closed to him and he sees only from the basis which the operator presents to him. Mental healers and Christian Scientists make use of certain ideas and abstractions in formulae which take the mind off the body, though it is generally believed that "thought" is the means by which the healing is effected. Now *thought* differs entirely in its nature and relation according to the knowledge of the thinker, and to use a prescribed formula, as do the adherents of these healing cults, is by no means to employ *thought*. What passes for "thought" is the idea that diseases are caused by thinking of them, and that the only way to overcome them is by thinking of that which is not disease. Of course, that is only a formula.

Are there cures brought about by such practices? Certainly; by each and every system, no matter how much they differ from each other in their claims. Just so, there are cures made by every "remedy" ever proposed under the sun. Testimonials are found for every kind of a remedy and to every kind of formula that was ever presented mankind. Medical practitioners bring about their cures also, and even the "quack" remedies advertised in the newspapers bring floods of testimonials from people who have been cured of disease after having been given up by physicians. Since, then, healing is brought about in many ways, it is clear that neither the fact of healing, nor any number of testimonials, have any value as evidence that any one of these systems of healing is a *true* system.

We need to inquire into these systems from the point of view of Theosophy, for let it be understood that Theosophy does not *attack* any form of belief or any form of philosophy whatever; it merely compares them with Theosophy. If that comparison shows a lack in their theories of explanation and a failure to give human beings a true basis to think from by which they shall gain a realization of their own nature and the laws ruling every thing in every place, it can not be said to be the fault of Theosophy, but that of the *partial* philosophy under consideration.

People are attracted to these partial systems of thought by the healing of disease promised. What they need to look for is not the cure, but the *cause* of disease. The fact that no one specific method is a cure-all ought to show that there are different kinds of disease;

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

some, the result of bad habits, lack of exercise, wrong diet, and the failure to observe the ordinary laws of hygiene; others, nervous diseases, the effect of wrong ways of thinking, of worriments of various kinds. There are also other diseases which are mechanical and organic, where certain organs have become affected to such an extent that they cannot respond to normal action in accord with the other organs. The organs are materially formed of the matter of the three lower kingdoms—mineral, vegetable and animal—taken from the food we eat and transmuted into the organs. Consequently, where some kind of element is discovered to be lacking, something of the material nature may be added which, in most cases, in itself will restore the organ to its natural condition. Diseases caused by wrong habits are, of course, cured by correcting the habits. Where an irritation and nervous condition has been caused by too much thinking about some ailment that may exist in the body, these “mental” operators have their great field of “success,” for when the mind is withdrawn from the ailment, the body has within itself the power to restore itself to a normal condition, in many, many cases. Where the mind is self-centered and concentrated, it does not permit the body to resume its normal operation, but rather increases the disease, since the power of the consciousness of the being is placed upon it. The body has its own immunizing power, if left alone.

The body is a mechanical instrument which has been brought into being and is kept in action by the thinker who inhabits it. But, those who put forward ideas in regard to mental healing have never concerned themselves for a single moment with determining the cause of having such bodies, being born into such bodies at this time on the earth, where they themselves come from, whither they are going, and what the purpose of life is. All these panaceas for ills fail absolutely to recognize the operation of law—the operation of cause and effect. They ask for no understanding, nor do they present a basis for right thinking, right conduct, and right progress. Therefore, people who take up these lines get nowhere. If perchance, by taking their minds off their disease, the body gets better of itself, they have gained no *knowledge* by it; they are only made better able to continue along their ignorant lines and die when the times comes no wiser than when they were born, believing this to be the only physical existence they will ever have.

To minds engaged with universal ideas, such as The Self of all creatures, the Divine Law of Justice, the evolution of all grades of beings, the great cycles of men and planets and universes—ideas of healing these temporary bodies appear very, very small. For what does healing mean? Getting rid of the effects which we ourselves have produced, consciously or unconsciously. What does a diseased body mean but that we have ignored our own natures and acted as though we were bodies, and broken every law of hygiene that we know of? If we lived according to the laws of hygiene as we know them, these diseases would not be upon us. The savage does not know anything about Christian Science; the Red Indians of the

past knew nothing about mental healing of any kind; but they had remarkably healthy bodies. Was it their thought? No, for the Red Indians did much murder. It wasn't their thinking that made them healthy. It was their mode of life—because they lived naturally. It is our modes of life that make us unhealthy. It is our modes of thought that make us take up these modes of life. We have not discerned what we are, and consequently we have acted in ignorance.

All these healing systems are presented for one purpose—to enable us to relieve ourselves of the responsibility of our own acts. In Occultism that is a crime. We may use natural bodily methods, but we may not try to drag the Spirit itself down to relieve us of the diseases that we have brought upon ourselves. That we can think for a moment that Spirit, the root of all being, can be dragged down to relieve us of those troubles brought upon ourselves is a blasphemy to anyone who thinks deeply, and a denial of the Real Self. The body is a machine, which represents the effects of causes set in motion, whether ignorantly or consciously. We should recognize that being a machine—an instrument formed from the matter of the earth—it can be kept in balance by restoring those elements it lacks. We should not think too much of the body, nor think of it at all, save as an instrument—our present physical automobile, so to speak, which we ought to keep in running order and use as we would any machine. We have to run it according to the laws of its operation to make the body a perfect instrument; but we will keep our consciousness on the plane to which it belongs—not chained to the body.

In these mental healing processes there is a great danger. The powers of Spirit are far greater than any known power we possess—greater than dynamite, or the applications of electricity. Moving along these lines blindly as many do is liable to bring disaster; has brought insanity time and time again. We hear the “demonstration” of cures, but we do not get the demonstration of failures. And they are many. Mental healing may throw the disease back into the place from which it came, back into the mind, but just so surely will it come back in some other form and also with more force than before. The spiritual nature itself will not permit us to avoid the results of causation which we ourselves have set in motion. Those abstractions which take the mind off the body, such as “God is All Good,” “There is no imperfection,” set certain currents in motion in what is known as the Pranic or Astral body. These currents act and re-act and interact between the inner and outer body, and in the end are bound to produce injury, no matter what the present benefit may appear to be. At the best, we have only delayed the day of settling.

The only way that matters in life may be brought into their proper relation and harmony is by an understanding of our own nature, and fulfilling it. That course would make a heaven of this civilization, compared with what it is now. It would obviate nine-

tenths, yes, one hundred per cent, of those diseases which now afflict us, whether individual or general, sporadic or epidemic. For all diseases are caused by men, individually and collectively, and even the catastrophes in nature are the result of man's misunderstanding of his own nature, and the thinking and acting based upon it. The spiritual power that lies in man's thinking goes much farther than the formulation of it. Whatever of error he produces finds its return from all parts of nature—from fire and air and earth and water—for all the elements are but the embodiments of so many degrees of intelligence, and we affect them against the nature of the whole, which is a synchronic evolution. We hinder the elemental lives and they resent it. Even the forces of our bodies are composed of lives of different kinds; the very organs in our bodies are composed of different kinds of elemental lives, all having their relations to different parts of nature.

All these healing schemes, isms, and religions are attempts to dodge our responsibility. Our complaints about our environments are attempts to dodge our responsibility. Our belief in this God or the other God or this system of belief, this salvation, are attempts to dodge our responsibility. We have to accept that responsibility, and stay with it, first, last and all the time. For we are all bound up in one great tie; we can not separate ourselves from each other, nor from any other being. The high beings above us who have passed through the stages which we are now passing through are just as closely related to us—and more so—than we are to each other, for They desire to help us in every way, if we would only allow Them. Savior after Savior has come to the earth for our benefit, but no one can give us any more benefit than to point to the truths that have been given all down the ages. We must take advantage of that knowledge and advance out of the state in which we have placed ourselves. No Savior can save us. No God can protect us. No devil can torment us, for both the God and the devil are within. The devil is the misunderstanding of our nature. The God is that place in ourselves that we come to know and realize and see reflected in the eyes of every living being. It is the God in us which demands *self-advancement*, *self-induced* and *self-devised* exertions, and *the full acceptance of responsibility*.

ON DUTY.*

. . . The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

*Reprinted from *The Key to Theosophy* by H. T. Blavatsky. Original Ed. p. 240.

EVALUATIONS.*

EVERY being in the universe—from amoeba to man, from man to Master—has acquired knowledge only through observation and experience. So many men on earth, so many kinds and degrees of knowledge; but do we therefore mean that all have different, wider, lesser, vaster experience than the rest? Far from it. Millions of men each day meet birth and death, hunger and satiety, joy and pain. Never do we have a unique experience; yet each man's knowledge *is* unique. Columbus sat looking at an egg one day: thousands of men had looked at eggs before, but Columbus saw in that egg the discovery of America. Newton one day saw an apple fall to the ground, as hundreds of men had seen before him. But Newton saw in the flash of that fall *the earth as a great magnet!* It was after seventeen years of weighing and testing that "observation" he gave to the world the knowledge educed in the law of gravitation. Apparently, then, knowledge does not lie in the *mere* observation and experience, but in our evaluations of them.

Ever men seek new experiences, chase after new sensations, travel continents over for fresh observations, when not one of their old experiences has yielded its full meed of knowledge; not one sensation has been understood; not one observation found its relativity to former sights and sounds. Ever students of "the occult" strain by practices and processes to arrive at the great mysteries—mysteries hidden in the simplest details of their daily lives, in the most prosaic duties, if they could but evaluate them rightly. For not one duty but would link them to their universal duty; not one particular detail but bears its Karmic relation to the Kosmos. The great mysteries are near at hand, though we put them far away; "the other side" is but the *inner* side of all we see. Or, as H. P. B. phrases it in *Isis Unveiled*, "It but needs the right perception of things objective, to finally discover that the only world of reality is the subjective."

Rare indeed, however, is the man who feels himself at a loss to evaluate the experience or the character of another. Just such an ingredient added, he will say, and the experience precipitated would have been quite otherwise. *He* would have avoided such a painful sequence of events, had those circumstances been his lot; yet, the lot which *is* his remains unappraised, nor can he guess that what seemed to him a most untoward occurrence has made a new heaven and a new earth for the one by whom it was understood. This person touches him with pleasure; another, with dislike and distrust; relations with others are sometimes stimulating, again wearisome. If only such a fault were lacking, or that defect absent in those others, how altogether lovely those relations would be! But he fails to consider that the lacks or warps in human contacts are in part—maybe wholly—his own; as the very completeness in them

also springs from his own nature, bound to meet its own as the strands of Karma weave in the pattern set.

History records of all the sages—of all divine incarnations—of all great reformers—that the evaluations of them by the men of their own time were false and superficial, guided by prejudice and preconception alone. Then, after their death, contradictory opinions arise, and finally, the men of another age proclaim as great the prophets of the age gone by, while in their turn, blind, perhaps, to the thought pioneers now tilling a virgin soil before their very eyes.

So came Helena Petrovna Blavatsky with her mission to the world in 1875—to be appraised a “medium” by some who were closest to her; to be excused by others of her students for the “inconsistencies” and unconventionalities which were *purposive* to her; to be estimated by those whose evaluation of themselves was higher, as “chela,” or “physical plane guru.” In less than five years her work was undone; in ten years her name was buried in the dust of dead memories by those who could not evaluate her message of continuous existence—in a body, or out of it. But after thirty years, two continents ring with the rallying cry of “Back to H. P. B.” and we know now by her own words and work that no “medium,” but the very antithesis of “medium”—an Adept—a *divine incarnation*, so far as we are concerned—was on earth, whom we knew not, whom we could not then evaluate, for the small worth in ourselves. It can only be when we shall have learned the doctrine of relationships—personal and universal—as she enunciated it in the Three Fundamental Propositions of the Secret Doctrine, that we shall have a true basis for evaluations; and, henceforth, in whatever incarnation, we must unerringly find and know the true.

SUBJECTIVE OR OBJECTIVE?

You ask if life in the astral is “subjective” or objective? Just consider that anything you perceive is “objective,” whether it is on the astral or any other plane. The things seen are always objective. They are due to perception. That which sees is “Subjective,” and it is not changeful but *changeless*. It is the seer in every being that is the real and unchanging, but what he sees constitutes his own creation or his own evolution, no matter in what state of substance it may be. When we are in the astral state, then the physical state is subjective to us. For what is seen is always *objective*; what we are thinking about is *subjective*.

—ROBERT CROSBIE.

ON THE LOOKOUT.

SECRET OF ETERNAL LIFE—

An "Universal Service" dispatch of May 14, from Paris, recites that two French savants, Doctors Callippe and Scuffland, have "stumbled onto the secret of the possibility of eternal life:"

"Matter, hitherto considered inert, is found by the eminent Doctors to be illimitable reservoirs of life. . . . Experiments conducted with meteors and rocks . . . have revealed organisms capable of reviving and self-producing under the stimulus of tremendous heat and water.

The Doctors declare that living organisms at the formation of the earth's crust were caught in sediment, losing their character from compression by gases. Then this is said to have resulted in crystallization without the loss of the latent power of life. . . ."

Thus, in theory at least, and as a result of inferences drawn from their own experimentation, here are scientific experimenters forced to throw away the supposed impassable barrier between "organic" and "inorganic" matter, between "animate" and "inanimate." True, it has not yet occurred to them that the "earth's crust" and the "gases" are also "matter" and therefore also "inert life." True, it has not yet occurred to them that, as "force and matter" are in their ultimate *one* in the admitted theories of Science, the "tremendous heat and water" are also forms of *Life*. But all this will come, and with constant acceleration, as our modern "savants" stumble and *fall* with ever increasing frequency and facility under the impetus and stimulus of *mental* and *moral* forms of Life which they do not at present recognize as other than mere qualities and characteristic of "organic" matter. It is worth while to quote a few sentences from the *Secret Doctrine* for comparison :

"There is no such thing as either 'dead' or 'blind' Matter. The whole order of Nature evinces a progressive march towards a *higher Life*. God, Monad, and Atom are the *correspondences* of Spirit, Soul, and Mind.

"Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a *life*. 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 charges the *forms* and expels those souls from their temporary abodes.

"The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings. Each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle. They are *perfected*, when not *incipient*, men."

This is "evolution" carried to its highest terms, its Occult terminus—"this is the doctrine of Karma," and its corollary, Reincarnation. Science, *nolens volens*, is on the path that leads straight to the study of the *Secret Doctrine* as its *text-book*.

THE HUMAN AURA—

Another phase of Theosophical teachings half sensed and half distorted by the boldest of the scientific students is indicated in prolonged researches and experiments conducted by Walter J. Kilner, B.A., M.B., M.R.C.P., late Electrician of St. Thomas' Hospital, London, in his recent book, *The Human Aura*. This book is sufficiently noteworthy to inspire a lengthy illustrated article in "Science and Invention," the leading American periodical of its

kind, by H. Gernsback, its Editor, a Member of the American Physical Society. The experiments were conducted through screens employing certain ingredients and used under certain light conditions although Dr. Kilner soon gained the ability to see the Aura without mechanical or chemical aids. The book contains full details of the methods employed and the results achieved. Says Mr. Gernsback:

"There is nothing new about the human aura, it has been written upon and discussed since antiquity; many clairvoyants and those endowed with psychic powers have claimed to see the human aura or atmosphere. This as a rule has been scoffed at by most scientists until very recently. . . .

"There is nothing occult about the Aura. . . .

"In trying to explain the phenomenon of the human aura, Dr. Kilner thinks that it is due to ultra-violet rays. . . .

"No two auras of any two individuals are the same. . . .

"Illness, hysteria, disease, etc., all affect the aura, while various illnesses affect the auras in different ways.

Dr. Kilner in his experiments found that the aura could be influenced also from the outside by various physical means. . . .

"That heat has something to do with the human aura seems to be borne out by the fact that no aura has ever been seen on a corpse. . . . The aura in all cases vanished within a few hours after the death of the subject. . . .

"The human aura is a fascinating subject and has now been brought into the realms of physical research. Its chief use probably will be for physicians in diagnosing certain diseases as Dr. Kilner has already done."

THE REAL SIGNIFICANCE OF THE EXPERIMENTS—

Mr. Gernsback "advances a theory that may be rather startling at first, but it seems to fit every requirement in the case." This theory is "that the aura is nothing more or less than the chemical emanation exuding from every animal body. In other words, that what Dr. Kilner has done is merely making visible the odors of the human body." All the inferences indicated are natural for one whose fundamental conception is the reality of "Matter" and to whom Spirit, Soul and Mind, like the "aura" are mere "characteristics of matter"—if they exist at all. The admitted fact that the existence of auras has been proclaimed for ages by Seers and Sages as well as "clairvoyants and psychics," and as consistently "scoffed at" by scientists, spells nothing to the materialistic thinkers. Nor does it occur to them that there is more to, and in, the "aura" than they now perceive and speculate about. But, just as clairvoyance, psychic powers, psychic phenomena, and the whole range of "religious experiences" have been rejected, denied, scoffed at, and then reluctantly admitted as having a "scientific actuality," so this subject of the aura, once entered upon, must drive the scientific experimenter still further into the investigation of the *occult* side of nature, and into still further delusive "theories," until at last, compelled by facts beyond their understanding but within the range of their perceptions, they turn to the *Secret Doctrine* as being, in very truth, "the only possible key to the Absolute in Science" physical as well as metaphysical—and that the twain are One. Meantime, students of the philosophy and science of H. P. B. may enjoy a quiet satisfaction as well as, perchance, a quiet smile, at the continual invasion, the continual disconcerting invasion, of the "occult" into the "realms" appropriated by "Science." It is now "science" and "religion" which are very much on the defensive—not "occultism" and "psychical research."

PRACTICAL VIEWS ON PSYCHIC PHENOMENA—

This volume, by Doctor George E. Wright and from the press of Harcourt, Brace and Howe, New York, is a reasoned and reasonable discussion of the laws of evidence for supernormal occurrences. The valuable principles

laid down and sustained can but go far with thoughtful readers in aiding them to revise their criteria of testimony to subjective phenomena of all kinds. Dr. Wright, it is true, inclines strongly to the view that alleged communications from the "disembodied" are what they purport to be—messages from "departed spirits" of human beings; but this belief is an inference drawn from the "facts" of subjective phenomena, and has nothing necessarily to do with the actuality or non-actuality of the facts themselves. Dr. Wright's thesis in behalf of the facts of supernormal occurrences, as testified to by countless witnesses, may be briefly summarized. He holds that the verification of alleged physical phenomena lies in the fact that any other physicist to prove or disprove the purported experiments by the simple process physicist is able to prove or disprove the purported experiments by the simple process of repeating them at will and *ad libitum*: the *proof* of experiments with the inorganic being by *repetition*. Since "psychic phenomena" are certainly not capable of this kind of proof, are they therefore to be rejected and excluded? Certainly not, thinks Dr. Wright. The proof is *cumulative*, not repetitive:

"Generally speaking, experiment in inorganic science is always instructive and never, finally, misleading. The experimenter is dealing with phenomena which are invariably referable to the fundamental dimensions of space, mass, and time. . . .

"The personality of the experimenter does not, in such cases, have much effect. Mechanism is available to take the place of Sensation. . . . The ultimate appeal, therefore, is always to mechanism. In psychic experimentation, however, we have generally no mechanism to help us. The experimenter is his own apparatus, his own Psychoscope. He is dealing with phenomena which are, by definition, extranormal, and not referable to physical dimensions. He is evaluating these phenomena by their sensory effects upon himself."

WHAT ARE "PHENOMENA" ANYWAY?—

Whether religionists, spiritualists, psychical researchers, physical scientists, or whatnot, the fundamental obstacle to *understanding* whatever transpires in Nature is not any lack of "phenomena" of all kinds, nor the contradictions that seemingly exist between one class of phenomena and another. The difficulty lies in the rooted human notion that "phenomena" are *real*, and therefore themselves the *basis* from which to reason—or speculate, or receive "revelations." They do not recognize *Consciousness* as the cause of *all* phenomena. *Spirit* is *unreal* to them—a product and effect of Matter or "God." Says H. P. B.:

"The chief difficulty which prevents men of 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 preserving a blind belief in the 'Spirits' of the Departed, is *the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of matter*. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*. . . . that the student has to depend. . . . What is called 'unconscious Nature' is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyan-Chohans) . . . whose collective aggregate . . . constitutes at one and the same time the MIND of the Universe and its immutable LAW."

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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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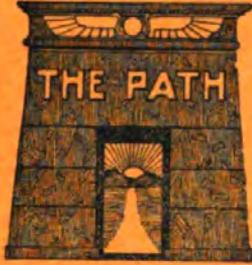
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THE BROTHERHOOD OF
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THE
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SCIENCE AND

PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

AUGUST, 1921

No. 10

*"The pure-minded and the brave can deal with the future
and the present far better than any clairvoyant."*
—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.

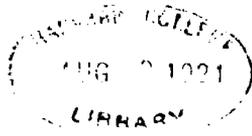
The defined Objects of the Society were as follows:

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.



A U M

Hear ye all this moral maxim, and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur, v. 123, leaf 174.*

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.—*Travels of Fo-hien, c. 39.*

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NOURISHING THE GODS

IT seems hopeless to try to elucidate much concerning the real and true meaning of sacrifice in a civilization so little ready to concede that sacrifice is one of the fundamental principles of Life itself. To a people trammled by the ideas of a personal God, the words of Krishna in the third chapter of the Bhagavad-Gita read like mystical jargon, where He says: "With this nourish the Gods that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity." For the question immediately arises: Why do the Gods need nourishment, or, How can Gods be fed by "worship with sacrifice"?

If we would have an answer, we must first free ourselves from all ideas of a *personal* God, and take a wider view of the God, or Gods, of Great Nature. All of the Secret Doctrine tends to impress the mighty idea that manifested, visible nature is impelled from within, outward, by almost endless hierarchies of sentient beings—Gods—we may call them, ranging from the highest Dhyan Chohan, down through the lower deities, or devas, to elementals. All forms of life are composed of elementals; all that we do is done by the aid of elementals; all that we think has its life through elementals, for every thought on leaving the mind coalesces with an elemental, informing it, and impressing it for either good or evil. The thinking of man, therefore, *characterizes* and sustains all nature in its present state; so, too, the entire host of lower elements attaches man to a body and material existence.

No form of life can exist without nourishment, and every form feeds some other. Each department of nature feeds a higher one. The mineral kingdom sacrifices itself to feed the vegetable; both, to feed the animal, and all are sacrificed to feed man. But in the

process, each is raised to a higher state than it could attain without the sacrifice. The dull apathy of the mineral is aroused to fuller perception in the vegetable; the vegetable awakens to heightened consciousness in the animal; and so on, each one by its own peculiar "worship with sacrifice" nourishing the next higher form of life, and being elevated and nourished in its own turn by the metempsychosis. But, since MAN lives upon the sacrifice of all the lower lives—for he cannot lift an arm, nor entertain a feeling, nor evolve a thought without their aid—what recompense is he making them? All these lives have in them the potentiality of becoming Souls in the far distant future, and man's duty is to give the right impetus by which they may all at last reach his own estate.

The maleficence of both plants and animals bears witness that man is far from accomplishing this great task; they have been fed by his iniquity and now groan in travail awaiting their redemption, which can come through him alone. Even vegetable nature has been so impoverished that it can no longer bring forth perfect foods for the body. This condition will last as long as man continues to stimulate the fertility of nature for his own greed and covetousness, instead of making the increase contribute to sweeter and saner living. The higher elementals needed for the production of such foods have long left the earth, there being no proper sustenance furnished them by man's thinking. As pure air is a necessary form of nourishment for our gross physical bodies, so pure thinking is necessary for the lives that constitute the finer bodies or essences of nature—man included. Whether the food be physical, psychical, mental, or spiritual—all is produced by the sensations, desires, thoughts, or will of man; and the "gods" composing these various bodies feed upon their own proper and corresponding kind. Of all these, Krishna says, He is the food and sacrificial butter.

If each of the lower kingdoms has sacrificed itself for the one above it, man surely should do no less, but worship with sacrifice the God within—the Atma-Buddhi-Manas, enshrined in his own flesh. Without sacrifice there is no worship; and sacrifice may take many forms. First of all, the Higher Self must be provided with a physical instrument. Madame Blavatsky has said that it is possible to procreate Buddha-like children, but whether we attract to ourselves pure or vicious souls depends on our will and action, that is, on the nature of the sacrifice. There are great and wise beings awaiting rebirth upon this planet, who can incarnate only in bodies corresponding to their exalted nature. To furnish pure vehicles for these Gnanis of old requires on the part of parents the sacrifice of all selfish and sensual desires.

Having gained a body, the God within becomes the victim of the lower self. It is indeed the Lamb (type of the sacrificial Ego) slain from the foundation of the world. The imprisoned God hungers for righteousness and can be fed only by noble aspirations and right actions. Only as the mortal recognizes the indwelling Immortal and sacrifices all his sinful intentions to it, can this high God nourish

him, thus bringing about the highest felicity. As man performs the proper sacrifices, the more advanced beings of the race sacrifice themselves for him. In fact, no human progress were possible did not these Great Ones leave their high estate and come among ordinary mortals, though but a few profit by the supreme renunciation. By their example and teaching they nourish those who sit starving for the bread of wisdom, the bread that feeds the shadow, and the eternal man as well.

So we come at last to see that all life is a reciprocal process of sacrifice and feeding—losing life, in order to gain it. Hence, he who enjoyeth what hath been given him by the gods, and offereth not a portion unto them, is even as a thief.

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 despondency of the age is a general tendency, partly personal and partly belonging to the age. It comes in cycles as you will have observed. When it comes the cycle has reached its lowest point. Knowing this we begin to lift up that cycle, by rising quickly from it, and so help to reduce its influence not only for ourselves but for the age. So when we are at the low point, we should try to remember our fellows who are unconsciously suffering from that of which we not only know the cause but the remedy.

“The student oftentimes by reason of the changes going on within, feels himself less fitted to cope with existing conditions, but **HE MUST WORK**. It is his only salvation.

“What is needed is an utter and entire consecration of the worker to the Cause.” Never were truer words said, and all that follows is in direct line. Keep that spirit, and all will be well.

You have asked for a synopsis of what was said at the last meeting, but I find this most difficult, as I do not remember the words I used. The pamphlet was used as a basis for talk—the subject, “The Unknown God.” One questioner asked “How could there be a philosophy of the Infinite?” Reply was there could not be a philosophy of the Infinite, but there *could* be a philosophy of all Existence. Whether there be existence or none the Infinite Is, and must be outside of all speculation; the philosophy is in regard to the origin, nature, history, development and destiny of Man, and his worlds—for worlds and men develop together. I then gave the

*From the letters of Robert Crosbie. Here published for the first time.

idea of Space as representing the Infinite; of Consciousness *per se* the Power to perceive—without anything to perceive; the desire to know itself could only be fulfilled by seeing itself reflected. The possibilities of all grades of density of matter being in the primordial matter, and the Power of Creation, Preservation and Destruction residing in Consciousness, the first differentiation took place in accordance with the desire. Functioning in that denser state, and thereby obtaining form, a further differentiation was produced, more dense and so on down to the present state and so forth. Pointed out that it was the *desire* to live that kept us alive; the *desire* for sentient life that brought us back into incarnation. As we rise to higher planes of being, desire becomes less individual and more general—for the welfare of humanity and all creatures. From this we may be able to get some perception that Desire, from being general in the beginning of manifestation became more and more individual as denser matter was evolved, until with us it reached the point of separated personal desire. The way back must lie through continual approach to that Unity from which all have come. The philosophy exists in order that Man may re-become a God—as he was and in reality Is.

Your last pamphlet is to my mind a great one; it points out so many things so clearly. For instance, when it speaks of “analysis” as being the “thought-form” of the age, it indicates to me that our general consciousness is one of analysis—classifications—no synthesis anywhere; and in pointing this out to others there is much opportunity to show how narrow a range of thinking our much lauded civilization has. Then how clearly stands out the statement that “there can be but *one philosophy*, which is a synthesis of the whole, and which by its consistency and logic *proves itself*.” On the other hand what have we? Warring dogmatic religions; science which clings to a materialistic basis, and a psychology which is worse off than either, because it attempts to deal with meta-physics from a material basis of consciousness; and at last, so-called New Thought which devotes its energies to one physical life. What a contrast! How can men fail to realize that they are ignorant indeed and that none of these things bring knowledge. Then they would arouse themselves to seek for light. The student of Theosophy knows that the reason they are so blind to patent facts is that they are surrounded by the clouds of past lives and cannot pierce through them; that all that can be done is to let the light so shine that *all who will* may see it, thus sowing seed for future harvests. It would be hopeless were it not for Reincarnation.

I am glad that you are able to *perceive and hold* the right attitude in regard to events. In both of your letters there is that evidence that is perhaps indefinable, yet is plainly perceptible, of an inner action; moreover there is more of unanimity—accord, however the outer at times may seem to deny it. While we work, we grow; we grow most when our thought is so occupied with the work, that we have no thought for ourselves, or for events, or their

color or their relation to us. Knowing that there must be light and shade, heat and cold, pain and pleasure in life, we can take them as we take any climate in which we live, and just accept what comes—as the meta-physical climate of the time, place and condition in which we are—and *go on* with the appointed work.

What we have learned gives us a larger view of Karma than the mere personal; we begin to perceive that beyond the personal, there comes to the worker in the field of Theosophy—the student-disciple—those other phases of Karma which arise from family and race. By the very nature of the effort made, and the position from which it is made, those other phases must be felt more and more as the student progresses. It may seem to him that it is all personal; and it is in the sense that he is a focus for it, but, if we have assimilated what the steps must be that lead to adeptship, we must know that the battle we are fighting is not our own, but that of the world, and that the sins of the world will in increasing measure be laid on us until we have finally conquered. If, on the contrary we take these things as personal only, we may conquer them as such, but of us then it would be said, “inasmuch as ye did it not unto the least of these, ye did it not unto me.”

Your Sunday meeting was certainly a small one, and apparently of little use; but who can tell. We know that it is the effort that counts, and having made it Karma does the rest. There are many of these poor unfortunates who are caught in the mazes of the psychic realm; as long as they look there for their “guru” he will not be found. Good thoughts and ideas may go quite easily with self-delusion; indeed if they did not there would be less delusion. All these things are good practice for you; each “crank” presents a new phase of delusion, and has to be studied at the time and handled as well as may be, as well as studied further subsequently. It is fortunate also that they come to you in such small detachments, and not in crowds or with crowds.

The greater the obstacle the greater the effort, so we will see to it that the good work goes on with charity toward all and with malice toward none, and with all our power as the cycle permits.

Well, “sleep sweet” and may you bring from the other side of life all necessary power and help. As ever—

PATH EXCERPTS*

The silver thread that runs through all men's lives is the mysterious power of meditation.—*Tibetan Verse*.

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.—*Secret Doctrine*.

*These Extracts were printed by William Q. Judge in *The Path*, during the year 1890. The title used is our own.—EDITORS THEOSOPHY.

THE CAUSE OF SORROW*

WE are never free from pain, sorrow, and suffering in the world. Pleasures come and go very lightly, but always the sorrow and suffering of life itself abides with us. If we could see and understand the cause of the sorrow existing in the world in every direction—not only the sorrows of the ordinary life but those brought about by collective action, as wars are—we should cease to make that cause. But we have assumed that all these sorrows are due to external causes—to some higher being or beings, or to some outside laws of the universe; never to ourselves. And because we have never brought it home to ourselves that we are in any way connected with the causes of sorrow which come our way, we go on looking for something external to relieve us of those sorrows. Not all the religions that ever have existed on the face of the earth, not all the sciences that have so far achieved or may achieve will ever give us that knowledge, because the cause of sorrow does not lie outside; it lies within each one. Each one contains within himself the power to cause sorrow; he also has the power to cause its cessation.

The wisdom of the ages explains the cause of sorrow. It teaches that each being is spirit; that the power of spirit is illimitable, although we limit it because we assume that it is limited; that the changeless spirit in the heart of every being is behind every form, the cause and sustainer of all forms; that spirit is the force behind evolution, and also the force that rules and relates all beings of whatever grade; that every being is the result of an unfoldment from within outwards—of a *desire* for greater and greater expression, but we who have reached this stage of self-consciousness, unlike the lower kingdoms, now have the *power of choice* and can draw upon that illimitable source of our being and realize it while we live in a mortal and ever-changing body.

Desire, in a limited way, with regard to the personality, is the cause of all sin, sorrow, and suffering. Such desire is based on selfish thought; it is not what others desire; it heeds not any other than its own. It is the unfulfilled desires that hurt us. Yet do the fulfilled desires give us happiness? Never, for so soon as they are achieved, there begins a further desire for something more, something greater. With many conflicting desires, then, we live upon each other, we prey upon each other, we devour each other, we injure each other—in every way. There is no necessity for all this. It never was the original plan—the original nature of the development of man. There is never any need to desire. All our woes are self-inflicted; the very inherent power of spirit has put us into them and maintains us in them.

Yet, misery, sorrow and suffering have a mission. It is generally only the misery we bring upon ourselves that makes us stop doing wrong to look around and ask and see what is right. It

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

is by our mistakes we learn to see the difference between right and wrong, and in seeing that difference is the whole story of progress. *We have to be able to tell the difference.* It is only through "the opposites"—the perception of them and the employment of them—that any being can grow at all. There has always to be duality in nature. All human beings are One in spirit, dual in expression. Always there is the actor and something to act upon. Always there are the two—Purusha, the spirit, and Prakriti, matter—not two separate things, but two *aspects* of one and the same thing. There is no perception possible unless we have that duality. We have to experience darkness first in order to see light, and so with the opposites of pleasure and pain. Without pain we could not understand pleasure; without pleasure we could not understand pain. What lies behind all advance in intelligence, from the lowest to the highest, is *perception* gained by that which acts from that which is acted upon.

Law rules everywhere in nature in accord with this basis of duality. We call it the law of periodicity, but it is simply a statement of Karma, or action and reaction. What we call the laws of the elements are in reality but perceptions of the actions and reactions of various grades of intelligences. What we call our seasons, and all the cycles of time or of individuals are covered by that law—reaction from action previously sent forth. The people who form a nation are people who were together in other times; their collective actions have brought them the same collective reactions. Every thought we have has its return of impression; every feeling we have has its return. All react upon us, coming back either impoverished or enriched. Thus, with the power to produce any kind of effect resident in us, we can understand the power of false, mistaken ideas. We can sustain these ideas interminably by the law of return of impression, and continually suffer reactions from them. The whole power of spirit used in a wrong direction, in ignorance of our own nature and the nature of beings in general, creates sorrow of every kind.

No one can stop us in our mistaken course as long as we foolishly entertain false ideas. Our evolution has been brought about by us under the laws of our own operation—action and reaction within ourselves—and in no other way. It is a mistake to think that good comes to us from outside quarters. It never does. Whatever good or whatever evil comes is the reaping of what we have sown, in every way and in every circumstance. There are no exceptions. We look for "justice". We are getting it, according to our own thought and action. For let us remember that the plane of action is thought itself, that is to say—ideas. Action is merely the sequence of the concretion of thought. So there is every necessity for us to clear out the rubbish which we hold as ideas. Our "minds", as a rule, are found to be made of a bundle of ideas that somebody has handed on to us. We accept the ideas of the race, of the people about us, of this "ism" or this "ology", and call it *our*

mind, when, in reality, we have no mind of our own at all. The mind is the power to receive and to reject. What we receive and what we reject depends upon ourselves—on our ignorance or on our wisdom. There is nothing outside we have to learn, but everything inside. The task we have at hand is to understand our own natures.

If any great number of human beings in this world should reach the understanding of their own natures, and so exercise their inherent spiritual powers for the benefit of their fellow-men, in no long time we should find the misery of the world most wonderfully abated. As was said of old, a little leaven leaveneth the whole lump. And one of our Teachers said, "Give me five hundred good, earnest, sincere, devoted men and women and I will move the world." So our success does not depend upon any form of physical evolution, nor upon any form of scientific advancement. These are but means and not ends in themselves, though, did we but know our own real powers, they could be carried to a pitch not yet dreamed of. We must and eventually will carry the civilization of the world to a higher stage than has ever before existed, but that will never be until men realize their own natures and act from that basis. We can go on indefinitely repeating the present thinking and acting, but so long as we do, just so long will there be sin and sorrow and suffering. Never will they cease, nor wars, nor diseases, pestilences, tornadoes, cyclones, nor earthquakes—for all these come from man's errors.

We shall never find a vicarious atonement. We must take the results of what we sow. Recognizing that we are responsible for our own conditions, we must do our best to adjust them. Readjustment can only come through assuming our own spiritual birthright, instead of assuming that we are these unfortunate bodies that are born, live for a while and die; through the fulfillment of our duties in every direction as the opportunities are offered us. For we cannot work out our salvation alone. We cannot live alone. We cannot progress alone. We cannot raise ourselves beyond the rest, but must help all the rest to whatever stage we occupy—going further and further ourselves that we may be the better able to help and teach the others. Jesus was what he was because he became so. Buddha was what he was because he became so. There was a time when they were sinning and erring mortals like ourselves. But they saw the true path and turned and followed it, as in all time to come must every being do.

Just so long as we think that we are physical beings and chase after this or that desire, just so long do we put off the day of readjustment and suffer from the causes we have set in motion. But when in place of false ideas, we begin to base our thought and action on correct ideas, the brain begins to be clarified and to be permeable to the immense knowledge of the inner man—a knowledge which it does not now record because of the wrong way in which we have trained it. The brain has to be made a good conductor for spiritual knowledge.

If true knowledge were ours, would we have desires? Would

we seek after this or that thing in physical life and expend our best energies upon them? No. Further, we would know that no matter what there was in the universe anywhere, nothing could stop the progress laid down for ourselves in a spiritual direction. We would also know that nothing can harm us; nothing can bewilder us. We would *trust* the law of our own spiritual nature, seeking only to do what good we could; seeking nothing for ourselves, but to do service in every possible way for every other being. Then we should be in accord with the nature of the whole, and the natures and forces of all beings would carry us along on the stream that brooks no obstacle whatever. Would we be sorrowful? Never; because we would be fulfilling the real purpose of spirit and soul in helping all other souls on the path so far as the opportunity lay before us. And in this course there is no need to strain and struggle; we have only to take those opportunities which our reactions bring us. The evil that comes to us—well, it is something for us to adjust, to balance. The good that comes to us—that too is the result of our own actions. So it is to take the good and enjoy it, and to meet the evil without fear or trembling or resistance of any kind in an attempt to avoid it.

The only sorrow of the great Teachers or Masters of Wisdom is to see men perpetually engulfing themselves in sin and sorrow and suffering, which They cannot prevent. One of Them was asked at one time, "Why is it with your great knowledge and power that you do not make men think as they should?" He said, "The human soul is not so constituted. It has to see and act for itself." For the action is from within outward, and the power goes with the action. No one can save us but ourselves.

WHAT MAKES A NATION'S RISING CYCLE?

Take China. That race is an offshoot of the Fourth Race, as are Finns, Hungarians, Malayans, Tibetans, and even the Esquimaux. The Egos will leave these embodiments after they reach a certain kind of intelligence and, hence, the race will die out. China has run to its peak, and is on its great rush downward. But there is always a rising cycle somewhere, when there is a falling one. China once had the Ancient Wisdom. A rising cycle means always the establishment of the ancient knowledge in place of false religions; in place of the false conceptions that have governed and influenced the earth. All the religions on the face of the earth—no matter what they are—even Buddhism, the purest of them all—are sectarian. So, we—Fifth Race men in our rising cycle to the sixth sub-race—must drop all *forms* of religion and take that which every human being needs—Knowledge. The rising tide of true Knowledge makes a nation's rising cycle.

—ROBERT CROSBIE.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XIX

WITH the death of H. P. Blavatsky the Theosophical Society and its Esoteric Section were confronted by a real crisis. Although she had never held any but a purely nominal official position during almost the entire life of the Society, she had none the less been not only the inspiring genius of its foundation but its guiding star.

In the three years that she resided at New York after the establishment of the Society she had attended but few of its meetings and had taken no active part even in those. Almost from the commencement of the Society it had manifested the same tangential tendencies that continually interfered with and disrupted the objects she had in view. This was due, not so much to its ostensibly democratic organization which might be assumed to have rendered its activities subject to the declared will of its Fellows, as to those very forces inherent in human nature which it was her prime purpose to ameliorate. Her objects were to afford (a) a philosophical basis in the teachings of Theosophy, the Wisdom-Religion of the Adepts; (b) from this basis to encourage the *comparative* study of modern and ancient religions and systems of thought in order to arrive at the fundamental ideas of God, of Nature and of Man which she declared are common to them all; (c) with these restored materials accepted and assimilated by her students, to proceed from the philosophical and ethical foundation thus acquired to that investigation of the inner and invisible structure of man and the universe which is the real *science* of Life—a science absolutely *sui generis*, because resting upon considerations unreckoned with by mankind and to be prosecuted by the evolution of faculties denied, ignored or misused by mankind. The essential requisites for the carrying out of these objects of hers were as free and as large an association of men as might be induced to regard each other's conflicting ideas with the utmost tolerance, and sufficiently open-minded in other respects as to be ready and willing to "accept truth wherever it might be found, and to defend it, even looking popular prejudice straight in the face." Hence the famous "three objects" of the Theosophical Society—objects that on their face were entirely concordant and current with her own.

In William Q. Judge she found her sole and only original disciple who intuitively grasped both her philosophy, her ethics and her purposes. Hence he at once became and remained her natural and trusted arm for the furtherance of her underlying aim—the natural instrument of the "Second Section" or truly occult bridge between *her* world—the Occult World—and the really earnest and sincere seeker into the Mysteries. In Colonel H. S. Olcott she found and utilized to the full of his capacities an equally necessary and invaluable instrument for her needs. His worldly *savoir faire*, his

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

wide acquaintance with all sorts and conditions of men, his established reputation, his versatility, his remarkable ability to handle men, to make friends, to make the best of difficult situations, his limitless energy, his courage, his very appetite for the marvelous and the incredible—all these made him the one man who could attract and hold together the mob of the credulous and the incredulous delvers into the “phenomena” of the physical and metaphysical universe. He became and remained from first to last, in no invidious sense, an ideal “press agent” for the Society.

But, as well remarked by the author of “The Creed of Buddha,” some men have the defects of their qualities, while still others—the larger portion of mankind—have the qualities of their defects. H. P. Blavatsky was an adept in true *magic*, but no more than another could she work any “miracles.” She had to deal with men, things and methods as she found them, not as she would like to have them. Her magic was the truly occult ability to turn seeming evils into powers for good—to utilize both the strength and the weaknesses of natures. The very qualities that made Mr. Judge her occult arm *par excellence* rendered him, no less than herself, powerless to the accomplishment of an equally essential and unavoidable requirement of her mission. On the other hand Col. Olcott, who filled as no other man in countless centuries had done, the gap between the worldly and the unworldly segments of the Movement, typified in his own character not only the good and admirable qualities of mankind at large, but also those very weaknesses of human nature which cycle after cycle have defeated the larger philanthropy of the Masters of Wisdom in their periodic efforts to promote the welfare of mankind as a whole.

That through the use made by her of the qualities of these two chief colleagues in particular and of many other co-workers in general, H. P. B. was able to draw together and to hold into any semblance of coherence, any degree of continuity of purpose, such diverse and heterogeneous elements as composed the Fellowship of the Theosophical Society, and to accomplish this upon a platform avowedly purely altruistic and educational, with teachings certain from the first to lash to fury every powerful interest in human affairs—here is a spiritual and metaphysical phenomenon of the first rank, one worthy of the deepest consideration by the student of the forces which govern human life.

All that went on during the seventeen years of her active connection with the Theosophical Movement, the Second Section and the Theosophical Society—what is it but a standing and as yet unlearned lesson, worthy of his best efforts to study and resolve by every one truly interested in “the investigation of the unexplained laws of nature and the psychical powers latent in man?”

During its life-time the Theosophical Society had a free and open platform. Theosophy, as a teaching, had no preference and no claim on the attention of its Fellows. That it was studied at all was due simply to its novelty, the possible light it might shed, par-

ticularly on the "third Object," and its continuous advocacy by H. P. B., Mr. Judge, and those who looked to them for inspiration and guidance. The Society attracted to its fellowship the Ishmaels of every tribe, the intellectual rebels and pariahs of every caste, the pioneers of every degree who were looking afield for some new terrain to explore. To H. P. B. and Mr. Judge it could have but one attraction—that of a possible channel on which to put afloat their philosophy; a possible vehicle for its practical exemplification, true Fraternity. As we have seen from the *First Preliminary Memorandum*, the Society had, by 1888, become a farce and a sham from their standpoint; its reformation to the line of the original impulse possible only through the Esoteric Section which they inaugurated despite the opposition and the fears of Olcott and others. The Esoteric Section was a body within a body, and avowedly neither democratic in government nor neutral in attitude, but, by the voluntary pledges of its members, entirely under the direction of H. P. B. Equally by the voluntary pledges of its members, it was devoted to the study and practice of the philosophy, ethics, and science of Theosophy, and the instructions of the probationary school of the Second Section, as delivered by H. P. B. From the very commencement of the Esoteric Section Mr. Judge was in entire charge of its conduct in America.

It will be remembered that the membership, the proceedings, the meetings and the instructions of the Esoteric Section were all under the seal of secrecy, every member making the most solemn pledge in that as in other respects. Neither Col. Olcott nor Mr. Sinnett, the two most prominent in the Society after H. P. B., were members of the Esoteric Section; Dr. Coues had been declined admission; Mabel Collins had been admitted and dismissed for flagrant violation of her pledges, as had Michael Angelo Lane. There were very few members of the E. S. in India and the Orient generally, few on the Continent of Europe, the larger membership being from the beginning in the United States and, next to that, in England. As no one was received who was not also a member in good standing of the T. S.; as the bulk of the financial and other support of the T. S. came from England and the United States, and nearly all the literature of Theosophy and most of the periodicals devoted to it were printed in the English language, the formation and rise of the Esoteric Section gave ample occasion for speculations, doubts and fears on the part of Col. Olcott, Mr. Sinnett and others who were prominent in the Society and well pleased with its conduct and progress on lines satisfactory to themselves. They saw in the Esoteric Section a standing menace, because it was a secret body pledged, not to the Society but to the Theosophical *Movement*; looking, not to the Organization and its Officers for direction, but to H. P. B. and Mr. Judge; concerned not at all with the "neutrality" of the Society on all matters of philosophy, religion and science, but pledged to study, promulgate and practice *Theosophy*.

Mrs. Annie Besant had become a convert to Theosophy early

in 1889, very shortly after the defection of Mabel Collins and Dr. Coues. She ceased her connection with Charles Bradlaugh and his atheistic and socialistic activities, joined the "household" of H. P. B., was admitted to the Esoteric Section, became President of the Blavatsky Lodge, was made by H. P. B. co-editor of "Lucifer," and within a few months her reputation, her ardor and her intellectual abilities made her the right hand of H. P. B. In the eyes of the world and of most members of the Society, she was the foremost light in the theosophical firmament after H. P. B., and destined after H. P. B.'s death to become the central luminary in the theosophical heavens. She had been the prime supporter of the movement among European and English Theosophists to use Alexandrian methods to cut the Gordian knot of Col. Olcott's incessant intermeddling with his Presidential ukases in the active conduct of the work in the West, which, as will be recalled, resulted in the taking over by H. P. B., at the almost unanimous request of the membership, of the Presidential powers and authority for the whole of Europe—an action which Col. Olcott accepted with what grace he could. Thus there resulted external harmony and a great acceleration of the growth of the Society both in England and America during the year preceding the passing of H. P. B. The internal jealousies and discontents were for the time being covered up.

Upon the death of H. P. B. the great flood of newspaper and periodical comment and discussion upon her and her life-work naturally attracted fresh attention to the Society, to its leading living exponents, to its history, influence and future. Many of these articles were really sober and serious studies of the significance of the Theosophical Movement; a great number treated Madame Blavatsky as one of the remarkable characters of history and her teachings and influence as epochal. Many others were merely characteristic exploitations, extravagant, sensational, calumnious, vituperative, malicious, jeering, or filled with gossip and inventions, as the interest of the writers or the publications might require. In any event, the passing of H. P. B., no less than her activities while living, showed the amazing influence she exercised upon the mind of the race. For many months after her death more space was given to her and what she represented than perhaps to any individual of the generation. Amongst Theosophists her death necessarily aroused great uncertainties and speculations as to what might befall the Society, its Esoteric Section, and the solidarity of its unwieldy and poorly amalgamated elements. Her presence being removed, her pervading influence no longer being directly exercised, her commanding voice no longer possible to be heard, what was going to be done by her lieutenants and by the rank and file of her followers?

At the time of her death Mr. Judge was in New York, Mrs. Besant in mid-ocean on her homeward voyage from her visit as H. P. B.'s messenger to the Convention of the American Section, Colonel Olcott in Australia, whither he had gone partly on business for the Society, and partly on account of his health, which was

greatly impaired. On receipt of the news of H. P. B.'s death Mr. Judge cabled to London that he would come on the first boat and to keep H. P. B.'s things intact till his arrival. Cables were also exchanged between Mr. Judge and Colonel Olcott, and the latter, who was on the point of departing for New Zealand, advised both London and New York that he would go at once to England. As will be remembered, a "British Section," modeled on the same democratic lines as the original "American Section," had been formed near the close of 1889. But after H. P. B. had assumed the Presidency of the European Societies and the European "un-attached" Fellows, in the summer of 1890, she had planned to organize them, together with the Branches and Lodges in Great Britain, into a single autonomous Section, nominally and in aim an integral portion of the "Theosophical Society," recognizing and supporting Colonel Olcott as titular "President-Founder" of all the Societies the world over, but actually and practically entirely independent of any jurisdiction outside of or other than the democratic decisions of its own Branches and Fellows, in delegate Conventions assembled.

So soon as Mr. Judge reached London he called together as Vice President a "Consultative Emergency Council," consisting of the European Advisory Council, as named by H. P. B., and the members of the General Council of the British Section. A meeting was held on May 23 and it was resolved to summon a convention of the European and British Sections to meet at the London Headquarters on July 9, 1891. Also, as the representative of H. P. B. in the Esoteric Section, he called a conference of its Advisory Council which was held on May 27, 1891. There were present Mr. Judge, Mrs. Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingsbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance Wachtmeister, W. Wynn Westcott, and Claude F. Wright. Aside from Mr. Judge all those named were then residents of England, were actively connected with the Society and its work, were all members of the E. S. formally admitted by H. P. B. under pledge during the preceding two and a half years, and all were "Councillors E. S. T."—an advisory body appointed by H. P. B. to assist her in the multitudinous affairs of the Esoteric Section, whose name had meantime—in 1889—been changed to that of the "Eastern School of Theosophy." A general discussion took place, participated in by all those present. The essential matters of the meeting (with one exception), and the decisions reached, were embodied in a circular letter dated the day of the meeting, and signed by all those in attendance, Mr. Judge signing "for the entire American Council E. S. T., and individually," and each of the others signing as "Councillor E. S. T." A copy of this circular, which was headed "Strictly private and confidential," was sent to each member of the E. S. T. Although signed by all, the actual wording of the circular was the work of Mrs. Besant,

with some changes and corrections suggested by Mr. Judge and concurred in by those present at the meeting. As a portion of the circular there was included an address to the members of the E. S. T., signed by Mrs. Besant and Mr. Judge.

That portion of the circular signed by all who attended the conference recites:

"The American Councillors were represented by Bro. William Q. Judge, with full power, and *Bro. Judge attended as the representative of H. P. B. under a general power as given below.*" This "general power" is the document by H. P. B. dated Dec. 14, 1888, given in full later on in the present chapter.

Additional decisions reached by the full Council at the meeting are set forth in these extracts:

"In virtue of our appointment by H. P. B., we declare:

"That in full accord with the known wishes of H. P. B., the visible Head of the School, *we primarily record and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure*

"That her words to Bro. Judge in a recent letter were read stating that this Section (now School) is the 'throbbing heart of the Theosophical Society.'

"That it was resolved and recorded that the highest officials in the School *for the present* are Annie Besant and William Q. Judge

"That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it.

"*That this Council records its decision that its appointment was solely for the purpose of assisting H. P. B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.*"

The address to the members of the E. S. T., signed by Mr. Judge and Mrs. Besant, and incorporated in the circular, was in fact partly written by each, though signed by both. Their joint and several remarks are characteristic in more ways than one. In that portion actually written by Mrs. Besant she says:

" it is our duty, as the two selected by H. P. B. as her agents and representatives after her departure, to specially speak to each one of you respecting the duty laid on the School by her retirement from the visible control of its affairs. The future of this body depends on the way in which this test of steadfastness and loyalty is endured by the members collectively

and individually. . . . it will ill become her pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break the solemn pledge that each of us has made. The School is the heart of the Society: if the heart ceases to throb, the Society must die, as a living power, and slowly decay while passing into a mere sect. . . . It is not that the Masters *will* not help the School if we are supine; it is that they *cannot*, for they are bound by law, not by law of man's creation but by the immutable Law of nature which always works through agents appropriate to the end in view."

This is followed without a break by that portion of the address which was written by Mr. Judge:

"Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H. P. B. remains one of our Heads though H. P. Blavatsky is 'dead,' and the Heads of the School have not withdrawn Their guidance in withdrawing the presence chosen to represent Them for a time on which we have rejoiced to lean.

"Especially important is it that at the present juncture we should bear in mind the words of H. P. B., written at the conclusion of the *Key to Theosophy*. In laying stress on the knowledge and wisdom that will be required by those on whom it falls to carry on the work of the Society after her departure, she explains that those qualities only can save the Theosophical Society from ending in failure. All previous attempts have thus failed (in accomplishing their mission in full) because they have degenerated into sects, and we have her word for it that unless we be freed from bias, 'or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off to some sandbank of thought or another, and there remain a stranded carcase to moulder and decay.'

"There, then, is our next pressing work, our most mighty responsibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed. Not in vain will come to you these tones of her living voice, speaking across 'the change that men call death,' for we know that she lives and is watching with grave, strong interest how they acquit themselves whose pledge can in no wise be altered by her departure into the invisible. That pledge was not given to the personality, it was given to Masters' Lodge and given also to the Higher Self invoked to witness it. It can therefore never be recalled, however much it may be denied.

"We who write to you claim over you no authority save such as she delegated to us. We are your fellow students.

chosen by her—the Messenger of the Masters of Wisdom—as Their channels to the measure of our ability, during this period of darkness. . . .

“We believe in H. P. B. and in the Masters, and it is enough for us that they say, ‘Go and carry on our work along the lines on which you have been instructed. . . .’

“For the use of all of us, there are written teachings left by H. P. B. in our hands that will give food for study and thought for many a year to come, and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.”

The circular as signed by all the Councillors recorded that H. P. B.’s “last words in reference to the School and its work were: ‘KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE.’” The reference by Mr. Judge, in the joint address of Mrs. Besant and himself, to the “Key to Theosophy” was to the concluding section entitled “The Future of the Theosophical Society,” and to be found at page 304 of the original edition of that work.

We have been thus full in the consideration of the meeting of the Councillors, English and American, of the Esoteric Section, held at 19 Avenue Road, London, on May 27, 1891, immediately following H. P. B.’s death, for the reason that, in our opinion, its importance cannot be overestimated by the Theosophical student who is trying to relate the present to the past, in order to find the causal nodus from which has arisen all the tangled web of subsequent theosophical confusions. The particular matter not covered in the circular will be discussed in its appropriate connection. Meantime, to complete the record of undisputed facts immediately connected with all the foregoing, it is necessary to refer to certain other incidents whose significance was missed at the time and since by theosophical students.

In the opening editorial of the fifth volume of Mr. Judge’s magazine, the *Path*—April, 1890, he writes under the title, “THE PATH’S FIFTH YEAR,” and discourses on the occult significance of the number Five, and concludes with a prophecy:

“Let us press forward with new energy in the work of the next four years, for when the second fifth [April, 1895] is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.”

This was written at the time of the culmination of the Coues’ battle against H. P. B., himself, and their work; written at the time of the battle in Europe over Col. Olcott’s “official” intermeddling in the second Paris Branch disturbances; written at the time of Bertram Keightley’s visit to America, where, because of his supposed intimate connection with H. P. B.’s esoteric work, his own personal

speculative utterances in E. S. meetings were taken by many members to be expressions of H. P. B.'s "inner" teachings and accepted as "authoritative." Great confusion thus was created by Mr. Keightley's pose as H. P. B.'s "representative" to the American members of the E. S.

It was at this same period that H. P. B. addressed to all members of the E. S. the *Second Preliminary Memorandum*, followed a few months later by her circular notice to the members of the E. S. covering the Keightley incident. Taking the latter first, her circular dated "London, August 9, 1890," reads as follows, with a single omission, the omission itself reciting the particular "heresy" most dangerous:

"*STRICTLY PRIVATE AND CONFIDENTIAL*"

"E. S. T. S."

"Notice from H. P. B."

"Having learned since the return of Mr. Bertram Keightley from the U. S. that several members of the Section have misconstrued what was said to them by him on his own account in regard to the . . . and have supposed that because he came from me his remarks were to be taken as instructions from me, I have to say:

"1. I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter.

"2. What has been repeated to me, viz: 'That the . . . is to be formed (or to that effect) by . . .,' and so forth, has never been stated by me to any one, is incorrect, unphilosophical, and if such has been attempted, is to be stopped at once.

"3. The only 'orders' in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

"4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

"5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealings with astral messages, reports, spooks and the like until they shall have attained the requisite knowledge and ability.

"Mr. William Q. Judge will notify all members in the U. S. of the above.

"H. P. B."

The Second Preliminary Memorandum, sent, as stated, in the summer of 1890 to all E. S. members under the same seal of privacy and their pledges, discusses the turmoil in the School, the supposed "mistakes" of H. P. B., which many of her students then as now

fancied were the cause of the almost constant uproars and outbreaks in the Society and the Esoteric Section, discloses the plain facts in regard to Coues, Mabel Collins and Michael Angelo Lane, and speaks frankly and most seriously of the real cause of the troubles in the Society and the School—the disregard by the students themselves of the ethical basis of the work, disloyalty to the Objects of the Society, to the prime purposes of the School, to each other as Brothers, to Col. Olcott as President, to herself as Master's Agent, to Mr. Judge in particular. Of Mr. Judge she says:

"And now again it is not myself who is concerned, but I speak of other 'helpers.' In the worst case, *I can always take care of myself personally*, and really need no one's defense, though I shall always feel thankful to those who have offered it. But I mean by 'helpers' such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, *when the time comes*, and especially by their American brother. . . .

"Ingratitude is a crime in Occultism, and I shall illustrate the point by citing the case of William Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . .

"Brother Judge refuses to defend himself No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence energetically, not in a half-hearted, timid way. . . . Put yourselves in the victim's place, and then act as you think your Brothers should act toward you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie."

In the Fall of 1889, during the full fury of the Coues-Collins-Lane treason in the Society and the School, and when many members of the Society and the E. S. were either shaken in their confidence or lukewarm in defense of Mr. Judge, H. P. B. wrote the following warning to all such in the School:

"London, Oct. 23, 1889.

". . . . The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* (the 'Link') between the two *Manas (es)*, the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi.*

"H. P. B. . . ."

The foregoing and other letters and statements by H. P. B., both to the members of the Esoteric Section, to individuals, and to the public Society, were all either already known to the various Councillors at the meeting of May 27, 1891, or the originals were read to them by Mrs. Besant and afterwards passed around among those present at the meeting. In particular they were shown the authoritative formal statement of H. P. B., made at the time of the transmission of the *First Preliminary Memorandum* to the E. S., and drawn up by her at its inauguration, and at the time of the meeting of the three Founders in London at the conclusion and adjustment of Col. Olcott's bitter and prolonged opposition to the formation of the Section. That statement by H. P. B., as given in the circular sent out on the date of the meeting of the Council, reads as follows:

"As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. . . . Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

[SEAL.]

H. P. BLAVATSKY. . . ."

It was on the strength of these various facts that the circular of May 27, 1891, unanimously signed by the Councillors, recited that Mr. Judge attended the meeting as *the representative of H. P. B.* Mrs. Besant's place in the School was affirmed in the same way on the strength of a letter written by H. P. B. to Mr. Judge, dated March 27, 1891, which was read by each of the Councillors in turn, and on the strength of an Order of H. P. B.'s dated April 1, 1891, which is printed in the circular as follows:

"E. S.—ORDER."

"I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings. "H. P. B. . . ."

Thus was the crisis in the School occasioned by the death of H. P. B. met and resolved by the determination that its conduct should henceforth be "on the lines laid down by her, and with the matter left in writing or dictated by her before her departure," and by the decision to leave its future "charge and management" with Mrs. Besant and Mr. Judge.

How the exoteric difficulties were met in the Society at large and what the position taken by leading officials and members of the Society with regard to H. P. B. and to the future of the Society may fittingly treated in another Chapter.

(To be Continued)

THEOSOPHY*

[A LETTER FROM A FRIEND]

DEAR BROTHER:

"It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause, why should we imagine that any attack on individual members can effect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

"See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

"What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy. Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

"I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is

*This letter and Editor's Note were first printed by Wm. Q. Judge in *The Path*, May, 1886.

not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with psychical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

"I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, &c. It is also encouraging to see such efforts as that contained in the small book lately out—*What is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago: 'there is a great likelihood that the sons of theosophists will become theosophists,' and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common-sense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

"In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

"Believe me to be, fraternally yours,

A."

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members that if any group or single person has paid too undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena*. Let us well beware then. Phenomena, powers—or *siddhis* as the Hindu say—are only incidental.

Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism*, and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it*, and the proper sense to know when and to whom it is to be given out.—[ED.]

THE KARMA OF ISRAEL

“IF, over the gateway of Century I. of our era, fatally glowed the ominous words ‘the Karma of Israel’ over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up History, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannātha—Bigotry and Materialism—one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.”

Are we not all sons and daughters of “the Karma of Israel” when we closely consider what are the difficulties with which we battle?

Ingrained in the race-mind are the ideas of heaven and hell, reward and punishment, God and devil—the one who can save, the other who may ruin. As the true and devoted student takes up diligently the study of Theosophy, unless he discerns well, the black shadows of the cloak of religion will o’erspread him and he will silently remold his ideas on that old and more deeply hidden basis—bedecked in a new garment of names and terms.

Does the sincere student as he goes on find himself wishing to “get” into a more favorable environment, physical or metaphysical; to evade or avoid the present conditions or circumstances in which he now finds himself and in which alone he can learn those lessons that shall enable him to travel further?—The Heaven-idea.

Does despair or despondency or the thought of “failure” or loss, terrify him and stay his effort—when he should know that so long as he *wills* to continue there can be no “failure”?—The hell-idea.

Is he inclined to depend upon others for his “learning” and progress, thinking that some other or others may push or pull him one step along the Path?—The vicarious-atonement idea.

Does he imagine some other or others capable of depriving him in the least degree of that which is his, or of preventing him re-

ceiving his just dues?—The reward-and-punishment-idea of a personal God.

Thus is it not true that when even the sincere student of the Eternal Verities places his ideas under the limelight of impartial scrutiny he may discern—perhaps to his surprise—that his battles are yet with the shadows of this cloak of religion of his forefathers? Under the guise of true ideas these monstrous incongruities of thought—shapen by priest-hood and craft—live within us and subtly mold the inner current of our lives. “Beware lest too soon you think yourself apart from the mass.”

The mission of the true Theosophic student is to raise up the Buddhi and the Manas of the race. How can he do this except by clarifying and purifying his own mental perceptions and conceptions; thus growing naturally into those unassailable convictions that come from proving each step by taking it in his habitual daily living?

The Foundational Idea of Theosophy is that Man is the Self; THAT THOU ART. If this attitude is to be taken, this position held, it can only be done by becoming aware and ever more truly aware, of what is going on within the sphere of our own activity—within and without. To assume the position of the Spectator, the Perceiver—that “Awareness of the Soul” itself—is to become constantly more consciously alert as to *our* motives, *our* intentions, *our* thoughts and actions, until at last the scrutiny is unvarying and continuous. Let us take the attitude lest, even while thinking ourselves benefactors of mankind, we pervert and demean that true and sacred LINE LAID DOWN by Those who live but to benefit mankind.

SECRET DOCTRINE EXTRACT*

The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself.

*From the Original Edition, Vol. I, p. 40; see Third Edition, Vol. I, p. p. 84-85.

THE RELATION OF COLOUR TO THE INTERLACED TRIANGLES, OR THE PENTACLE*

COLOUR registers grades of vibration. Vibration registers grades of life. Life, esoterically considered, is ascent towards its source—the great First Cause, the celestial sun which lights universal creation.

If a ray of white light is passed through a triangular piece of glass, called a prism, it becomes separated into the seven colours known as the “solar spectrum.” Careful scientific analysis has proven that these colours are produced by different rates of vibration.

It has shown that the slowest vibrations are red, the quickest violet. The red ray of the spectrum gives 477 millions of millions (or billions) of vibrations in a second, the orange 506, the yellow 535, the green 577, the blue 622, indigo 658, and violet 699.

Thus there is a regular ascent in the colour-scale from red to violet, and the trans-violet rays go on octaves higher, becoming invisible to the physical eye as their rates of vibration increase.

It has also been discovered that these seven prismatic rays of the solar spectrum correspond to the seven notes on the musical scale, the ray of slowest vibration, red, being a correlate of the base note of the musical gamut, and the violet ray answering to the highest musical note.

When the vibrations exceed a certain limit, the tympanum of the ear has not time to recoil before a succeeding impulse arrives, and it remains motionless. Darkness and silence are, therefore, equivalents for the cessation of vibrations on the retina of the eye and tympanum of the ear, respectively. Incidentally it may be stated that cold is also considered to be the cession of vibrations through the nerves of feeling.

Colour, therefore, is to light what pitch is to sound—both depend on length of vibrations.

The thought will immediately suggest itself in this connection that if colour and music are thus correlated, the perfect clairvoyant might *see* a concert as well as hear it. This is true, and there are instances on record of such transcendent views. In one case of this kind, it was not alone a poetical play of colour springing into life under the touch of a German professor's hands, but a host of airy sprites clothed in the various rays which called them forth.

Isis declares that “sounds and colours are spiritual numerals; and as the seven prismatic rays proceed from one spot in Heaven, so the seven powers of Nature, each of them a number, are the seven radiations of the unity, the central spiritual sun.”¹

*This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1888. The article itself was originally a paper read before the Chicago Branch of the Theosophical Society by its Secretary, M. L. Brainard.—EDITORS THEOSOPHY.
¹“ISIS UNVEILED,” Vol. I., p. 514.

It is easy to follow along the lines of these suggestions, and trace the origin of chanting the seven vowels to one of their gods, among the Egyptians, as a hymn of praise at sunrise. In the so-called mythical Golden Age this must have been the mode of putting themselves *en rapport* or *in tune* with the Cosmic powers, and ensuring harmony while the vibrations were synchronous.

The third necessary correlation to be considered in this analysis is that of form. Scientific research has proven that not only are music and colour due to rates of vibration, but form also marshals itself into objective being in obedience to the same mysterious law. This is demonstrated by the familiar experiment of placing some dry sand on a square of glass, and drawing a violin bow across the edge. Under the influence of this intonation, the sand assumes star shapes of perfect proportion; if other material is placed on the square of glass at the same time, other shapes are assumed, varying in proportion to the power resident in the atoms to *respond* to the vibrations communicated.

It is noticeable, however, that the vibration makes the spaces, and the sand falls into the *rest* places.

We have now discovered a triangular key—light, music, form—which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter.** This triangular key is simply three modes of one being, three differential expressions of one force—vibration.

That which causes the vibration we can only represent by the ineffable Name, behind which burns the quenchless glory of En Soph, the Boundless.

Thus, in our symbology we start from the centre of a circle, which should be represented by white light.

The seven rays issuing therefrom, must first pass through the interior and invisible triangle of Akasa, the prism A. U. M., before they can flow outward, and by their action upon chaos, wheel the myriad forms of physical life into consonance with their rates of vibration. In this manner is the visible formulated from the invisible. By such subtle music is born the gorgeous flora of our tropics, drinking its wealth of colour from the yellow and warm rays of the sunlight; and in accord with the same harmony is produced the subdued vegetation of colder climes. The blue and violet beams carry the quick pulses of the parent flame deep within the earth, and by-and-bye she gives back that which she has received, transformed into a thousand brilliant hues woven in the magic loom of Love, presided over by the solar spectrum. Or, as Egyptian myth phrases it, Osiris (the sun) weds Isis (the earth), and the child,

**Hence in Kabalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the manifested "Logos," or the "Heavenly man," the Tetragrammaton "The four-lettered Adni (*Adonai*, "the Lord"), is the *Eheich* (the symbol of *life* or *existence*), is the Lord of the six limbs (6 Sephiroth) and his Bride (*Malkuth*, or physical nature, also Earth) in his seventh limb." (Ch *Book of Numbers* viii, 3.4.)—Ed. *Lucifer*.

Horus-Apollo, glorifies all things as the product of this divine union.

The culmination of light resides in the yellow ray, and hence to that colour is given the east point in our symbolised center of radiation.* The others follow in the order of the solar spectrum.

But it is noticeable in this connection, that in that order, the coarsest and warmest of the visible rays—red—is placed next to the coldest and most refined ray, the violet. Here we have the analogy of contraries. The ray of lowest refrangibility and the ray of highest refrangibility become next-door neighbours in the divergent circle of necessity. What is the result? It is not hard to discover, when we know that the cooling colours are essential to the balanced action of the thermal rays. "A small amount of blue when combined with other rays will even increase the heat, because it kindles into activity its opposite warm principle, red, through chemical affinity."

Having determined the law which should govern the symbology of colours at the center of our circle, we come next to the interlaced triangles.

The truly Theosophical Pentacle should be made by the interlacing of a white triangle with a black triangle—the white representing pure spirit, the black, gross matter. This is the true symbology, for the reason that white reflects all colours, and black absorbs all colours. It is the face of the White Ancient looking into the face of the Black Ancient.

Absolute blackness appears to give back nothing; nor does it ever, save through processes of slow evolution, wrought by continued vibration upon its molecules from the Divine Centre of Light.

Continuous vibration polarizes these particles, so that at last rising from the lowest grade of refrangibility to the highest, into the invisible octaves of being, our planetary chain in its culmination will reach a point where every atom will give an answering thrill of resonance to the throbbing of the heart of the Universe—the Central Spiritual Sun.

As every substance in Nature has its colour, so the human family publish their grades of advancement to the clairvoyant eye by their astral colours; and seekers after the true Light may know what "ray" they are in, by a comparison of their own auras with the colours of the overshadowing soul.

The middle rays of the solar spectrum—blue, green and yellow—give a very powerful triangle, a wonderful *working* triangle of forces; for green is Hermetic silver, yellow is Hermetic gold, and blue is a despatch-messenger from the "Lord of the Worlds," Jupiter.

*It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelupka* sect ("Yellow caps") in Thibet. It symbolizes *pure blood* and sunlight, and is called "the stream of life." Red, as its opposite, is the colour of the *Dugpas*, and black magicians.—Ed. *Lucifer*.

The blue and the yellow of this group, on account of their position—the third and the fifth reckoned both ways—have been chosen as the colours of our incense-holders, alternating on the points of the Pentacle. As odours are also correlated with colours, and as sandal-wood is the perfume which belongs to the sun, we use that incense to intensify the vibrations from the radiating points, in order to increase the volume of accord which will reach other centres at a distance; for the akasa is more sensitive than an Eolian harp—it registers the very aroma of our thoughts. It was, therefore, no exaggeration of the poet when he said:

“Guard well thy thought:

Our thoughts are *heard* in Heaven.”

But if colours and sounds are spiritual numerals, then the seven symbolical points of the Pentacle represent numbers of the greatest importance in world-building, and in soul-building also. For we must all build our own souls. And the symbology of the interlacing of the triangle of spirit with the triangle of matter, finds its correspondence in man, the little world, who, though a spiritual ego, yet dwells in a physical house, and whose business it is to merge himself completely into the region of the white triangle.

When Man has raised his vibrations into perfect harmony with the universal sun, he has then unbound himself from the wheel of re-birth—the Zodiac—and is ready to enter Nirvana.

The word “heaven” in Hebrew signifies the abode of the sun. When, therefore, the Nazarene said “The Kingdom of Heaven is within you,” he virtually declared that all the seven cosmic powers are resident within us.

Esoteric science recognises man as a septenary, working in conjunction with other orders of numerals which register divine vibrations.

All nature listens to that universal song, and the music of the spheres is no fable. The swarming zöospores in the protoplasm of plants hear it, and thrilled by that enchantment, fall into invisible rhythm, bringing up by quick marches into the region of Day the tiny dwellers in stem and leaf. How do we know that the mystery of the six-sided cell of the honey-bee may not find its solution here? Perhaps the bee is susceptible only to vibrations which fall into these lines, and faithfully obeys the master-musician in the construction of its hexagonal house. The great law of cosmic and microcosmic correspondence was revealed ages ago to the Sages who *listened*, and listening, *heard* the wondrous revelations breathed forth from the harp of Akasa. Sighing winds from other worlds passed over the delicate strings, and as they passed, uttered in soundless tones the profound mystery of near and remote planets. These Sages dwelt in that White Palace—the Lotus of the Heart—the sun-palace indeed. From centre to circumference their vast circle of vision was permeated by the reflected *All*, and from the

White Palace they ascended the sacred mountain Meru, where dwelleth wisdom and love.

The key which opens the White Palace is held by the seven mystic children of the Royal Arch of the Rainbow, guarding the seven gates of the Sun, every gate of which answers to a musical note, and every note of which enfolds three tones.

Hence, if we understand the analogies of colour, we may open the six doors of Nature, and also the seventh, to Nirvana.

M. L. BRAINARD.

PLANES AND STATES OF CONSCIOUSNESS*

F. G. B.—“How am I to reconcile these two statements?—(a) *The Seven planes of Cosmic Consciousness correspond to the Seven States of consciousness in man.* (S. D. I. p. 199, O. Ed.; I, p. 221, 3rd Ed.); (b) *The Seven States of consciousness in man pertain to quite another question (than the planes of Cosmic Consciousness).* (S. D. I., p. 200, O. Ed.; I, p. 221, foot-note, 3rd Ed.)”

W. Q. J.—Quotation (b) does not conflict with (a), as attempted to be shown in the question. On p. 199 the seven planes are said to correspond to the seven states of consciousness in man; the third note on p. 200 says that the reference in the diagram to the fourth plane and above includes—or refers to—the four lower planes of *cosmic* consciousness—which is a totally different thing from human consciousness—and that the three higher planes of *cosmic* consciousness are inaccessible to present human intellect; and that the seven states of *human* consciousness pertain to another question. Quite so, and quite plain. The querent left out the word “human” in quotation (b) thus making “a totally different question” of the matter, for there is a great difference between saying “human consciousness” and “consciousness in man.” The entire seven planes of cosmic consciousness must correspond with, and may yet not be the same as, the seven states of our present human consciousness for there is a radical dissimilarity between a *plane* and a *state*, for you may be in a certain state of consciousness and yet function on a plane quite different; as when the drunken man has all his consciousness in a *Kâmic* state and functions with it on the earthly plane. Further, the seven states of human consciousness may perfectly well be our possession and not be developed for the race beyond the first four states of cosmic consciousness, its seven-fold character being potential with its own upper four divisions based on those of the cosmic. The confusion lies in the words *plane* and *state*.

*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 THE LOOKOUT

MIRACULOUS HEALING—

Faith healing is as old as human hope and frailty. Just recently Los Angeles was sur-excited over "Brother Isaiah," and from five to ten thousand persons daily attended his meetings. Hundreds of wonderful "cures" are reported and the lame, the halt and the blind from every direction drag themselves to his meetings hoping to be relieved of their physical burdens. From published reports in the papers it does not appear that "Brother Isaiah" is seeking either money, fame or glory. He is an old man, most of whose life has been spent in manual labor. Some five years ago, in the South, he became aware of the "healing power" and has been using it without money and without price. His belief is that the power comes from "God" and so prays and reads his bible with equal diligence and fervor. The Churches look on "Brother Isaiah" askant; the civil authorities seem to be trying to find which way the wind of popular favor blows, but some of the officials call "Brother Isaiah" harsh names and want to prosecute him. Why should not "cures" be effected by faith, no matter what in or whom? It is no new tale; but the "cured" relapse; in any event they get other diseases and go the way of all flesh. What has been really gained? Only more deeply engraved erroneous ideas as to God, Nature and Man. The *causes* of the diseases and other miseries of mankind are not understood, not inquired into. Once "healed"—granting that the healing actually takes place—what or who is to prevent the recipient of the miracle falling into the same or worse ills? Common-sense which says that an ounce of *prevention* is worth a pound of "cure" would tell healer and sufferers alike that "God" would better spend His time preventing disease than "curing it." If "God" cannot keep us from getting sick why think that He can make us whole? If He cannot restore the life of the murdered man, why think that He can "forgive" the murderer? But this is the belief of most of mankind in the West. Superstition, "miracles" and "God" go hand in hand with ignorance, misery and "faith." It is a lesson alike in human credulity and human woe.

ALCHEMY BECOMING RESPECTABLE?—

From the able and respectable *Engineering and Mining Journal* of June 18 we learn that a bulletin has been issued by the solemn and orthodox *Engineering Foundation* announcing that Dr. Charles Benson Davis of New York City claims in a paper submitted to the Foundation that he has transmuted "base metals" into Gold, Silver, Platinum, etc. He has submitted samples and asks to have his claims investigated. Dr. Davis is represented in the bulletin to be a reputable chemist and a member of a number of well known scientific bodies. That such a bulletin should be officially issued by so reverend a body as the Engineering Foundation, and that it should be discussed, albeit somewhat irreverently, by the respectable Mining and Engineering Journal, is well worthy of notice by "Lookout's" scientifically unorthodox readers. Certainly whatever exists in "nature" did not happen, any more than it always existed as it now is. Nature herself, *nota bene*, is rather alchemist than chemist, and has a disconcerting habit of constantly surprising science at least as much as we may believe science surprises nature. We hold that whatever may be produced by "nature" may be duplicated by "man": only in both cases we hold to an inclusive definition of both terms. But, supposing the transmutation of metals became a "commercial" fact, what would become of our vast modern edifice of "civilization?" What havoc would not be wrought by the destruction of our universal standards of trade and production, of human exchange in a physical sense? Dr. Davis, or whoever the alchemist might be, would produce greater ruin than Ghengis Khan, or Attila, or a hundred wars and revolutions. Who knows but that the subversion of our present fabric of existence may be brought about in just such a "simple" and unexpected way? There is a moral lesson here, for Theosophists to ponder: change, even for the better, has to proceed slowly and with infinite

care; mankind has to be *educated*, philosophically, ethically, practically. Were it possible to do as many desire,—overthrow at once all the false gods in the pantheon of mankind—the said mankind would not have gained any knowledge, and, the ensuing pandemonium having worn itself out, mankind would create new idols, worse perhaps than those destroyed.

NEW THEORY OF RADIOACTIVITY—

A writer in the *Revue Scientifique* of Paris advances a new theory in relation to observed radioactivity. Hitherto it has been thought that this activity is due to internal causes, to an "explosion" of the atoms; there being no radioactivity in atoms that remain intact. The new view is that the liberation of energy is due to disintegration or transmutation of the atoms, produced under the direct influence of a particular form of radiation from without: in other words the theory of "chemical reactions" will apply to radioactivity. Professor Perrin, the writer in question, thinks it a justifiable assumption that the earth itself is constantly emitting radiations which may be the inducing cause of the various radium rays. Well, why not? We would invite the attention of Professor Perrin and other investigators to a theory so very ancient that it will be news to them—the "theory" of the ancient oriental esoteric doctrine of *Naimittika Pralaya*. This may be very simply stated as the theory that every compound and mixture of "matter," including our chemical "elements" themselves, as well as every form of "force" ("force" being in this theory merely a finer and more nearly homogeneous form of "matter" than our chemical "elements") are due to and composed of the constant association and dissociation of *Elemental Beings* or "Lives," acting either within the limits of their own intelligence, or under the direction or compulsion of the intelligence of higher Beings or Souls. They combine and separate under precisely the same laws that numbers of men combine and separate—common interest or compulsion—and their actions can be noted and themselves studied in the same way as we study the actions of men and men themselves, or any other sentient creatures.

"WHOLE WORLD RUNS RIOT"—

Such is the title and tenor of a dispatch in the *Los Angeles Times* of May 6, giving the views of Professor James Westfall Thompson of the Department of History of the University of Chicago on prevailing conditions. He likens them to the chaos following the Great Plague of the 14th century which, according to eminent authorities, destroyed from 25 to 50 per cent of the populations of Europe and was measured by physical, moral, economic, social and religious demoralization on a colossal scale. He says:

"It is surprising to see how similar are the complaints then and now; economic chaos, social unrest, . . . depravity of morals, phrenetic gayety . . . luxury, debauchery, social and religious hysteria, greed, avarice, mal-administration and decay of manners. . .

"Political corruption was rampant, the church was questioned . . . Society denounced then as now. . .

"Sex complexes were present; a book could be written solely upon the strange, intense, morbid sex manifestations abroad in the world at present."

WHAT OF OUR PRESENT CYCLE?—

The rise and fall of manners, customs, religions, nations and civilizations are cyclic, a fact well known to modern students as well as to Initiates of the ancient schools of Occultism, but the best of them, Gibbon, Macaulay, Buckle and Draper, have been able to do no more than observe the facts, recount them, and speculate upon the nature of the laws which govern. The modern presentation of the Wisdom-Religion by H. P. Blavatsky in her teachings of Theosophy, alone gives the clues and the keys. And even the best of her students have as much misunderstood her, her teachings and her mission as,

say, the Disciples and their successors have misunderstood the nature, mission and teachings of Christ. The Great Plague was preceded at cyclic intervals by other and similar visitations; and so with cycles of wars; of manias of all kinds; of famine, as well as pestilence. These cycles vary in their time duration, but all are cumulative, physically, mentally and spiritually, and all interlace and interblend. All reach their catastrophic conjunction within great epochs which measure the birth, life and death of races—and all are calculable and *known* to the Adepts, whose visits in human form amongst mankind to inaugurate the new eras are also under Law. It is interesting to contrast with Professor Thompson's views this quotation from the fourth chapter of the *Bhagavad-Gita*, where Krishna, the *Avatar* or Messiah of fifty centuries ago in India, says:

"I produce myself among creatures *whenever* there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate *from age to age*, for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

By the fundamental *identity* of teaching of all great Reformers and Saviors, we may recognize the fundamental Law of their incarnations, the fundamental character of these Beings themselves, and the fundamental conditions of mankind which occasion their Coming and their Message. Not alone are the fundamental teachings of Krishna, of Buddha, of Christ, and of H. P. Blavatsky the same; but the fundamental, prevailing conditions in the nations or peoples to whom they came will be found on examination to be identical—and the time intervals significant.

THEOSOPHICAL PORTENTS—

The signs are abundant on every hand, and amongst all classes of minds, both of a debacle and of an awakening. Abortive in theory and practical attempt at application as was and is the idea of a "Peace League;" or of "Christian Unity" among the warring sects; or of Sovietism, or Union Labor, or Prohibition, or any and all the other multitudinous attempts to find some new universal elixir that shall produce out of hand an earthly Utopia to replace the existing chaos—abortive and futile as all these are in themselves there is more, much more, in them than the merely impossible or lugubrious. They all betoken that men are recognizing that *something* must be done by themselves; that intelligent and humane men are *thinking* and, if not exchanging, at least reading, the ideas of others than of solely their own sect and party. Amongst many of them is the partial, if dim and distorted, perception of the timeless ideas laid down by H. P. Blavatsky. Amongst the sects there is more discussion of a return to the primitive precepts and practices of Jesus than of theological wrangling; amongst scientific and educational experts a dawning of perception of the lack of *ethical* ingredients in their prescriptive hypotheses and modes of research; among politicians and "business men" some real glimmer of acute apprehension that no amount of statutes or regulations or "working agreements," no amount of material prosperity or material means can produce a *moral reformation*—that it is a moral renaissance that alone can restore the equilibrium of the civilization we have builded and that now threatens to collapse. And, most important of all, for they are the actual custodians of the sacred seed, amongst Theosophists of every degree and association, there are increasing signs of a return to the Source of all their light and dispensations. If Theosophical students, regardless of differences of race, creed, condition, organization, personal predilections and antipathies, begin in earnest to study, assimilate and apply the Teachings and the example of the Great Founder, H. P. B., they will soon reach that harmony, accord, and power to affect mankind for good, that lies solely and only in *Unity*—unity of Aim, of Purpose and of Teaching. In all the existing Societies and outside them are Students who perceive this necessity for the true Unity. Let them fight for *it*, as H. P. B. fought, and all minor differences will dissolve—will become instruments for good.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

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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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Vol. IX

SEPTEMBER, 1921

No. 11

"So many people like Theosophy, and yet they at once wish to make it select and of high tone. It is for all men."
—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 an infinite being which existed before heaven or earth.
How calm it is! how free!
It lives alone; it changes not.
It moves everywhere, but it never suffers.
We may look upon it as a Mother of the Universe.
I, I know not its name.—*Lao-tse, cap. 25.*

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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 THEOSOPHICAL OBJECTIVE

MANY and ardent as have been the students of H. P. B. and the secret doctrine set forth in one and all her writings, there are too evidently but a few, to say the most, who have been able to *know* the teaching as she knew it. Otherwise, in all walks of life, social, educational, and business relations, we should be seeing a revolution such as her work has already effected in theological and scientific realms. We have too many theoretical Theosophists,—too few *practical* Theosophists, doing on the plan provided. Not only do we need to know the various classifications of hierarchies of sentient beings, of grades of substance, of states of consciousness, but we do also need to know how all those classifications *apply* to the great mass of human beings struggling ever so blindly in the midst of Great Nature. What is the value of all this knowledge to not the eager intellect alone, but to the throbbing heart of man? Never could that tremendous cosmogenesis and anthropogenesis have been set forth for the profit of a few dreamers only—to conjure with in hair-splitting terms and controversial opinions; either they are vital to the heart of man, or H. P. B.'s glowing sacrificial life, the fiery torrent of her speech, were idle, spent in vain, and lost.

If, as Wm. Q. Judge declared, her writings and all her vast work with western peoples, on western religions and modern science, was with the end in view of *the establishment in the West of a great seat of learning where shall be taught and explained and demonstrated these great theories of man and nature* in the last quarter of century the twentieth, it behooves the students of now to see that they steadily carry forward the preparatory work toward that

glorious consummation possible of realization by the generations soon to be born. And that the cycle already forms a trend toward the future educational phase of the work of the Lodge is indicated by the ever growing *rapprochement* between modern science and the Secret Doctrine as presented by H. P. B. over thirty years ago. That will be true education which will have scientific religion as its basis—religion having been divested of hysteria and superstition, and science warmed by spiritual fire. “The day is approaching,” said H. P. B., “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.”

Much, it must be, awaits a fuller knowledge on our part in the next cycle, but already there is a wealth available for use—for formative, constructive purposiveness toward that time, if we will but apply it in our various human relationships; there is far more than we are apt to realize which is *practical*, however abstract it may appear to be, considered as theory—mere mental hypothesis. Again said H. P. B. “Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin,—nay, has already begun.” Then, why should we not now—all Theosophists—be laying down the lines of force along which the educational stream shall flow on to flood-tide in 1975?

Something of such an impulsion is already active among certain Theosophists, but expresses itself in systems which compromise Theosophy and the systems both in vogue. As Theosophists, the originators themselves are not sufficiently imbued with Theosophy in its widest scope. For, starting on the momentum given by H. P. B., on the basis provided by the *Secret Doctrine* for this very purpose, it is apparent that education must cover a much wider field than mere school-systems—far more than the mental training of the child from the age of five to seven on to adulthood. It is useless to work on the basis of the educators of to-day who are so busily engaged in seeking to remedy the defects they themselves see in the prevailing system. They gloss over one defect to find one more glaring in another direction. A new tone of veneer distracts attention from that for a time till another evil effect calls for action. All these glaring evils are *effects* of a wrong system, which can be remedied only by finding the one cause behind them.

Enlightened educators are earnest in declaring that education means to *lead out*, to expand the personality, yet all the time they are ignorant as to what That is which is to be led out, and to what end or purpose in the great scheme of the universe. They do not know it is the God within for which free channels must be made; they are ignorant because their eyes are fastened on a *personal God*—thank heaven, they say, separate and apart from education! God—the Unity in every changing phase and aspect of life and lives—has been divorced from life and action and knowledge. But

to live life other than as the perceiving God within is to live it as a mole; to act, unknowing that the very power to act—in man, in mineral, in element whatsoever—is God, is to be senseless, blind matter; to know the knowledge of books apart from wisdom about God is to have the wisdom of fools. All the knowledge worth having is that which we *are*; but we *are* the Universe, and there is nothing in it anywhere which we may not know, and which we must not know in every part. Such is the knowledge which true “leading out” must discover unto us.

Who stands blamable that this idea of an extraneous personal God permeates the mind of the race? Who stands responsible for its uprooting before a new order of education can begin? Theosophists are responsible—first, for ejecting it from their own minds, and then, for educating themselves on the basis of the universal, impersonal Principle indwelling in them, pervading and sustaining all forms of existence everywhere. They are too little aware of the tenure the God of the Christians has upon them. H. P. B. came to break this very mold in men’s minds—to destroy forever the personal God, but among her professed followers, and especially among those who profess to improve upon her work, they are simply draping the same old image with the garments of name which she provided for hierarchies of intelligence. Out of the Logos they make a Jehovistic being; out of the Manu they make an enlarged Sunday School superintendent; out of “Lords of Karma” they make white-robed corporeal angels—to all and sundry of which Gods they pray, from *whom* they seek blessing.

It is time that lovers of H. P. B. were taking to heart her statement that “*Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic.*” The fruits are certain and daily ripening before our eyes. They should take warning of the pronouncements of new “leaders” in the origin ascribed by H. P. B. to that same personal God. She said: “When mankind fell, in the natural course of its evolution ‘into generation,’ *i. e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism and worshipped self in *objective personal Deity*,* then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life of selfish impulse; and thus was gradually developed the idea of a personal God.” Until Theosophists can get back to the true basis, what hope is there for the Race? Under a personal God every avenue of true education is closed. Altruism is but a name to the bewildered; the brotherhood of atoms as of man an idle fancy; evolution unnecessary. Psychic menaces increasing with every year but make the

*Italics ours, *Editors*. Extract from “Buddhism, Christianity and Phallicism,” reprinted in THEOSOPHY, for February, 1918.

chaos greater, for the One Impersonal Power may take the Race to the moral darkness of mediumship or to the glorious heights of adeptship.

A thorough Theosophical education is needed *now* in the writings of H. P. B. and then in the corollary writings of Wm. Q. Judge, whose mission was to emphasize the need of their practical realization in our lives. When we have finally some inner sense of the design in the kosmic mechanism; when we have become Self-conscious in fact, and not in name only—Self-conscious enough to hazard all that we are for the end in view *for the Race*, then we shall be ready to aid in its true education. And we shall know that true education must begin in parenthood—in the antenatal state of beings, no longer “unknown” since the *Secret Doctrine*. Education should begin mental ages before the nebulae in the depths of space have gathered together for a new Egoic solar-system. Microcosmic solar-systems now on the scene must learn the laws by which they move among countless other systems; should know as vital the relation between themselves and every orb in the Kosmos, because they, too, are One with the Parent Luminary.

It is a supernal motherhood that accepts its trust as sacred, seeing the scroll of the Great Mother *Aditi* unrolled anew in individual life; seeing the course of millions of years—of evolution through mineral, plant, animal, of cycles of rounds and races long forgotten, repeated as by magic in less than one year’s time within the bounds of one individual life. It is an ennobling fatherhood that accepts its full responsibility as the laws of the Kosmos have patterned it; that knows as the prerogative of godhood the creative power, and the control of it on every plane godhood’s achievement. Such fatherhood and such motherhood alone are of that universal nature which can bind souls to earth from higher regions to elevate the race by incarnating in it. When men know all nature to be a consecrated place, then they may become fit guides for new Egoic evolutions.

Rituals and ceremonies and swinging censers and consecrated wafers are not needed in the churches, but in the heart of man. Within himself is the Source of universal power and knowledge. He needs fear no devil, nor pray to any God. He has but to penetrate the all-pervading depths of his own absoluteness—to realize his own divinity. Let us begin our Theosophical—our universal—education, by learning the immortal words of H. P. B.

“THE EVER UNKNOWABLE AND INCOGNIZABLE *Karana* ALONE, THE CAUSELESS CAUSE OF ALL CAUSES SHOULD HAVE ITS SHRINE AND ALTAR ON THE HOLY AND EVER UNTRODDEN GROUND OF OUR HEART—INVISIBLE, INTANGIBLE, UNMENTIONED, SAVE THROUGH ‘THE STILL SMALL VOICE’ OF OUR SPIRITUAL CONSCIOUSNESS.”

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.

D OUBT nothing, fear nothing, chafe at nothing"—we often have to say to ourselves when conditions seem to hedge us in and prevent the carrying out of some good work. These conditions are not only our Karma but that of those we have in mind to help. Yet we must strive for them, the best we can, to lift their Karma and ours. Sometimes it may seem as if everything conspired to laugh at us and deride our best efforts, but we know that all this is but the dead weight of the world's conditions which the Masters, and those who have volunteered, are working continuously to lift; and we feel the assurance which comes from understanding that none of this struggle is in vain. Masters do all that is possible for Them to do; we strive to follow Their example in doing Their work in this world of conditioned existence, each in his place; the knowledge that it is Their work, and what should be done sustains us. What matters it then, what kind of conditions confront us? Nothing has yet stopped us, although at times it has seemed that we could go no further; and we are constrained to see that nothing can stop us—not life nor death nor any other thing. So we cheerfully go on to the end of ends, with our lives and all that they contain—that ALL may LIVE, following the footsteps of those Great Ones who have trodden the Path before us.

One may constitute himself a disciple by his own inward desire, but that does not involve the Masters until he reaches that degree of development where he is actually accepted as a chela. Masters cannot be drawn in unwillingly; neither will They ever refuse help when deserved. Masters in bodies do take upon themselves the Karma of that which They teach, and where an actual relation, mutually assumed, exists They must feel bodily the errors of omission and commission of each pupil. Undoubtedly, Those who have been here would have remained until this time, or longer, had the professed disciples been true to their pledges. This is saying what you said in other words.

It is said They hold back the awful Karma of the world in order to provide further opportunities. But They do not *feel* the Karma, while *knowing* it, and mitigating the evil forces generated by Man.

The power to *feel all*, implies the power also of *not to feel*. They must be able to do the right thing, in the right measure, at the

*From the letters of Robert Crosbie. Here published for the first time.

right time and in the right place, and thus can isolate themselves from prying curiosity, or desire towards Them from wrong motive. Otherwise Their work would be impeded.

A desire to know is not a condition, and the proper condition is the necessary requisite for a demand upon Them; the demand is contained in the condition. In Their Message to the Western World, They have shown how They may be reached, even publicly, in every possible way. Those who admit that Masters exist, and deny or ignore Their message, can hardly be in the way of receiving Their direct help. Yet help is accorded to all in a general way, each raising the self by the Self until the requisite condition of notice or demand exists. None can be shut out; the welfare of All is desired.

Yet there must be indirect ways, and the direct way. If any aspirant cannot be made to perceive the direct way, then he must take the way he sees. His inability to see bespeaks his Karma, his condition; so also, the fact of not having had the Message brought forcibly to him, bespeaks former opportunities deliberately turned aside or neglected—a Karma numerously incurred during the past thirty odd years.

Much as it may seem like dogma, there is *but one philosophy*; there are Masters; there is Their Message; it is not dogma because it is a statement of fact, which each is invited to prove for himself—and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward—less material—tendency; it needs *right direction*, which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way.

I think you are quite right in your deductions in regard to “repetitions.” They are, in fact, in the case of my talks, *re*-petitions, only most do not see what is in them. “There is nothing new under the sun”; there is only a handing on of what has been known before. As the synthesis of the philosophy can be given in a very few words comparatively, those who make only one application of the words—see only one color of the prism—hear only one sound of the scale—naturally get the monotony of it. I think the main obstacle in the way of some is an attitude of criticism—for instance, such as is taken in saying “His interpretation does not agree with mine,”—or anything in fact that considers the person, rather than the meaning.

Our last meeting was a good one. One questioner asked, “Why is it that Theosophists are so passive to political and social conditions?” My reply was: “No true Theosophist is passive to *anything*; his knowledge, however, shows him where his energy can be best used for the benefit of humanity. So he does not waste his energy poulticing the boils on the body corporate, but devotes it to the pointing out of the seat of the disease and the remedy. It is

apparent to anybody that the cause of all human troubles is selfishness and ignorance. The ignorance, which, in fact, is the cause of the selfishness, lies in men's way of thinking—their ideas in regard to life. The prevailing idea is that there is but one life, and that each must struggle for himself as against all others. This very idea contains in it 'fight,' 'opposition,'—his hand against every man and every man's hand against him. As long as these ideas prevail in men's minds, they will act selfishly and in opposition, where self-interest is concerned. The Theosophist knows what the true way is; that man lives many lives, and that in each life he reaps what he sowed in other lives, as well as in this one; that if every man were to have this knowledge, he would see that true happiness for all can only be obtained when each human being uses all his powers for the good of others. Under such a way of thinking no man would be allowed to suffer for one moment, because there would be many willing hands to help on every side. The greatest need, then, is to have a right and true philosophy of life, for the following of it will not only bring relief from the many forms of suffering, but a knowledge that will lead humanity to greater heights. The Theosophist works to relieve the *cause* in the only way possible. Doubtless, if Theosophists were more numerous they would be found relieving every possible distress to the best of their ability; but, unfortunately for the world, they are few, and are thus compelled to put all their energy in calling attention to the true nature of man, and to a philosophy of life, so that more and more minds may be turned that way, and the day of relief brought nearer."

This was not by any means an ideal answer, but it seemed to be what the questioner was ready to consider.

With regard to Metaphysics and Physics; metaphysics is beyond physics and must have preceded the latter. It seems to me that Metaphysics becomes physics by ideation on the plane of physical density. To the perceiver on any plane, perceptions are objective to him; on a higher plane than this, would they not be his physics, although metaphysical to us? From our plane, that which is metaphysical becomes physical when embodied. Perhaps I do not get what you want; if there is nothing here, come again. Well, I must retire. Love to you.

As ever—

FROM THE SECRET DOCTRINE*

The well-known Kabalistic aphorism runs:—"A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

*From the Original Edition, Vol. I, p. 246; see Third Edition, Vol. I, p. 266.

THE FOUNDATION OF RELIGION*

TO MOST people the word "religion" signifies something separate from human existence, and presents the idea of preparation for some unknown future existence. Some religions are based upon the knowledge of an individual who laid the foundation for them; others are believed to be the revelations of a Supreme Being at the time of creation of the world. Each people has a God of its own; so many people, so many Supreme Beings corresponding to the mental ideas of the people. And so with individuals. As the ideas of men differ widely, so many individuals—so many Gods. All these Gods or Supreme Beings are the creations of men, and not facts in themselves. But back of all those ideas does lie a Reality. The very power that resides in man to create images and endow them with virtues which he does not possess points to something greater than the things created. The creatures cannot be greater than the creators. That which in man creates ideas is greater than any idea he may at any time have held or now holds. We have, then, to get back of all ideas to find the true "God"—the true religion.

True religion must give us a basis for thinking, and consequently, a basis for acting; it must give us an understanding of nature, of ourselves and of other beings. Religion is a *bond* uniting men together—not a particular set of dogmas or beliefs—what binds not only all Men, but also all Beings and all *things* in the entire Universe into one grand whole. Just that basis and that bond are presented in the three fundamental propositions of the "Secret Doctrine."

Behind everything that exists is the Sustainer of all that exists, of all that ever was, is, or shall be. Nothing exists without it. It is omnipresent, and it is infinite. But, if we take that idea and endeavor to confine it to the form of any Being whatever, we shall find that we have attempted the impossible. We cannot hold the idea of *being* with that which is omnipresent and infinite, for no being can exist outside of Space which itself is, whether there is void or fullness, whether there are planets, gods or men, or none; which itself is not altered in any way by objects occupying it; which is illimitable—without beginning and without end. A Being must exist in Space, and so must be less than Space. Call the Highest Power any name we choose, then,—the Supreme—the Self—so long as we do not limit It, or give It attributes. We may not say It is pleased, nor angry, nor rewards, nor punishes; so we limit It. If Space itself cannot be measured or limited, how can we limit the Supreme? The Highest Power cannot be less than Space. Even to name It is to limit It; yet It must be the One Reality, the One Sustainer, the One Cause of all existences, the One Knower, the

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

One Experiencer, in all directions and in every thing. This proposition drives us back to the very basis of all thought—the power to think, itself—the power which is in each and every being.

We cannot understand nature, other beings and ourselves by going outside to any conceivable being. The growth of knowledge must be within the perceiver—the thinker himself. All his observation and experience bring him knowledge which he relates to himself in relation to others. For each stands in the vast assemblage of beings, seeing them all, understanding what he may of them all, but himself the only one who sees; all the rest are seen. All others are the same as he is in their essential nature; all are endowed with the same qualities, the same perfections and imperfections; all are copies of every other, differing only in the predominance of one or another quality; but the thinker is the Self—the only Self, so far as he is concerned—the One Life, the One Consciousness, the One Power. As action proceeds from that basis, the greater the powers which flow from that spiritual quality, the greater the increase of knowledge.

Knowledge is religion; not a supposed “revelation” from some superior being who created us as inferior beings, but an actual knowledge gained through myriads of years and many existences by Those who have experienced them all. Those beings above us on the ladder of evolution who are greater than any “Gods” we can conceive of passed through the same trials and the same sufferings which we are undergoing until they learned to know their innermost natures and to act in accordance with them. They came to know that true religion is a knowledge of one’s own self and action in accordance. Drawing nearer in themselves to the very Source of their being, they found the source of every other being to be the same—only the knowledge acquired and the use of that knowledge making the differences between all beings. Their knowledge is an absolute accurate knowledge of the essence of everything in nature, which alone is the foundation of all true religion.

What is it that prevents us from understanding true religion? It is our minds, which we have filled with narrow ideas of life, with small ideas of the nature of humanity and of ourselves. It is our beliefs which constrain us. A belief is always a statement of ignorance. If we believe, we do not know; if we know, there is no occasion for belief. Unless beliefs are tested out in the fires of experience and show themselves true, they are absolutely useless and worse than useless, because they tempt us to use the very powers of our spiritual being in wrong directions which bring suffering and disaster upon ourselves. It is our very spiritual nature which makes our present unhappy condition possible, for from it flows the One power, either exercising itself through small ideas—its obstacles—or acting fully and without constraint. Each man is his own creator, and each one has to be his own savior through learning *right use* of the One Power. Those who have learned can only point out to us the Way they learned it; no one can learn for us.

We ourselves have to clear away the obstacles that prevent us from knowing our inner selves. We ourselves have to throw aside the hindrances in thinking, in forms of religion, in mental as well as physical idols.

There is one realization which immediately sets our minds in order: there is That in us which is unchangeable and unchanging; we *are* that Spirit in very essence; all that has been in our past lives and in our present life, all that will in future be, proceeds from the power of that Spirit itself, and is sustained by the power of that Spirit itself. There is nothing apart from us. Nature does not exist separate and apart from us. The laws of nature are but the interrelations and interdependence of all the beings concerned in this stream of evolution. The forces of nature do not exist of themselves. There never was a force of any kind that was not the result of intelligent action. We as spiritual beings are eternally creating force, for every man's brain and every thought has a dynamic power. Are they lost? No: all the thoughts, all the feelings of all the beings in the universe provide a store of dynamic energy which constitutes the forces, as we know them, of nature. We draw upon that general reservoir of force in accordance with the ideas held and in accord with our present inward nature. All the time we are adding to the powers of nature for good or for evil. So, too, we are taking from the powers of nature the additions which other beings have put in—the forces which other beings have aroused in nature.

Every power in the universe is latent in us if we only open the doors to their use. Every one of us is a little copy of the whole universe. There is not one single element existing anywhere which each one of us does not contain within his own sphere; there is not a power anywhere that can not be drawn upon. But always the director of that power is the Self within each one. If that Self sees darkly, it is because the mirror into which the Self looks is covered with the dust of false ideas; he sees distorted images. He moves in the directions suggested by the mirror but it is the Self which supplies the power to move. We would open the door to all powers by a daily and hourly and momentary living in accordance with the nature of the Self—seeing that every other being is but an aspect of Self, and acting so that every other being will be helped on its way. For we can not go on our way alone. We have our duty to fulfill by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom. Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

We come to physical existence incarnation after incarnation under the law inherent in our natures to work with mortal ideas and passions and thoughts; but we who created them, we who sus-

tain them are immortal. If we were not immortal in our very natures, never by any chance could we *become* immortal. If we were less than Divinity, then we never could by any possibility understand Divinity. Those beings who have been men and who have gone beyond our degrees of illusion—like Jesus of Nazareth, Buddha, and many others—have attained to Their Divinity. They accept the woes of birth to which Their younger brothers are subject to remind us of our own natures—the only natures over which we have permanent control—that we may become as One of Them, bound to Them as to all nature. *To live for others* is the foundation and basis of religion—of true spiritual knowledge.

UNIVERSAL PROPORTIONS

WHEN the true student sets out—once and for all—to live the Life, probably the hardest fact that he has to face is, that he, himself, provided the conditions which now confront him. For so soon as he begins to become a really vital factor in and with Life, the reactions of Life that are actually his, meet him more rapidly. Only then does he sincerely search in his heart for a true understanding of Justice, and his first step is to *realize* that he, himself, provided the conditions.

Many—so terrible a blow does it seem to the self-respect—fail to grapple with the problem at all and continue to flounder in a sea of varying and opposing currents, never finding themselves; for one thing is certain—no peace, no rest can be found until the admission is made and felt to be true. The very essence of honesty—the safety-valve of action—is involved in the full comprehension of this eternal verity.

For, why indeed should there be aroused in the student this sense of humiliation, of self-degradation, of—what else can it be—than the *feeling* of injustice? Is it that the attention has fallen once again from the great Universal Standards we were wont to apply, to the false idea of a personal self? Is it that in this *particular* case we fail to discern the workings of Great Justice?

Once that we have thought out and assimilated this statement of Law, in its fullness and completeness, then and not till then, what Life has to offer each moment, shall come to us as a grateful opportunity to “undo the errors of the past and further the successes.” In other words, we shall know what is meant by Resignation, and that after Resignation, come in their own order, Satisfaction, Contentment, Knowledge. It will not make of the student any the less the Fighter, but rather he is able for the first time truly to fight, for he knows that his only concern is with causes; that

any cause once set up produces its own unvarying effect—the effect being but a continuation of the nature of the cause, and not different or distinct from it; that every effect which can be realized from any act is implicit in the act itself, or it could never come into existence; that the suppression of one single bad *cause* will suppress not one but a variety of bad effects. So that he sees the futility of self—or selfish—interest in the results of action, and further that it is the elimination of self-interest alone, that balances cause and effect and “leaves no further room for karmic action.”

How then shall he arouse the feeling of justice done to himself and to all? How, except by analyzing his own ideas of Justice? Justice—to whom, to what? Surely not to one thing or being at the expense of another. Justice not by an outside standard, for never having received it—as we feel—we have nothing by which to gauge it. How then do we know Justice at all—whence comes this sense in its true proportions? Surely not from that bundle of ideas we segregate unto ourselves under the name of “mind.” And surely, not indeed, from that collection of attributes and qualities amassed during a single life-time in the physical designated as the personality. For never in the pairs of opposites, as such, may be found that which holds and equilibrizes them. Could any Justice—which must include the fullest Mercy—ever be done any individual for one passage through Birth, Death, Sickness, Error and Decay, if that were all? The habitation of this “mansion of pain and sorrow” for but one short life would be the rankest injustice! If Justice is not to be found in one life, how then in any number of isolated lives? If not in one circumstance, how in any number of circumstances—epochal or otherwise—as dissevered factors?

The true sense of Justice, shall be found alone in that Unity which is forever unaffected. In Life itself and not in any of the phases of Life; in Consciousness itself and not in any of the aspects of Consciousness; in Spirit, and not in any of the expressions of Spirit.

But this would leave Man hopelessly and helplessly bereft of Justice if He, Himself, were *less* than Life! if he, Himself, were *less* than Consciousness; if He, Himself, were *less* than Spirit. Must He not, then, in order both to know and to do Justice, take and maintain this Highest position? How can he, in justice, take any lower one, for that would be to assume that Man is not Life, but some phase of Life; not Consciousness but some aspect of Consciousness; not Spirit but some expression of Spirit. Thus we would have to admit that Man, being changed, could never see or experience the changes.

While the position is the highest we can attain to, we see that it is *near*—so near in fact that it is with us every moment; more than that we may say that in truth we *are* that position, always have been, and cannot now nor ever shall we be able to escape from it. For no matter how much we may blind our eyes, it is *we* who

blind them, and see the blindness, which must forever be something different from ourselves or we could not see it. Let us take heart, courage and assurance, then, even in our blindness, to cease looking at the blindness, for by so doing we let go of it, and at once we are the Light. If this were mere sentiment it would not do any one any good, but being Law and Truth, or Justice, it is provable to each one for himself, in the only way any step can be proven—by taking it.

Taking the position of Soul, Soul Itself comes to our aid. All Nature makes obeisance. Then we go easily on our way, devoid of the frictions which come, not from Life, but from our attempt to subvert, deflect, hold Life to our own small purposes. In learning the great lesson of Life as One, we learn the lesson of the One Life and Its immutable action, which is Law. This Law, since we are in reality Life, cannot be other than the expression, in its fullness and freedom, of our true being. How then shall it be possible to attain peace—which is happiness—except by consciously conforming to and directly accepting the responsibility of, those conditions which we ourselves, as Life, have provided?

With this attitude firmly taken, patiently held, we shall soon see within each event, great and small, a mirror of the Whole; the Past and the Future will show themselves as in the Present, and the *present* thought, *present* word, *present* deed will assume its rightful UNIVERSAL PROPORTIONS, each and every one making for the Soul's experience and emancipation.

A GUESS

Question: Would a member of the White race incarnate in the Yellow race?

Answer: No, I think not. The tendency would rather be from the Yellow to the White. These colors have something to do with the natures of the races. The dark races have a dark skin not merely as a pigmental effect brought about by the climates in which they live, but because of something in their moral and psychic natures as well. The Masters, as far as physical bodies are concerned, occupy bodies of the Asiatic races, but they represent the very cream of those bodies, purified in every way. Now, I think—and this you may say is a guess—that when the Masters do come on earth in a body the next incarnation, They will come in person, and will incarnate in a white body. As we know, the tendency of civilization is from East to West, but as we have reached the limit of the West, there must be another reaction, and the tide must of necessity flow back. In the rolling back and mingling with previous waves, there are always changes brought about—both ethnological and physical. In India, the complexions of many of the natives are not dark. In Spain, where the generality of people are dark or olive-skinned, there are also people of fair skin and light hair.

—ROBERT CROSBIE.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XX

COLONEL Olcott arrived in England at the end of June, Mr. Judge remaining in London to meet him and to participate in the Convention of the European Section called for July 9, 1891. Colonel Olcott was made acquainted in a general way with what action had been taken in connection with the affairs of the Esoteric Section. The common feeling of loss, the general sense of uncertainty as to the future, the pressing necessity for concord, the hopeful augury provided by the circular of May 27 to the E. S., and the awakened sense of individual responsibility for the success of the Movement, now that its great Messenger was no more among them, all combined to allay frictions, dispel rivalries and arouse the spirit of real fraternity. There being then present in London the best known and most respected leaders of the Society from Asia, America and England, the Convention of the European Section, in the circumstances recited, became the first real convocation and assembly of the whole Society since its foundation.

Colonel Olcott, as President-Founder of the whole Society, presided at the sessions, Mr. Judge attended as Vice-President of the Society, as General Secretary of the American Section, and as Chairman of the Executive Committee of the American Section. Mrs. Besant was present as President of the Blavatsky Lodge of London, at the time the largest of the Societies in Great Britain. The various British and Continental Lodges were represented by Delegates or proxies. In addition there were numerous visiting Fellows from the United States, from India, and from Australia, all of whom bore the cordial, if unofficial, greetings from the scattered members and branches.

The London Lodge was not represented in person by its President, Mr. Sinnett, nor by any Delegate. From the beginning of his leadership of the London Lodge Mr. Sinnett's influence had held it aloof from the general activities of the Society at large, though nominally a Branch of the Society. When the Blavatsky Lodge was formed at London shortly after H. P. B. had taken up her permanent residence in England, its original membership was entirely composed of former members of the London Lodge. Mr. Sinnett had been equally opposed, both to its formation and to the policy of active public propagandum for membership regardless of class distinctions. The formation of the Blavatsky Lodge, the publication of the "Secret Doctrine," with its corrections of his presentation of the teachings of Theosophy in his book "Esoteric Buddhism," and other matters which he could not approve, had all served to alienate his sympathies. His London Lodge discontinued

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

all but closed meetings for its members only and formed a quasi-exclusive body. The active efforts of Colonel Olcott, with whom he had always remained on terms of friendship, the olive branch tendered by Mrs. Besant and others, and the consideration shown him by Mr. Judge, so far prevailed as to ameliorate the somewhat strained situation, and the London Lodge sent a Letter to the Convention.

This letter, signed by the Secretary of the London Lodge, is distinctly formal, not to say reserved, in its tone. It recites the history of the London Lodge, gives a chronological account of its activities, and concludes with the following paragraph:

“On the formation of the ‘British Section’ in 1889, the London Lodge asserted the principle of complete autonomy as that on which it preferred to proceed; and with the concurrence of the President of the Parent Society, Colonel Olcott, it remained an independent Branch of the Society outside that organization. Later on, when Madame Blavatsky formed the European Section under her own Presidentship, on principles which provided merely for a consultative council to assist her in discharging the functions of that office, the London Lodge cordially consented to be included in that arrangement. Clinging with great tenacity, however, to the principle of autonomy, it will now revert to its former status, and while heartily in sympathy with all bodies recognized as parts of the world-wide Theosophical Society, which Madame Blavatsky and Colonel Olcott founded, it will not take any share in the administration or control of any other branches, and will continue responsible alone to the original authority from which it sprang in reference to the conduct of its own affairs.”

This letter was read to the Convention by Mr. G. R. S. Mead, General Secretary of the European Section, and was received without comment or objection. The full text of the letter of the London Lodge will be found in the Official Report of the Convention. The Convention itself is denominated on the cover and text page, not as a convention of the European Section, T. S., but as “The Theosophical Society in Europe,” the name adopted by H. P. B.

The proceedings of the Convention were opened by Mrs. Besant with a brief address of welcome to Col. Olcott:

“It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this convention to the President-Founder. . . . And in bidding you, as President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, and to you as representing the mission from the Masters themselves. We are met here to-day to carry out the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the

cause for which she died, the only cause worth living for and dying for in this world."

Mr. Judge warmly seconded Mrs. Besant's remarks, and in taking the chair Col. Olcott spoke with great feeling. He said, in part:

"Now, for the first time, I feel willing and ready to die. 'If H. P. B. and I should die,' it has been said by the Hindus everywhere, 'the thing would collapse.' Now, her death has shewn that it will not collapse, . . . I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. . . . now I feel satisfied that though most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality, and will keep on. How it shall keep on is a question for us to consider. We have heretofore had in easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers that are latent in our composition. I consider that H. P. B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come with the help that we need in Theosophical progress. She has not gone away and left us absolutely without any unpublished remains; on the contrary, she has left a large body of them, and they are in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save *Isis Unveiled*, that would have been enough for the earnest student. I may say that my theosophical education has been obtained almost entirely from that book, for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am traveling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read, so that of what I know about Theosophy and Theosophical matters a large part has been obtained through *Isis Unveiled*, in the composition of which I was engaged with her for about two years. . . . We have had H. P. B. with us now as an active worker for the last sixteen years, during which time she has given out in various

channels, in the *Theosophist*, *Lucifer*, and in her books and her conversation a great volume of esoteric teaching, and hundreds of hints, which, if taken and understood and followed up, will enable any one of us to make decided progress in a theosophical direction. . . .

"And now, not to detain you any longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society. I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American Section, and in the Indian Section, and in Ceylon and other Sections, as it is in what is merely transpiring within the geographical boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting, that we may feel as though we were in the presence of the Great Ones whose thoughts can take in what is transpiring at any distance as easily as what is transpiring near by, and that we are also imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for awhile to return under another form, and under more favourable conditions."

Countess Wachtmeister presented to the Convention a Resolution which was adopted by acclamation. It read:

Resolved: That this Convention of the Theosophical Society in Europe, before proceeding to the business for the discharge of which it was summoned, places of record its gratitude to H. P. Blavatsky for the devoted and unbroken service rendered throughout her life to the cause of Theosophy; it thanks her for the Light she brought from the East to the West, in the spreading of which she showed a courage that never flinched and a loyalty that never wavered, and it resolves, as the best evidence of the honour in which it holds her memory, to call on all Theosophists to carry on her work, and to labour with redoubled energy for the spreading of the knowledge of Theosophy and the extension and strengthening of the Theosophical Society."

Mr. Judge offered Resolutions for the creation of an "H. P. B. Memorial Fund," to be devoted to such publications "as will tend to promote that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted." In seconding these resolutions Mrs. Besant said:

". . . . will the Convention permit me to add that it certainly has the approval of all those who were closely connected with her during the latter years of her life; that her leaving us is in no manner a change in her position in this Society, nor a change in the lines along which her work will be directed. . . . May I say for those who lived most closely

with her that what she was with us in her visible presence she is to us still: friend and guide, teacher and master. We know no change because she has passed from the visible into the invisible, and in asking you to found this memorial we ask you to found it, not to a dead teacher, but to a living energy, an energy as real now as it was real when clothed in the body of H. P. Blavatsky; a memorial indeed of our love to her, but of a love of a living presence whom we recognise amongst us still."

A letter of greeting, signed by Mr. Judge as General Secretary, was read from the American Section:

"It is with great pleasure that I convey to you the brotherly and affectionate greetings of the American Section of our beloved Society, knowing that had I the time to call that Section together it would, without a dissenting voice, thank you for the work you have done, and encourage you to go on to still better work for the future. It would also, I am sure, give you full assurance of the value of organizing yourselves into a single body, for experience has shown us that only thus can good and wide work be done, and in no other way can you carry to a successful issue the task left by our beloved friend and co-worker, H. P. B. Unity is strength; division leads to weakness, decay and final dissolution. Hence the American Section views with pleasure the prospect of all the European Branches being closely massed together with a common object, a single organization. May your deliberations lead not only to greater energy in your own field but also to an added interest, sympathy and strength throughout the whole area of International Theosophical work."

When the Convention had concluded its work, the President-Founder made some parting remarks, from which we quote:

"Our task is done. We have met together in this friendly Conference; we have discussed the method of laying the basis for the future work of the Society; we have come to a fraternal agreement to make all parts of the Society work together in harmony; we have linked hands across the Atlantic and across the Southern seas, and pledged ourselves to each other to carry on this mission which was undertaken by H. P. B., and which we have been sharers in. The outside world are looking with curiosity to see what effect the death of H. P. B. will have upon us. The answer is to be obtained in the proceedings of this Convention. . . . In her death H. P. B. speaks more potently to us even than she did in her life. The tattered veil of the personality has been drawn aside, and the individuality which we knew only as a light shining from afar, is now before us to guide us on our way. . . . All of you, save Mr. Judge, have come upon this movement when it was already past the initial stage. You are taking part in a success-

ful endeavour to impress the mind of our generation. You have, by your devotion, your intelligence, your zeal, lent tremendous vitality to the cause. You have aided in rescuing us sometimes from desperate straits. At the time when we most needed sympathy and help, you came forward and gave it to us, and we may say the same thing with regard to America; it was almost a graveyard of Theosophy when Mr. Judge felt what you may call the 'divine afflatus' to devote himself to the work and to pick up the loose threads we had left scattered there and carry it on. The result shows what one man can do who is altogether devoted to his cause. Whatever strength we have to the outside world depends upon the purity of our principles, the unselfishness of our behaviour, and our loyalty to the eclectic platform of our constitution. . . . No greater shock could possibly have come to us than the death of Mme. Blavatsky, and if the movement has survived it, then take my assurance that nothing whatever can affect us so long as we keep in view the principles upon which our movement is based and go fearlessly on to what lies to our hand to do. . . . Let us determine that at all costs this Society shall be kept impartial, calm, fraternal, benevolent, tolerant, as regards all groups of the family of mankind. If we do this, if we place a guard upon any disposition on our part to be narrow, or prejudiced, or sectarian, we shall have earned the gratitude of our generation, and be remembered by posterity as those who sought to do good to their fellow men; but if, on the contrary, we allow ourselves to be influenced by these petty considerations of social position, or of race, or differences of creed, we will die out and be remembered only as an unworthy Association that lifted a banner which it was not fit to carry. . . ."

"Lucifer" for June, July and August, 1891, contains a great number of articles on H. P. B. by leading members of the Society. These articles were reprinted in a volume entitled "H. P. B., In Memoriam by Some of Her Pupils." Like the proceedings of the Council of the Esoteric Section and those of the European Convention, these articles breathe the best and purest spirit, for they betoken the renaissance for the time of the gratitude, the loyalty, the reverence felt for H. P. B. Jealousies, ambitions, vanities, misunderstandings of all kinds, were for the moment dormant. It was as if, for the time being, her freed spirit enveloped them all, putting all lesser feelings aside and lending to each and all some measure of the inspiration which for so many years had burned in her with an unwavering flame. The student of today, bewildered and confused by the numberless contradictory expressions of opinion in regard to H. P. B. uttered by these very actors under the stress of later frictions and varying emotions, will do well to study with care the words and actions of the same participants while they were still under the noble influence of their memories of H. P. B. as

“friend and guide, teacher and master”—to repeat Mrs. Besant’s words at the Convention.

The quoted matter will, we believe, make clear and convincing the fact that in the period immediately following the death of H. P. B., all elements in the Society felt deeply the impulse of that *brotherhood* which it was H. P. B.’s mission and the work of the Society to teach and practice. Certainly no one can read the Minutes of the E. S. Conference, the Report of the European Convention, and the memorial articles on H. P. B. without being struck by the unanimous recognition of the place and mission of H. P. B. and the solemn declarations and pledges made and implied to carry on the work of the Society and the Movement on the lines laid down by her, with the material left by her, and with her example ever before them as that of a still living and guiding Teacher.

After the Convention, then, the workers scattered, each to his own field of labor. Mrs. Besant took entire charge of the conduct of “Lucifer,” with Mr. G. R. S. Mead associated with her as sub-editor. She herself plunged into incessant activities, writing, lecturing, encouraging and inspiring all those who surrounded her to an energy and devotion second only to her own. This as to the public work of the exoteric society. Within the ranks of the Esoteric Section she was not less earnest and untiring. As Co-Head of the Section with Mr. Judge, practically the entire interests of the School in Britain, on the Continent, and in the Orient, were in her care. Her reputation, gained before her entrance into the Theosophical world, made of her a constant subject of newspaper comment, and her presence at any meeting was enough to attract a large audience. Theosophical activities and growth doubled and tripled in England under her influence and example, and its secondary benefit throughout the world was felt by every worker in every land. Wherever her name was mentioned, Theosophy was equally the subject of discussion. Wherever Theosophy was spoken of, Annie Besant was naturally looked upon as its unequalled exponent and she was hailed by members and outsiders alike as the great and worthy successor of H. P. B.

Mr. Judge returned to America and resumed the active conduct of his magazine, the “Path.” The work of the American Section, of which he was continuously from its organization the General Secretary, made heavy inroads upon his time and energies. The active American membership in the T. S. was at that time larger than in all the rest of the world, and growing rapidly. The American membership in the Esoteric Section comprised two-thirds of the entire body and called for unceasing and difficult attention. Next to H. P. B., Mr. Judge’s personal correspondence with members throughout the world was by far the heaviest. His health had been undermined by the drain of recent years and by the relentless and sustained attacks and antagonisms without and within the Society with himself as their object along with H. P. B. The good

will and good feeling reached during the London conferences, the apparent healing of all distempers within the Society, the fresh alliance of all the forces in the common object of carrying on the work on the lines established by H. P. B.—all these gave him new vigor and a strength sufficient for his increased burdens.

Colonel Olcott, now past sixty, patriarchal in appearance, cordial by nature, looked upon with the utmost respect and reverence by the rank and file of the membership as being the "President-Founder" of the Society, the earliest as the life-long colleague of H. P. B., and the one chosen by the Masters as Head of the Society, might be said to have had his cup of glory full at this epoch. His journey had restored his physical health; the reception accorded him at London had re-assured him as to the solid place he held in the affections of the membership in the Occident as in the Orient; the pledges of devotion by all the Western leaders in the Society to H. P. B., to the Cause, to his beloved Society, and to him personally, had brought out all that was generous, genial and optimistic in his nature. He could see everywhere the work to which he had given his all through long years of hardship, often of ignominy, now sustained by able and devoted lieutenants, respected where it had once been despised, spoken of in flattering terms where once both it and himself had been received with contumely. Wherever he went he was the Chief. He determined to return to India by America, and his journey was broken from city to city by meetings at which he was the commanding figure. His entire journey during the months of his absence from Adyar was a kind of triumphal progress, strewn with testimonials of the love and gratitude of his colleagues and of the world-wide membership of the Society. Returned to India, his arrival was signalized by the Indian members in a manner not less warmly appreciative of his services.

Those who have studied Theosophy and Occultism even a little need not be told that the high tide of brotherly feeling, of devotion to the First Object of the Society which we have here endeavored to project in its broad outlines could not long endure. The brighter the light the sharper the shadow is defined, and in the realm of forces metaphysical as physical, action and reaction alternately have sway; no inlet of force from above but arouses to action the forces that lie in wait upon the black side of human nature, and their sphere of influence is ever the personal equation.

In December, 1890, while H. P. B. lay between life and death, Mrs. Besant had published of her own motion, and without the knowledge of H. P. B., a ringing article in "Lucifer" entitled "The Theosophical Society and H. P. B." The occasion for this article was the private propagandum that was diligently being promoted in derogation of H. P. B. by adherents of Col. Olcott and Mr. Sinnett for her action in taking over the headship of the newly formed "Theosophical Society in Europe." In this article Mrs. Besant wrote with great force and conviction in support of the

following numbered propositions which she italicised in her article :

"Now touching the position of H. P. B. to and in the Theosophical Society, the following is a brief exposition of it, as it appears to many of us :

"(1) Either she is a messenger from the Masters, or else she is a fraud.

"(2) In either case the Theosophical Society would have had no existence without her.

"(3) If she is a fraud, she is a woman of wonderful ability and learning, giving all the credit of these to some persons who do not exist.

"(4) If H. P. B. is a true messenger, opposition to her is opposition to Masters, she being their only channel to the Western World.

"(5) If there are no Masters, the Theosophical Society is an absurdity, and there is no use in keeping it up. But if there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world."

Having thus advanced her theorems and worked them out to a satisfactory Q. E. D., Mrs. Besant's article closed with the inevitable conclusion from her demonstration :

" . . . If the members care at all for the future of the Society, if they wish to know that the Twentieth Century will see it standing high above the strife of parties, a beacon-light in the darkness for the guiding of men, if they believe in the Teacher who founded it for human service, let them now arouse themselves from slothful indifference, sternly silence all dissensions over petty follies in their ranks, and march shoulder to shoulder for the achievement of the heavy task laid upon their strength and courage. If Theosophy is worth anything, it is worth living for and worth dying for. If it is worth nothing let it go at once and for all. It is not a thing to play with, it is not a thing to trifle with. . . . let each Theosophist, and above all, let each Occultist, calmly review his position, carefully make his choice, and if that choice be for Theosophy, let him sternly determine that neither open foe nor treacherous friends shall shake his loyalty for all time to come to his great Cause and Leader, which twain are one."

Such a proclamation as this, coming from one who was, in the eyes of the world even more than in the Society, the foremost power in the movement next to H. P. B. herself, could but align the ranks and silence, for the time being, all covert as well as open belittling of H. P. B.

After the death of H. P. B., as the no less clear proclamation in the E. S. circular from which we have quoted in the last chapter, became common knowledge throughout the Society of the determi-

nation of the Council, of Mr. Judge and Mrs. Besant, to follow strictly the aims and lines and teachings of H. P. B., there followed such a revival of activity, such an exhibition of common brotherhood and loyalty to the First Object and, no less, to H. P. B. as the Teacher, as had never been witnessed during her lifetime. Followed the Convention of the British and European Sections with their renewed asseverations, and the many articles breathing the most profound respect and devotion to H. P. B. and her mission from the pens of every well-known Theosophist. On August 30, 1891, Mrs. Besant bade farewell to the Secularists with whom, in collaboration with Charles Bradlaugh, she had labored for so many years. Her address was entitled, "1875 to 1891: A Fragment of Autobiography." This memorable speech was printed far and wide. After recounting her fifteen years of battle and achievement, her hard won steps of progress to her conversion to Theosophy through her reviewing the *Secret Doctrine*, her meeting with H. P. B., her examination of the famous S. P. R. *Report* with its charges of fraud against H. P. B., Mrs. Besant astounded the meeting, the world, and the members of the Theosophical Society with this bold and categorical statement:

"You have known me in this hall for sixteen and a half years. You have never known me to lie to you. My worst public enemy, through the whole of my life, never cast a slur upon my integrity. Everything else they have sullied, but my truth never; and I tell you that since Madame Blavatsky left, I have had letters in the same writing and from the same person [as the writer of the disputed 'Mahatma' letters alleged in the S. P. R. *Report* to have been written by H. P. B.]. Unless you think that dead persons write—and I do not think so—that is rather a curious fact against the whole challenge of fraud. I do not ask you to believe me, but I tell you this on the faith of a record that has never yet been sullied by a conscious lie. Those who knew her, knew that she could not very well commit fraud, if she tried. She was the frankest of human beings. It may be said, 'What evidence have you beside hers?' My own knowledge. For some time, all the evidence I had of the existence of her Teachers and the existence of those so-called 'abnormal powers' was second-hand, gained through her. It is not so now; and it has not been so for many months; unless every sense can be at the same time deceived, unless a person can be, at the same moment, sane and insane, I have exactly the same certainty for the truth of those statements as I have for the fact that you are here. Of course you may be all delusions, invented by myself and manufactured by my own brain. I refuse—merely because ignorant people shout fraud and trickery—to be false to all the knowledge of my intellect, the perceptions of my senses, and my reasoning faculties as well."

These statements of Mrs. Besant, as we shall find when we come to the distressing events of 1894-5, were "explained" by her in great detail when driven by the necessities of her own position, but at the time they created a furore now difficult to imagine. The student should ponder them well, for in them are the keys to the explanation and understanding of the forces that finally wrecked the Theosophical Society. The text of the quotation given is taken from the pamphlet issued by Mrs. Besant's "Theosophical Publishing Society."

"Lucifer" for October, 1891, contained another unequivocal declaration by Mrs. Besant in its leading article, "Theosophy and Chistianity." She says:

“. . . THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact. . . .

"Now by Theosophy I mean the 'Wisdom Religion,' or the 'Secret Doctrine,' and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognise fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. . . . Only, none of us has any right to put forward his own views as 'Theosophy' in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains 'the Secret Doctrine,' or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation 'The Secret Doctrine is' so-and so. . . .

"Theosophists have it in charge not to whittle away the Secret Doctrine. . . . Steadily, calmly, without anger but also without fear, they must stand by the Secret Doctrine as she gave it, who carried unflinchingly through the storms of well-nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect loyalty. . . ."

It must be evident to any student that these several proclamations referred alike to those within and without the Society, of high and low degree, who found it to their interest to belittle or calumniate H. P. B. In the months following the death of H. P. B. the natural impulse of gratitude on the part of the rank and file of the membership toward H. P. B. received an accession, a countenance and a support from Mrs. Besant's affirmations of the status

of H. P. B. and bold defiance of "treacherous friends" within the Society, that effectually put in prudent silence those who before had belittled publicly and privately the authoritative character of H. P. B. as the Messenger of the Masters.

But after Col. Olcott's tour and return to India it is clear that the testimonials he had received of the respect accorded to him and his position of President-Founder gave him a reinforced feeling of security and strength. Likewise, from his past conduct, it is evident he had expected that with the death of H. P. B. she would no longer remain a living power in the Society. That part of his nature which so often had risen in rebellion against H. P. B. living, as the dominant factor in the Society of which he felt himself the true and competent Head, once more became restive, alarmed, and decisive of his action. What the inner councils of his thoughts and what the outcome are clearly discernible in his Address to the "Seventeenth Convention and Anniversary of the Theosophical Society, at the Head-Quarters, Adyar, Madras," India, at the end of December, 1891. The address is contained in full in the Report of the Convention; also issued as a *Supplement* to the "Theosophist" for January, 1892. We quote the germane remarks:

"As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of the Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. . . .

"If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her 'Isis Unveiled' while Mr. Keightley and several others did the same by 'The Secret Doctrine.' Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a

channel for the transmission of occult teaching as some others in history have been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can."

To complete the picture as limned in the preceding extracts and comments, we may turn to the published statements of Mr. Judge during the same period. In the "Path" for June, 1891, he sounded the following note of mingled confidence, caution and advice:

"The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H. P. B. and from the purity of their own motive.

"All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal."

"Read these words from H. P. Blavatsky's *Key to Theosophy*."

Then follows the quotations before referred to in the circular of the Esoteric Section from which we have quoted. In the "Path" for August, 1891, the leading article begins with this quotation:



“‘INGRATITUDE IS NOT ONE OF OUR FAULTS.’ WE ALWAYS HELP THOSE WHO HELP US. TACT, DISCRETION, AND ZEAL ARE MORE THAN EVER NEEDED. THE HUMBLEST WORKER IS SEEN AND HELPED. . .”

The text immediately following runs as follows:

“To a student theosophist, serving whenever and however he could, there came very recently—since the departure from this plane of H. P. Blavatsky—these words of highest cheer from that Master of whom H. P. B. was the reverent pupil. Attested by His real signature and seal, they are given here for the encouragement and support of all those who serve the Theosophical Society—and, through it, humanity—as best they can; given in the belief that it was not intended that the recipient should sequester or absorb them silently, but rather that he should understand them to be his only in the sense that he might share them with his comrades, that his was permitted to be the happy hand to pass them on as the common right, the universal benediction of one and all.”

The article is signed “Jasper Niemand.” This pen name had by that time become known and loved throughout the theosophical world as the recipient of the famous “Letters That Have Helped Me” from “Z. L. Z., the Greatest of the Exiles,” originally published in the “Path” during the life-time of H. P. B., and by most Theosophists then supposed to have been written by H. P. B. herself. Not till some years later was it made known that “Z. L. Z.” was Mr. Judge, and “Jasper Niemand” Mrs. Archibald Keightley (Julia Campbell-VerPlanck). The article from which we have been quoting was written and published during the absence of Mr. Judge in England following H. P. B.’s death, and without his knowledge, as Mrs. Keightley was in editorial conduct of the “Path” during Mr. Judge’s absence. The article, the message from the Masters with which it began, and the claim that the message had been received subsequent to the death of H. P. B., stirred Col. Olcott to the depths. He wrote to Mr. Judge about it in strong terms, as he saw in it nothing but an attempt to attract attention to H. P. B., Masters and Mr. Judge himself. Mr. Judge replied at length to Colonel Olcott, and this letter was later published in “Lucifer.” As we shall have occasion later to refer to this correspondence, no comment is necessary at this stage of our study.

Succeeding articles and notes in the “Path” gave attention to Col. Olcott’s place in the T. S. with respect and loyalty; noted Mrs. Besant’s claim to the receipt of messages subsequent to H. P. B.’s death; and in January, 1892, had for its leading article “Dogmatism in Theosophy.” This article was written partly to make clear the real position to be assumed by all Theosophists, partly to moderate the intemperate zeal of some enthusiasts who

were wont to quote H. P. B. to "put a quietus" on their opponents whose views of H. P. B. or her teachings were not the same as their own; partly as an open declaration of Mr. Judge's own attitude, in response to Col. Olcott's criticisms and public statements. We quote from "Dogmatism in Theosophy":

"The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. . . .

"In the *Key to Theosophy*, in the 'Conclusion,' H. P. B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. . . .

"If our effort is to succeed, we must avoid dogmatism in theosophy as much as in anything else, for the moment we dogmatise and insist on our construction of theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

". . . Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. . . .

"But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that theosophy shall not be studied, . . . shall not be investigated, is untheosophical, unpractical, and absurd, for it were to nullify the very object of our organization. . . .

"And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration. . . .

"So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T. S. . . ."

Thus, from the citations given, one may see that within less than a year from the death of H. P. B., the old lines of cleavage became once more recrudescant, and Theosophy *versus* the Theosophical Society once more the issue to be fought out.

(To be Continued)

BENEFITING HUMANITY

A GREAT desire to serve arises mightily in the sincere student. It is sometimes expressed in the common phrase: "If I only had a million, I'd do so-and-so!" We feel that if we only had the possessions, the ability, or were we in the position, of someone else, we would be able to benefit humanity indeed. There must be a lack of application of the teaching of Unity and karma, in taking this view. If we consider that every thought and act of the most insignificant person in the world is either helping, in some measure, to push forward and raise high on the circular path of evolution the Light that lighteth every man who cometh into the world, or hindering, we must realize that however apparently limited our opportunities, we can become co-workers with the Elder Brothers.

As students of Theosophy we realize that the sin and suffering in the world which now makes it the only hell there is, was and is created by man; that only a recognition of the inherent, divine nature of everyone, of the true purpose of evolution, and a living from that basis, can enable mankind to burst the bonds of self-made karma. Therefore if we, units in the great whole, neglect our duties, howsoever insignificant, or perform them with a wrong motive; if we use our minds to send out thoughts based on the false idea of separateness—thoughts mean, selfish, personal—we must be adding to the heavy misery of mankind. We may fancy that the obscure omissions seen by no other human eye, the small tendencies to do injustice, the little acts of selfishness, do not count. Yet we have been told again and again, that the swiftest thought, the smallest act, affects the whole universe in some degree.

"Life," says H. P. B. in the first number of "Lucifer," "is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson. When the unit thinks only of itself, the whole, which is built of units perishes, and the unit itself is destroyed. So it is throughout nature on every plane of life. This, therefore, is the first lesson to be learnt."

Every day in our immediate vicinity there are fellow beings struggling in the folds of matter; striving to find with what light they can get, the right course to take. Have we added to their chances of success by genuinely and courageously endeavoring to perform all our duties, and meet our problems, from the highest view we know, from the position of the Spirit in the body?

It is all very well to long to act the part of the Good Samaritan, *some day*; to long to pour out one's whole power to serve the Great orphan humanity as the Elder Brothers do, *some day*. What are we doing where we are now?

ON THE LOOKOUT

JEST IN EARNEST—

The general popular air of tolerance—pronounced indifference—in matters religious, while not to be applauded, is somewhat to be thankfully regarded in comparison with the bigotry of sectarianism. The dry-rot of cant is worse than the corrosive of the iconoclasts which may be hopefully considered as doing a necessary work of clearance with many minds. In the popular magazines the orthodox in anything seems to be out of vogue and the most irreverent and sardonic is welcomed, if only it have a hint of humor in it. The *Bookman* is publishing an "Outline of American History" which is anything but dry. Chapter II deals with "Main Street—Plymouth, Mass., 1620." Its chronicle will hardly get into the public school texts, but it supplies an imaginative illumination on puritanism which is more truthful than history. *Priscilla*, dead of spiritual malnutrition, goes to heaven: "Heaven. Smug saints with ill-fitting halos and imitation wings, singing meaningless hymns which Priscilla had heard countless times before. Sleek prosaic angels flying aimlessly around playing stale songs on sickly yellow harps. . . . Priscilla threw herself on a cloud sobbing." A "stranger" observes her mood and remarks, "If you don't like it here you can always go back any time you want to." "'Do you mean to say,' gasped Priscilla, 'that I can return to earth?'" "'You certainly can,' said the stranger. I'm sort of manager here, and whenever you see any particular part of the earth you'd like to live in, you just let me know and I'll arrange it.'" After a couple of centuries Priscilla "definitely decided that she could stand it no longer in heaven; it was another hundred years before she located a desirable place on earth to return to." "She heard the sound of the eternal harp playing and hymn singing grow gradually fainter and fainter; she closed her eyes. When she opened them again she found herself on Main Street in Gopher Prairie"—*a la* Sinclair Lewis. "At the next meeting of the Celestial Browning Club it was unanimously voted that the name of Priscilla Kennicott be stricken from the list of non-resident members of heaven." Thus is the old-fashioned heaven held up to derision and a kindergarten lesson imparted in reincarnation.

WORLD WITHOUT END—

Turning to the staid *Atlantic* which never encourages a tide of feeling surfaced with more than the faintest ripple of fun—we should say, of the humoresque—Gertrude Henderson has a story, "World without End," which "materializes" in broad light the central idea of all spiritualism—communication with the dead. "The body of Mrs. Sarah Pennefather lay on the bed, and her spirit lingered considering it. 'Curious fashion!' mused the spirit. 'I wonder I could have worn it all these years. . . . I wonder I put up with it so long.'" "The spirit drifted, eddied, not quite yielding yet to the breeze between the worlds that impelled it away." She thought of her family: "Dear children! I hope they won't be unhappy. Miss me, but not be unhappy. They have their lives—and I must go on with mine." So Mrs. Pennefather that was, drifted away and waked in the World to Come. Heaven lay all about, and the spirit of Mrs. Pennefather sat . . . exchanging ideas with a group of spirit ladies. . . . One of them paused in the observation she was about to make. Mrs. Pennefather looked and saw the courteous attendant waiting deferentially. "'Ouija for Mrs. Pennefather,' he said. . . . 'It's just a shame!' said one of the remaining ladies explosively. 'She's the sweetest thing that ever drew the breath of heaven. . . . They've kept her stirred up one way and another ever since she got here. She isn't getting her rest at all. And now if they haven't begun on the ouija.'" So the "calls" for Mrs. Pennefather go on in increasing clamor. Some of the

"executives" of heaven sympathize with her plight and discuss the case. "Isn't she happy?" asks one. "No. Oh, no! Oh, she would be, if they'd let her alone. It's those in the World Before bothering around all the time, dragging her back. They call it loving her! *You* know. I don't need to tell you. . . . It isn't her fault at all, you know. She really isn't here. They won't let her be. They keep pulling her back and back, and making her spend her whole time in the World Before—that's what it amounts to. She hasn't had a chance, the way they keep interrupting her. She knows its like being in a swarm of gnats, but she hasn't the heart to brush them away—all her family's calls and calls to her. She loved them, you know, and her heart is so tender. . . . What are they thinking about? Do they think these Dead haven't anything else to do than to keep hanging about their poor little lives forever and ever? Don't they know they have their own great place in the marvelous universe and can't be playing at midges' work any longer? What do they think they died for? . . . The lack of imagination! The belittling of the whole scheme!" At last Mrs. Pennefather seeks out the "Thinker of Everything" and pours out her tribulation. "'God, O God, it isn't in the least what I expected. I didn't think it of you, God! Can't you ever let us off from living? Frittering away death—like this! They don't understand, back there, but why can't you make them let us alone. I did the very best I knew how. I didn't shirk or complain—much. I tried hard! And I was so tired! I thought I could go away and rest. And ever since I came, every minute, they keep calling me to help them do things. Just the way it always was—only worse: for then they used to try to spare me and not let me overdo, and now they think they're being kind to me. Kind! They really think that! It's just because they don't know any better. The more they call me, the more they think they're being kind and loving to me. O God, I'm so disappointed in dying! Isn't there something else? Because if there isn't, if it's just going on living the same things over and over, with a kind of veil between, then I can't see what's the good of dying, you know. O God, how can you let them interrupt great beautiful Death like that?'" Then Mrs. Pennefather wakes up and finds it has all been a dream: "'I knew it couldn't be like that'" she sighs; "'God wouldn't fool anybody so.'" Pity it is that those afflicted with the hallucination of "spirit communication" could not wake up from their nightmare dream with Mrs. Pennefather. But the story will, perchance, keep many from falling into the same dream of spiritualism.

THE UNTAUGHT COMMANDMENTS—

"The staggering intelligence" is communicated by the District Attorney of Kings County, New York, to the men's club of a Brooklyn church, that only 40 per cent of the children in a New York public school "have more than a bowing acquaintance with the Ten Commandments." We surmise that this percentage is very much higher than that manifested by the adult population of Europe and America. The District Attorney goes on to declare that two-thirds of those who commit crimes against the State of New York are between sixteen and twenty-one. Again we surmise that he means those who are *convicted* of crime. If to violate the "Commandments" is a crime, then practically the entire Christian world is composed of criminals, under Christ's interpretation of a single one of the Commandments. Mr. Lewis, the District Attorney in question, thinks the fault lies with "parents," forgetting that these parents were themselves once children. And he ignores, in saying "too little is known of the Bible" and that "children should be given the benefit of God's teaching," that the most "religious" communities in the whole history of Christendom have been those in which the "Commandments" of both the New and the Old Testament have been most consistently violated. Children are *naturally* religious-minded, as any observer knows; it is because they so quickly perceive the fact that parents and other adults lead anything but the lives preached

about, that children, who scorn hypocrisy, follow the example set rather than the precepts taught. Admitting that children are irreligious and "criminal" because of what they see practiced rather than by instinct or lack of "religious training," let us take the question squarely home,—to parents, yes, but also and if anything in still greater degree to educators and those who profess to be sponsors for the spiritual and the moral basis of right living—and ask *ourselves* why we daily and hourly violate the letter and the spirit of the Commandments. Is it not because the current ideals of "success" are wholly earthly, wholly mercenary, wholly selfish—in the family, in the school, in the churches, in business and nationally? Is it not because the Christian sects supply no *scientific basis* for ethics? Without Karma and Reincarnation; with, as substitutes, a vicarious atonement and salvation by faith, is not the actual basis of present-day religion both vice- and crime-breeding?

"BACK TO METHUSELAH"—

George Bernard Shaw's new volume contains a preface and five plays. With the plays we are not concerned, but the essay which precludes them is an *obituary*. After viewing modern life with an atrabilious eye for forty years, and writing of it with an acrid pen, this preface is a sort of swan song. No writer of the generation has been more savagely criticized than Shaw, critic par excellence. His own skin is thick and adverse remarks have never, apparently, caused him any concern, or induced him to speak in more palatable terms. On the other hand it must be confessed that the civilization which he has assailed so much and so often has been equally insensible either to his stings or his truths—and however his stings may be resented his truths are incontestable. All this, however, is by the way. In the preface to these latest plays—which are intended to be read, not acted—Mr. Shaw voices the conviction that our present civilization has proven itself to be but an unsuccessful experiment in the fine art of living. He sees this failure, seemingly, as the result of the modern conviction of the scientific, or Darwinian, theory of evolution; a kind of fatalism in which human progress is reduced to the level of mere submission to or reaction against "circumstances" and environment. Ethically, this theory is really that elaborated by Henry T. Buckle in his famous "History of Civilization in Europe." But Shaw—and here is the notability of his essay—believes there is a *will to change*, a *Life Force* behind all evolution, consciously and unconsciously intent on higher and ever higher forms of expression. This is, practically, the doctrine of the 15th chapter of *Bhagavad-Gita*, and is the conclusion reached, albeit gropingly, blindly and errantly, by more than one modern philosopher; and in our opinion George Bernard Shaw has more title to philosopher than most in our day. He visions dimly, but still visions, that our humanity may be but a vehicle for the evolution of a higher and nobler expression, but that its salvation can only come about through the turning of the will to more genuine improvement in place of present-day opportunism or mere submission to environment. This view comes, however, at the close of a long career; would that Shaw might have had this clairvoyance at the beginning. Then he would have been something better than a mere iconoclast, spending his noble ardor in hitting heads: he might have put something in a few of them.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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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,*
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THE THEOSOPHY

A MAGAZINE DEVOTED TO

THE
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MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. IX

OCTOBER, 1921

No. 12

"When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on."
—WM. Q. JUDGE.

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BRINTON JONES, *Business Agent*

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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.

A U M

These finite bodies, which envelop the souls inhabiting them, are said to belong to Him, the eternal, indestructible, unprovable Spirit who is in the body; wherefore, O Arjuna, resolve to fight. This Spirit can never be destroyed in the mortal frame which it inhabiteth; hence it is unworthy for thee to be troubled for all these mortals.
—*Bhagavad-Gita.*

THEOSOPHY

Vol. IX

OCTOBER, 1921

No. 12

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

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

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the *Great Lord*, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul.
—*Bhagavad-Gita*, Chapter XIII.

“TRY; try; ever keep trying.” “Realization comes from dwelling on the things to be realized.”

Following such injunction of Those Who Know, a constant gain will appear. Ups and downs there will be, in accordance with the swing of the pendulum,—or, more properly, the turn of the spiral. Knowing the law of action, we can keep on, whether we are at the highest or lowest point of the cycle. As time goes on and the right attitude is maintained, we shall grow less and less subject to the high or the low.

To realize, at the beginning, the continuous effort required, would be discouraging; but as the *greatness* of the task we have set before ourselves becomes more and more real, we grow into the condition represented in the six glorious virtues as that of being constitutionally incapable of deviating from the right path.

We have in the past generated, or created by thought, and re-inforced by action, numerous elemental beings of the nature of *prakriti*. As long as our thought is in keeping with their natures no great friction is observed; but when our thoughts fail to provide them with sustenance, the struggle for life begins, and must continue until these creatures of ours die, or are so changed

*From the letters of Robert Crasbie. Here published for the first time.

as to cause no hindrance. It is a new Manvantara in our little solar system, "the guiding spirit" ruling, controlling, or sweeping away all entities connected with the old evolution—in accordance with the key-note of the new. So, in the concrete state of the old, and the nebulous state of the new, we have to go through the preparatory Rounds. Great Nature repeats her action in accordance with Law, in the small as well as the great.

As to "the hardest job of reconciliation" set you in this matter of H——. You will remember that I said in a recent letter that I wanted you to keep in touch with the various events, so that you might be able to observe developments—see how things work out under certain methods founded on principles; for all these things are object lessons.

In the first place there is no room for misjudgment, for, judge not at all *as to persons*, should be the rule. *As to their ideas*—their capacity to grasp one set implies capacity to grasp other kinds. If they have wrong conceptions and are amenable to reason, their wrong conceptions can be reasonably considered on their merits,—in themselves first and then in their relation to other conceptions. In all this there has to be first sought points of agreement—all of them; in fact, show a disposition to agree. At no time should any oppositional attitude be felt or assumed—no expressed or implied superiority of knowledge. If opposition exists even in thought, a counter opposition is set up, and the aim to enlighten is not effected. Of course, none of this prevents one from seeing things as they are, and leaving the door wide open for others to see what we do.

Our work lies among those whose ideas are in strong opposition to what we know as truth. We have to meet ideas as we find them, and extend them in the direction we know. This is a different case from a talk on Theosophy, where we are given an exposition in order that others may know what *it* is.

One of the results of wisdom is the ability, in degree at least—to do the right thing, at the right time and in the right place.

The object of all right doing is to help others who are seen and known *not* to be right. Our seeing and knowing their present condition give us the clue to the kind and manner of helping. If we judge them as incapable of help, we will afford them none. So we judge not, but like the Sun and Nature, treat all alike—shine for all, work for all, irrespective of presently held ideas, or presumable qualifications in any. Such has been the course of all great Teachers. They come to call "not saints, but sinners to repentance." All have had their Judases but even Judases have to have their chance, with the rest; for they are inherently perfect, and having free will *may* rise to the opportunity. The Gospel hymn which says "While the lamp holds out to burn the vilest sinner may return" voices a truth; so what is there in all this that calls for

mortal judgment? None, I think you will say, when you consider the matter in its wider bearing, and in the light of Karma which brings opportunity both to give and to receive.

There is no pretense of personal virtue or knowledge in handing on for the benefit of others what one perceives to be good for them. A claim, even a thought of personal virtue, is detrimental—because it is *personal*. The Egoic perceptions on this plane are limited by this very thing.

“Thy body is not self, thy Self is in itself without a body, and either praise or blame affects it not.”

“Deliverance of mind from thralldom by the cessation of sin and faults is not for ‘Deva-Egos’ (reincarnating egos). Thus says the ‘Doctrine of the Heart.’

“The Dharma of the ‘Heart’ is the embodiment of Bodhi (True, Divine Wisdom), the Permanent and Everlasting.”

“To live to benefit Mankind is the first step. To practise the six glorious virtues is the second.”

The six glorious virtues are:

ONE—“Sama.” It consists in obtaining perfect mastery over the mind, (the seat of emotions and desires), and in forcing it to act in subordination to the intellect which had been strengthened by attaining—

(1.) “Right knowledge of the real and the unreal” (Right Philosophy).

(2.) Perfect indifference to the fruits of *one's actions*, both here and hereafter.” (Renunciation of the fruits of actions.)

TWO—“Dama.” Complete mastery over bodily acts.

THREE—“Uparati.” Renunciation of all formal religion, and the acquirement of contemplation of objects *without being in the least disturbed in the performance of the great task one has set before oneself*.

FOUR—“Titiksha.” Cessation of desire and a constant readiness to part with everything in the world.

FIVE—“Samadana.” That which renders the student constitutionally incapable of deviating from the right path.

SIX—“Shradda.” Implicit confidence on the part of the pupil in his Master's power to teach, *and his own power to learn*.

SEVEN—One other, and the last accomplishment required, is an intense desire for liberation from *conditioned existence*, and for transformation into the ONE LIFE.

While some of these may be beyond us, we can “practise” in these directions; in fact, we have been so doing, and we know that practice makes perfect.

Well, I must stop now and send you the best I have, with love.

RENUNCIATION OF ACTION*

IT WOULD be a grave mistake to think that by not acting one frees himself from the consequences of action. Such would be a totally false view of the "renunciation of action." The whole universe is action. First, last, and all the time ceaseless motion lies behind everything that is. Among all creatures the impulse to move on—to progress—is action, and it comes from the very nature of Spirit itself; it cannot be denied. Nor can one, even if he should think so, ever cease from action in not doing that which ought to be done, for there is action in the very thought—thought being the real plane of action and that which induces any kind of action. Without action there is no manifested life. While we live, we are constantly acting. There is not a moment when action ceases, whether the action is through a mind in a body, or after the terrestrial mind and body are laid aside for the time being and functioning goes on in inner instruments and sheaths of the soul.

Motion is the basis of man's physical existence. There is, not one atom, not one molecule in the body which is not in constant motion, and it is through that constant motion that the body is enabled to register the various differing effects presented from physical matter itself. But within the body is that which gives direction—the mind—or that bundle of ideas which each one has. In the last analysis it comes back home to each individual that he himself is his own judge, jury and executioner, for, if his ideas are small and concerned only with physical existence, then the motion given is in a wrong direction, personal and physical. If, however, we realize that such ideas as we have accepted and made a basis for our action may not be true, we can change and enlarge them, or reject them altogether. Who, then, are WE having the power *behind both body and mind* to arouse change?

We are the real *mover* behind the ideas and behind the will—the Experiencer—Spirit itself—that which looks out through our eyes and that which senses through our organs. It is the same Self in each and every instrument. Now, Spirit has the faculty of identifying itself with the business upon which the mind is concentrated, so that it becomes involved in its instruments and confused by its involution. Although we are Spirit—divine, eternal, beginningless, endless—we have created right or wrong ideas as to our own natures, as to anything and everything which we experience in any direction, upon any plane of being. We are the One Reality behind all experiences, behind all planes of being—which are but temporary in their nature, while Man himself, divested of every means of communication with them, becomes creator of his own means. Within the spiritual nature lies every possible power, force, and means for the creation of a more and more perfect instrument,

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

yet, by our own actions, by our own creation of false ideals as their basis, we have made the conditions in which we find ourselves.

We could get beyond the troubles by which we are affected, if we would cease to deal in every case with effects. We are constantly in a sea of effects, and we try to relate one effect to another without for one moment going back to the basis of causation—to the Self, the Spirit within. In the Spirit, no one of us differs—no human being, nor any kind of being—whether above man, man, or below man. The One Spirit in all is the perceiving power. It is the executing power. It is the creative, the preservative and the regenerative power in every being. Outside of us lies nothing but perception, but within us lies the power of realization of Spirit itself and of the powers which lie within that Spirit. Our differences lie in our spiritual advancement and in our discriminative knowledge, according to our self-evolved nature of mind and body—an evolution which always takes place under law, under the same law ruling from the minutest life to the highest spiritual being, that inherent law which is *the power to act*. Action is merely the execution of that spiritual law.

We are learning all the time because we are acting all the time. In every fresh combination, the understanding and proper use of it points us onward and enables us to go still further into higher worlds and wider combinations. Each one of us is a sensitive instrument—the embodiment of everything there is in the whole of nature, for we have evolved from instruments of homogeneous substance more concrete instruments and we move in them, as spiritual beings from an immense past, to make all possible differentiations and combinations to be obtained in our evolutionary stream. And let us not forget that we are concerned not only with the beings above us and our own high estate when we began this evolution, but with all the beings below us in the mineral, vegetable, and animal kingdoms. All are interdependent. It can only be when we realize our own natures and act in accordance with them that we shall fulfill the purpose of our life here, which, in fact, includes every being of every kind everywhere. We act upon them all to some degree in every thought and action of our own, and just as we affect them so the effect flows back upon us through beings like us, and beings above us and beings below us. So, the whole course of understanding—the proper ideas from which to act—lie within ourselves and not outside.

To imagine that we are here by chance, that there is no law, that there are accidents, that we are not responsible for ourselves being impinged upon while others are gratified of their desires—is an error. We have brought ourselves into the present condition by doing similar things before. We have in other lives pursued a course that shut us out from a knowledge of our own nature. We have so acted through the inherent power within ourselves as to bring about a closure between our high preception and our lives in

the body ; we have affected others in a similar way, and they in their turn come back to affect us and keep us on that plane of thought and action. For it can be seen that our thoughts are action more than the acts themselves. It is the way we think that produces action, and others are *permeable* to these thoughts of ours, be they good or bad.

There is the faculty in man of identifying himself with whatever condition he finds himself in—the faculty called in the Bhagavad Gita—Ahankara, or egotism. As soon as we are involved in any set of circumstances—be it happiness or misery—we immediately identify ourselves with the prevailing condition, forgetting that there were other conditions before and that there will be other conditions in the future, with which we may again identify ourselves, if we have not learned to do otherwise. So we go on thinking that we are this body, that we are this nation, that we are these events, and this period of time. All these ideas are subversive of an understanding of our true natures, but they are eradicable, because we ourselves created and maintain them.

A true understanding may be had by no matter whom or where through what is known in one of the ancient writings—the Mundaka-Upanishad—as the shaving process. It is the elimination of all that is not The Self. For nothing that we can see is Self ; nothing that we can hear, or smell, or taste, or know is Self. The Self senses all through its instruments, but is not any of these things. Nor are we any of the experiences we have had, are now having, or will have. We are that which experiences and are not any changes. We are none of the processes through which we go every day, from sleeping to waking, or from life to death, according to universal law. WE never sleep ; WE never die. Sleep is just the reaction of the body, and when the body sleeps WE are still thinking and perceiving and experiencing, in the dreaming state, and in deep sleep states beyond, where we have full spiritual self-consciousness.

Why do we not bring back any memory of the action of consciousness during deep sleep ? Because our registering apparatus is of a small calibre. The physical brain which is the register of our thinking, our manipulating instrument here, like everything else in our bodies, is formed from food, and so is constantly changing as our impressions change. It becomes receptive only to the constant influence of our earthly thinking. But, if while awake, we take a spiritual basis for our thinking, that which compels us in right action, with the recognition of all men coming from the same source and proceeding toward the same goal though the path varies with the pilgrim—thinking and *acting* on that basis during our daily lives, then, the brain will become responsive to those other forms of consciousness during the sleep of the body ; then, all that we know on the high planes of being can be carried through and to a great degree expressed in the body.

In all processes something is going on of change. So, action from the highest basis of thought institutes an action in the body itself and changes the very nature of the lives in our bodies, making them porous to the inner side of nature so that they finally become translucent, and permeable to all higher and finer influences. There is the higher and inner side of any and every form that exists, be it mineral, vegetable, animal, human or beyond the human, and as we become more universal in our modes of thinking and of action, we contract more fully that higher, inner side. We raise ourselves higher, and we see the world as quite different from the one perceived when we were treading the path of mere terrestrial existence. We see what all false modes of thought and action have brought about—animosities, wars, divisions between individuals, pestilences, disease, cyclones and earthquakes, noxious insects and animals.

The great errors of mental conception which darken man's mind keep him, *as an ever active being*, creating the conditions which bring him his sorrows and disabilities. If there were no human being in the world who would ever harm another, there would be no harm. All harmful things would disappear. But, even though there be harmful beings, and their nature can not be changed, we can so change our own attitude that no harm can come to us from them. If harm comes to us, there must be harm in us. The Yogi of the East can go into the midst of all kinds of harmful creatures unharmed, because of his own harmlessness. When our thought is fixed on false ideas, it is apparent to the harmful creatures, and their instinct of so-called self-preservation moves them to attack us, because they recognize a danger in us. The natures of those beings below us will be changed only by man, for they cannot change of themselves. It is the lives which we are using in our own bodies—which are themselves *motion*, action—which become the embodiment of beings in the various kingdoms, because we have endowed them with our thought and action and given them direction, as each moment passes, back on to their own plane. We are their creators and their providence, or we hold them back by misunderstanding our own natures and, consequently theirs.

What will be in the future depends upon those who have the power to act in any state of matter. The civilization that now is has been created by ourselves and others like us; what the civilization will be, will be created by ourselves, but behind all *true* progress there must be a universal conception of Spirit, mind, and action. Let us dismiss any idea of renunciation of action. Act always. We have to act. Every principle of our nature compels us to act. If we fear or fail to act in any given place where the situation calls for action, then we have acted in a wrong way, for we have missed an opportunity. And an error of omission is worse than an error of commission. Act, then, but act for and as the Self of all creatures. Renounce not action, but *selfish interest* in every thought and act.

THE CRUX OF KARMA

THE IDEA of Karma, fundamental and as much one with everyday experience as it is, nevertheless is truly understood by perhaps one among the thousands of earnest students of Theosophy—if to understand a thing is to know it as it is.

We say "This is Karma;" "That is Karma." Do we realize also, that *all* that we think, know, feel, believe "*we*" are, is Karma? That the thinking, acting, speaking, endlessly bewildered and bewildering *product* that we call "I" is Karma? Everything but what man truly is, the UNMANIFEST, is Karma.

How then shall we control Karma? Shall we control the viewless wind? Shall we hold back the might of the ocean's waves? Shall we cause the sun not to shine or the rain to fall? As well might we speak of controlling Karma.

Do we not wish to control Karma? If not, "Saul, Saul, why kickest thou against the pricks?" For the pricks are but the irritations and resentments exhibited by our failures to control, to adjust, to manipulate, to suit Karma to our will—in fact, to our desires.

We are as yet so much the children of our generation that we still cling to the idea, now almost inherent in the race, that we have but the factor of this one life to consider. All the Majesty of beginningless time is forgotten in kicking against the pricks of the Now. We are, then, in reality as ignorant as any layman of the race who has not yet risen to the viewpoint of Universal Law.

And yet Karma is not something that has happened in the long ago and that we cannot change. Surely for the student, that "The ripple of effects thou shalt let run its course," is but clear seeing, for it is a self-evident statement of Law, or Karma. But we are not fixed by inexorable circumstances—pinioned and imprisoned. No! The only Karma at last must be freedom from all circumstances, all conditions, all environment—whether of body or of mind. And there can be no possible freeing except by the individual soul itself. He must see that to be free from Karma is to know what Karma truly is. And the seeing of this fact—that knowledge is release—is already the beginning of release.

To know Karma, then, is to know that effects are not truly Karma and that in themselves they cannot be changed or altered. Then the Herculean effort of the individual—unconscious though it be—of attempting to direct, guide, or control the Onward Tide of Life to suit his royal caprice of the moment will be stopped, his lips sealed forever from fault-finding; his inner nature stayed from kicking against the pricks. He bows before the inevitable and rides and rests upon the unassailable conviction that all that he looks upon is effects. He, alone—the Unmanifested—is the Cause, forever

unaffected by effects. Were this comprehension possible to be at once full and true, he would as instantly be Karma-less. All that he might experience he would know to be the manifested; his view of it, that which bound or loosed him from Karma.

Once the student takes the position that all that is or can be experienced is effects, and that Law, since it is universal, must be as impersonal in his case as in all others, and therefore its measure his own in full justice and mercy, then he may assume his own Godhood in the unassailably honest position of the full responsibility of the Soul for its own acts. This firm position taken and held, the Soul responds in accord with its own nature—Compassion Absolute—and although he be in the intensest suffering, the feeling of restitution for the very torture he is now undergoing and which he knows that he must have instituted, somewhere, sometime in Nature and in Law, will turn that pain into its opposite joy,—the joy of reparation. Then he knows that both the pain and the joy are but aspects of mortal existence, and that the Peace of Those who stand above both is to be attained only by those who have truly resigned.

SHALL WE GO TO INDIA?

It is useless for Theosophical students to go to India in search of "deeper knowledge," or "higher teachings." The way for all Westerners is through H. P. Blavatsky, said Mr. Judge. The way for the world is through H. P. Blavatsky; for Westerners, through Mr. Judge. India has lost her spirituality. Seeking private, individual salvation, and caring nothing for the rest of the world, she has become separated from the world of men—which means a separation from the power to do good. This spiritual selfishness has brought about the declining cycle in India—the prevailing ignorance. India will indeed again become a great nation, but that can only be when the wave of civilization rolls back again from its Western confines, mentally, morally, and spiritually. The time will come for the Western nations, when they have acquired an understanding and application of Theosophy in their daily lives with their fellowmen, to go back and instruct the ancient nations—to lead them back again to the true Path from which they have gone astray. Even in such an unknown land as Thibet, the proper trend must be given and reforms brought about by Western peoples. The White race will acquire the knowledge, and will have the disposition to bring back to the older peoples the ancient knowledge, for under true Western occultism they will have become beings of another kind, and of a higher nature than they now possess.

—ROBERT CROSBIE.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXI

WE HAVE indicated that the real issue—the Theosophical Movement *versus* the Theosophical Society—once more became the wager of battle within less than a year after the death of H. P. Blavatsky. Doubtless this view will come as a shock to very many theosophical students who have been educated to the belief that some particular organization is *the* Theosophical Society and who have therefore taken Theosophy, the Theosophical Movement and their particular Society to be essentially one and the same thing. They do not see that this is the very pitfall into which the different Christian sects have fallen, and has come about in the same way—through biased and partisan guidance on the part of those whom they have trusted as teachers and leaders, and through their own failure to make diligent, open-minded investigation and comparison of the opposing and contradictory teachings and testimony.

In ordinary affairs of every-day life men are everywhere and all the time being made the victims of this ignorance and trustfulness on the one hand, and of designing cupidity and hypocrisy on the other. The same fatality exists in the social, commercial, political and moral world, and is the source of innumerable calamities. How greatly, then, does it behoove the student of the philosophy of life to investigate fully, to weigh impartially, to adjudge impersonally, in his attempt to evaluate those things which concern his larger span of life, before he can hope to create for himself that *character* which, to the Theosophist is typified by the word *Mahatma* or Master.

More or less unconsciously to himself each human being is governed by his Philosophy of Life, that imperfect character which he now has. This colors all his vision, determines his inner and outer environment from incarnation to incarnation, and in any particular incarnation exercises an almost irresistible influence over his thought, will and feeling at every slightest cross-roads of decision and action. We do not perceive that our philosophy of life consists of those mental deposits which are the *roots* of works, the actions whose visible trunk and foliations in circumstances and events we but too often look upon as the be-all and end-all of human existence. But verily not the least happening but has its source in the invisible world and is connected with all other events by the links astral, psychical, intellectual and spiritual as well as physical—is bound up by the same invisible and unbreakable ties with the whole world, animate and inanimate.

Karma, from the view-point of the eternal reincarnating Ego, is character, is our philosophy of life, our fundamentally prevailing

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

ideas and ideals of Deity, Nature and Man; for from these spring our whole superstructure of thought and action, our *actual* "faith and works." From this standpoint of Spiritual evolution, it is only when the individual, as the result of the amassed experiences of countless lives, *changes his philosophy of life in toto by conscious choice from a mortal and materialistic basis to the immortal spiritual conception of the great Saviours of all time*, that he is at the "turning point" of Evolution, and truly a member of the "Third Section" of the Theosophical Movement. When he proceeds to follow up that choice with indomitable resolution in order to convert his whole nature into a plastic, obedient and ready instrument of the Spiritual, instead of the personal, *Man*, he becomes *ipso facto* and *pro tanto* a Probationer of the "Second Section." When the Divine fruition is achieved he is an Adept, a member of the unknown "First Section" of the Theosophical Movement. From start to fulfilment the task is one of self-induced and self-devised exertion. This has been expressed in numberless ways but in none, perhaps, more strikingly than in these words from *Light on the Path*:

"The *whole nature* of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality (personality) firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."

A survey, comparative and particular, of all the great religions must infallibly trace their origin to a dual source, corresponding with the dual nature of man. On the one hand the mass of mankind has ever cherished the intuitive perception of an inner, invisible guidance and governance of Nature, of an inner, invisible Something in man which is akin to this unknown Deity in Nature. The other pole is the equally demonstrable fact that from time to time there has appeared among men, in obedience to some unknown Law, some Being in human guise who taught the people of his times a restatement, tantamount to a fresh impartation, of certain fundamental Truths; who displayed powers and embodied a purpose and objective either undreamt of by the mass, or only dreamt of, even by the most advanced minds of the day. Profoundly philosophical and scientific as well as religious, these Truths, revitalized by the power, the knowledge and the presence of the Teacher, must necessarily produce a great commotion in the mind of the race, must necessarily come into conflict at every contact, not with the *facts* of life, but with the accepted explanations and theories to account for those facts—in other words, must come into collision and point-blank conflict with the philosophies, religions, sciences and systems of thought prevailing among men. Thus every Teacher of "new"

truths—though in fact but a restorer of old, because Eternal Truth—has always been fiercely assailed by the custodians of existing systems, by their followers, by every influence which the prevailing authorities could bring to bear. Thus, merely to obtain a hearing, to establish a footing, to open up a channel for the dissemination of the new Message, has always cost the new Messenger and his most near Disciples the toll of martyrdom in one form and another.

And when we consider the inherent difficulties of the situation it is easy to perceive that such a Messenger is of necessity but partially understood and in large part misunderstood, both as to his nature and teachings, even by the most assiduous of those who essay to follow Him and the Path he shows. It follows that no reformer, not even Buddha, ever achieved a complete success; for, as regards the mass of his followers, the most that could be hoped for is some amelioration of existing ideas and conditions; while, as regards the Disciples of the new Teacher and the new Teaching, it is clear that for their struggle to end in victory it must continue until the last vestige of susceptibility, direct or indirect, to the influence of an erroneous philosophy of life is dissipated—until the Disciple is able to stand, and stand alone, unaided, undeterred, unswayed, upon the everlasting rock of the new Covenant, determined and determining all things by the light of the Eternal Verities he has adopted as his criterion of judgment, his standard of action.

Academically, every man with the slightest pretensions to observation and dispassionate reflection must grasp these facts of the inner life; practically speaking, not one in a million, not one in ten millions perhaps, is courageous enough to *apply* them when the epoch arrives for a recurrence of the Cycle of *Avatars*. Why is this? Because, we think, scarce one is himself as yet disinterested enough, *altruist* enough, to view impersonally the portentous tragedy being enacted before his very eyes in the body corporate of the race, in the person of the Messenger, in his fellow disciples, in *himself*. Such is the ignorance and misconception of humanity that in the very midst of the renaissance of that spiritual and intellectual evolution denominated the Theosophical Movement, personified in the cycle of Avatars, mankind is now, as always, looking backward to a Saviour that was, or forward to a Saviour to come; no more able than of old to recognize the Saviour when he is actually present. Our philosophy of life is so steeped in selfishness, so welded to prejudices and preconceptions, that our ideals, even of a SAVIOUR are personal in character, political in application. Yet any true idea of a Saviour must imply the recognition of Spiritual Law, of ALTRUISM and SPIRITUAL KNOWLEDGE, as the basis and objective of all endeavour, human as well as divine.

Altruism, then, was the self-imposed standard of action for all Fellows of the Theosophical Society, altruism and spiritual knowledge the self-pledged criterion of every Probationer of the Esoteric Section. Every Fellow of the T. S. must therefore be studied in

his conduct, not by the sins of omission or of commission of his fellows, but in the light of his own devotion to the great First Object of the Society. Every Probationer of the Esoteric Section must be weighed in the balance, not of his rank, standing or reputation in the world or in the Society, but in the light of his solemn declaration: "I pledge myself to endeavour to make Theosophy a living power in my life." The formulation of the Objects of the Society was so definite and inclusive that no man can err as to what those objects mean; it only remains to live up to them. The terms of the various clauses of the Pledge of Probationers were so scientifically and ethically powerful, so truly occult, that no man could affirm them and not experience their penetrating effects throughout his whole nature. In fact every Probationer was warned in advance in most explicit terms of what would infallibly follow. Thus, from the *Preliminary Memorandum* before referred to: "One object of this book is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. . . . Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue." What some of those certain consequences are is specifically set forth. The following extracts are sufficiently indicative:

"There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience. . . .

"As soon as anyone pledges himself as a 'Probationer,' certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man; his faults, habits, qualities, or subdued desires, whether good, bad or indifferent.

"For instance, if a man is vain or a sensualist, or ambitious . . . all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he *will* have to fight a hundred times harder than before, until *he kills* all such tendencies in himself.

"On the other hand, if one is good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed within him, it will work its way out as irrepressibly as the rest. . . . (He) will not be able to conceal his true nature, whether base or noble.

"This is an immutable law in the domain of the occult."

It has been less than half a century since H. P. Blavatsky inspired the formation of the Theosophical Society, barely half that time since her Message was completed and disseminated in the four quarters of the globe. It is therefore within the memory of many still living that the Society was founded, the Esoteric Section in-

augurated, the message of Theosophy entrusted to them, and the great aims of Altruism and Spiritual regeneration placed before the Fellows and Probationers to aid them to form among men that *nucleus* of Universal Brotherhood which the Lodge of MASTERS and the SAVIOURS of all time Themselves exemplify. Listen to the words of H. P. B. in her first Letter to the Convention of American Theosophists:

“On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.”

Today there are in the world a score or more of associations calling themselves theosophical and more or less employing the name, the teachings, and the repute of H. P. Blavatsky and her Masters, in the same way that the Brahminical and Christian sects make use of Christ and of Krishna—to what end? Where, among Theosophists any more than among Brahmins or Christians, is that nucleus of Universal Brotherhood which H. P. Blavatsky, no less Krishna and Christ, sought to establish? The causes of this failure must be inquired into by Theosophists individually if they are to repair the mischiefs of the past and of the present. It is as vain to look to the existing organizations, their leaders and exponents, as for an awakened member of one of the Christian denominations to try to ascertain the uncolored truth of history or teaching from sects and sectaries.

The viewpoint to be taken is that of the course of Cyclic Law, as exemplified in history, and as taught in the philosophy put on record by H. P. Blavatsky. It consists in the study of the successive stages of any evolution, of which the events that chronicle them are but mile-posts. It requires the student to assume the position that any man or association of men is to be weighed in the light of the principles adopted as a basis, the objects affirmed as a goal. This calls for a sustained endeavor to follow the threads of *causation* rather than any mere checker-board of effects. Of what use to study the “three lines of evolution” if we fail to discern them as “almost inextricably interwoven and interblended” in the play of forces of the Theosophical Movement of the nineteenth century? Of what value to read of the two polar antitheses of a “pure altruistic work” and “a labour with selfish motives” if we fail to see their workings in ourselves, nor perceive in them the dividing line between the Chela and the Probationer? Of what avail to observe the alternations of conduct, the successes and disasters, of the actors in the drama of the Theosophical Society and its Esoteric

Section if we do not perceive in the midst of them that tremendous moral catalytic agent which we have elsewhere denominated Pledge-Fever? Of what benefit any herculean labors, any amassing of facts, any instructions given, any lessons imparted, if we *learn nothing* from them? if we fail to *apply* them in our own environment of life and action?

It took H. P. Blavatsky ten years of incredible exertions to "obtain a hearing, to establish a footing, to open up a channel for the dissemination of the new Message" of Theosophy. It exacted of her other seven years of exhaustless and exhausting toil of the most cruel nature to inhabit the body corporate of the Theosophical Society with its soul, the Esoteric Section. The channels made, the Message recorded, the example set, her Mission was accomplished. With her dying breath she adjured all those who called themselves her students and followers:

"BE THEOSOPHISTS, WORK FOR THEOSOPHY! 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."

We have seen the firm position assumed by the Council of the Esoteric Section in the circular of May 27, 1891. We have noted the bold declarations of unswerving allegiance to the *living* H. P. B. and her Message made by Mrs. Besant in the Convention of the European Section and in the two articles quoted from. We have listened to Colonel Olcott's speeches to that Convention and observed his totally divergent Presidential Address at the Adyar Parliament a few months later. We have read the temperate but firm statements of Mr. Judge in the same critical period following H. P. B.'s departure from a visible body. Already we have witnessed the signs of the old schism threatening to disrupt the proclaimed unity and harmony, the pledged determination to carry on the work on the lines laid down by H. P. B. and with the materials provided by her.

Already H. P. B. had become but a memory—a hallowed and revered memory to most, an obstructive and disturbing memory to a few, but those few among the most prominent and respected leaders in the Society. In withdrawing from the body she had used, all ordinary means of continuing communication with her were destroyed for all but those who had in fact arrived during her life-time at that unknown relation described as "accepted chelaship," and become, like her, independent of merely physical modes and means of intercourse. It is self-evident that all such accepted chelas were under the same iron restrictions of the laws of Occultism as H. P. B. herself. For the great bulk of the membership, then, it is likewise self-evident that their only reliance must be upon the teachings left of record by H. P. B., upon the influence of the example set by her and the analogies offered by the precedents established by her conduct in the prior difficulties and vicissitudes of

the Movement. Self-evident also that no further advice or suggestion, no further "orders and instructions" could be received by them in a manner that would convey undoubted evidence that they came from H. P. B. Henceforth the members must depend upon study and application of the material provided, upon their own intuitions and judgment, upon themselves and each other. Of all these matters everyone was fully aware; on all these subjects everyone had been warned time and time again. As we study the path traveled during the ensuing four years we shall see over and over again how it is that religions become corrupted; how the last words of warning and admonition of H. P. B. were prophetic as well as hortative, how indeed "advantage is often taken by our ever-watchful enemies of our noblest qualities to betray and mislead us;" how "on those sincerely devoted to the Cause these subjective and invisible, yet withal living and potent, influences produce little if any impression;" how "on some others, those who place their personal pride higher than their duty, the effect is generally disastrous;" how "self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work." Now, during four years, we are to observe and study that *immutable law in the domain of the occult* whose first effect is the *throwing outward* of everything, good, bad, or indifferent in the natures of the Probationers, however successfully hitherto concealed or repressed. That which was before mere theory and description of the course of Pledge-Fever is now to be witnessed in its actual, irrepressible manifestations, its ravages resultant upon *testing out* the lip-pledges of loyalty, brotherhood, and devotion to the lines laid down to be followed. We are to find out who did, and who did not, *keep the Pledges* all had solemnly taken. More than all, above all, we are to endeavour to learn the lessons still vainly waiting to be pondered and applied by living students of Theosophy to the actors and circumstances of to-day.

All that has here been sought to be indicated is contained in the study of the events, apparently unrelated and "natural," which culminated in the "Judge case"—that melancholy and as yet unraveled web of jesuitry and dark magic which still enmeshes in its tangled skein to-day, as a generation ago, thousands of sincere and earnest students of Theosophy—enmeshes them as the coils of Brahmanism, Catholicism, and other sects and sectaries, enmesh their millions of devoted adherents, whose only "sin" is ignorance, whose greatest barrier not that they do not "believe" but that they do not *know*—who trust not wisely but too well.

When the "Theosophist" for January, 1892, with its report of the just-held Adyar Convention, reached America Mr. Judge published in his magazine the "Path" for March, 1892, three articles of momentous import. "Lucifer," then conducted by Mrs. Besant, remained silent upon the issues raised by Colonel Olcott's Presi-

dential Address, for reasons which will shortly be made clear. Recognizing the importance which the world-wide membership must necessarily attach to Colonel Olcott's proclamation, because of his position as President of the whole Society, because of his known long-continued and intimate relations with H. P. B., and because of the reverence and respect in which he was held as "President-Founder," Mr. Judge had need to write with all possible consideration if what must be said were both to reaffirm the true position to be taken, the true lines to follow, and yet avoid to the utmost extent possible all that might be construed or used to produce disharmony and dissension. This was the more difficult as another matter, as yet unknown to the membership, had to become public—the matter that occasioned the silence of "Lucifer." Let us first consider the article in which Mr. Judge restated the true position and the true lines. This was published over the signature "William Brehon," one of the numerous pseudonyms employed by Mr. Judge in his articles in the "Path." This article is entitled "The Future and the Theosophical Society." The ears become dulled by the repetition on the part of the teacher of lessons still unlearned by the reluctant pupil, yet as nearly every article written by H. P. B. and Mr. Judge had equal reference to the past and the future as to the then present—in other words are of timeless value—the student of to-day should seek their present value and future relations, not merely their historical import. The article begins abruptly:

"In 1888 H. P. Blavatsky wrote:

'Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail*, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw. . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness.'

The article follows this with another quotation, from the *Key to Theosophy*, the section entitled "The future of the Theosophical Society," to which we have before referred, and continues:

"Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission . . . to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named 'theosophical.' Each time they have to be adapted to the era in which they appear. And this is the era . . . of freedom for thought and for investigation.

"In the first quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, *but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. It excludes the idea that the Society was founded or is intended as 'a School for Occultism.'* . . . *

"Referring to a letter received (1884) from the same source we find: '*Let the Society flourish on its moral worth, and not by phenomena made so often degrading.*' The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another . . .

"This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. *We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to whom I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.*

"A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must 'remain true to ourselves.' This means true to our better selves and the dictates of conscience. *We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as we can a small brotherhood within the Theosophical Society.*"

Mr. Judge goes on to say that these things must be done, not only as an example to the world, but because as an occult and scientific fact unity of action gives a ten-fold power. He calls attention to what has already been achieved in modifying the thought of the day, by bringing Theosophy to the front of thought and notice, despite all oppositions without and within, but warns the members against the futility of hoping to enlist the co-operation of the churches in the attempt to destroy priestcraft and dogmatism. The article concludes:

"Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use

*The italics in this quotation are our own.—EDITORS THEOSOPHY.

it and have the great opportunity H. P. B. outlines when she says, 'Think how much one to whom such an opportunity is given could accomplish.'"

The second of the articles referred to is a review of the proceedings of the Adyar Convention. Kindly consideration is given to Colonel Olcott and his labors, and occasion is taken to speak with generous warmth of Mrs. Besant and her potentialities for good in the Society. Attention is paid to Colonel's remarks on H. P. B. in his Presidential Address. Mr. Judge's comments follow:

"(Col. Olcott) indulges in some remarks as to the grave error he and H. P. B. made, as he thinks, in being intolerant towards Christianity. Those who have carefully read her writings and have known her as well as Col. Olcott know that there has been very little intolerance from our side, but that there has been, as there always will be, a constant irritation on the part of dogmatists who perceive that the pure light of theosophy makes dogmatism see its death-warrant very visibly before its eyes. Neither H. P. B. nor Col. Olcott, nor any one else in the Society who has understood its mission, can suppose there has been any intolerance of true Christianity, as that is confined in any city to a small number of persons.

"Col. Olcott also said that he did not believe H. P. B. thought she was going to die, and that in his opinion her death was a surprise to her. With this we cannot agree in the least. He had not been with her for some time and did not know of the many warnings she had been lately giving to all her immediate friends, including the Editor of this magazine, of her approaching demise. In some cases the notice she gave was very detailed, in others it was by question, by symbolical language, and by hint, but for the year or more before her death she let those who were close to her know that she was soon to go, and in one case, when a certain event happened, she said, 'That means my death.' We have great respect for Col. Olcott, but cannot agree with him in this matter. . . .

". . . Further, in speaking of a tendency he saw on the part of some to dogmatise on H. P. B., Col. Olcott paid her a tribute and at the same time said there ought to be no idolatry; but while he was right in that, yet at the same time the very Masters of whom he spoke, and from whom he heard through H. P. B., said in a letter that has long been published that H. P. B. had everything to do with the occult department of the work of the members of the Society. This must not be forgotten."

The third of the articles mentioned came with the shock of a complete surprise to all but a handful. Its consequences were so far-reaching, exoterically and esoterically, that we give it in full herewith, as it is probable that few, if any, Theosophists of the present day know even the bald facts as publicly disclosed. The article is entitled, "Resignation of Presidency T. S. by Col. Olcott," and its text is as follows:

"The following correspondence sufficiently explains itself. It is inserted here in order that American members generally may be in possession of the information. It will be remembered that Col. Olcott determined to resign some time ago, but was induced to alter his decision and to take a vacation in order to restore his health. but although the rest did him good we were all sorry to see, even so lately as when he visited America in 1891, that traces of old trouble remained, and at the 16th Annual Convention (the one just held) he again said that he could not do the work he used to do. So, feeling that the Society is firmly established, he now resigns official position. He will continue to reside in India and do literary work for the Society's benefit, and no doubt will aid his successor very much in placing the Adyar Oriental Library on a better footing than ever. At the April Convention (of the American Section) in Chicago resolutions will probably be passed upon the matter, and will include the expression of our high appreciation of his long services. By some it is proposed to suggest at that meeting that the American Section desires him to have at Adyar a free life-residence. This would be fitting."

This is followed by the text of the two letters mentioned—the first from Col. Olcott as President to Mr. Judge as Vice-President, and dated at Adyar, January 21, 1892. In his letter Col. Olcott gives as his reason for the present, as for the two former occasions when he had expressed the wish to retire, the state of his health, and adds that he has now "obtained permission to carry out the wish." The two former occasions were his expressions at the Adyar Convention at the close of 1885 (not 1886, as he gives it in his letter), and again in 1890. While the statements made of his impaired health were true in all three cases, in none of them was it the real underlying reason. As we have earlier noted, the first time was because of the strong reaction in India against the treatment accorded H. P. B. during the Coulomb troubles and afterward. Although all had shared in the timid and disloyal course adopted, the resentment shown against Col. Olcott by those who had before been his advisers and supporters, was unjust in that it was an attempt to make him the scapegoat of atonement for the common sin. It was due to the privately exercised influence of H. P. B. and Mr. Judge and their loyal friends that the Convention refused to accept Col. Olcott's resignation and reiterated its gratitude and loyalty to him in his onerous position of President of the whole Society. And again, in 1890, his desire to resign was due in fact to the rebellion in England and Europe which culminated in a revolution—H. P. B. taking over, at the almost unanimous request and insistence of the various Lodges and unattached Fellows, the Presidency of the "Theosophical Society in Europe." Seeing Europe lost to his authority, and America emancipated from his "exercise of Presidential powers," with all the more important and devoted Western Fellows members of the Esoteric Section pledged

to follow the instructions of H. P. B. in all theosophical relations, Colonel Olcott had experienced all that bitterness of heart which must come to those who, having exercised plenary powers, now find themselves reduced to the position of a figure-head. Justly feeling that he had given his all to the Society and that during his long years of "paternal authority" he had done his best for the children dear to his heart, Colonel Olcott, like all proud and sensitive but zealous-hearted soldiers, was moved to resign rather than to resignation. Thus he had already twice experienced in himself—albeit he knew it not nor recognized its bearings—something of what must have been within the horizon of the Master's vision of his past and future, as expressed in the Letter of 1888, just prior to the formation of the E. S.: "Your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter, along with others." On this second occasion, as on the first, H. P. B. and Mr. Judge, had shown the kind of loyalty which animated *them*. Loyalty to the *Cause* had compelled them to hold true to the lines laid down from the beginning, at whatever cost of misunderstanding or risk of rupture to external machinery or relations; loyalty to Olcott, the struggling probationer who had earned help in his hour of need by his devoted efforts and sacrifices, whose *heart* was still true, whatever his mental and psychic errancies and personal flux of feelings in regard to themselves—this principle of true Occultism had caused them to make every effort to soothe the President-Founder's ruffled vanity, to sweeten the bitter pill of his acceptance of the changes enforced by the necessities of the occasion. And they had succeeded, for Olcott accepted the new status of affairs with the best grace he could muster and went on with his part of the work—a part which they, even better than he, knew he had performed and could still perform, better than any man living. Herein lay, in our view, Col. Olcott's great weakness, a weakness not unique, but that must be faced and conquered by every aspirant to *Chelaship* sooner or later: the inability to remain *poor in heart* while occupying a place of prominence; to "kill out ambition" while yet "working as those work who are ambitious."

But if Col. Olcott had suffered on the two former occasions, the iron which had now entered his heart and driven him once more to "resign" was a thousand times more poignant, it was a veritable crucifixion of his personal nature, coupled with a sense of injustice which, however he had counseled H. P. B. to bear with fortitude—an ingratitude which he had himself so often unconsciously exhibited—was, when shown to himself, unendurable; hence his "resignation."

The hidden facts of this resignation have never to this day been disclosed. Mr. Judge never disclosed them, even when their disclosure would have "hoist with their own petard" his accusers.

He kept silence, even as H. P. B. had so often done in similar cases, and for the same reason: he would defend the innocent, but he would not in self-defense expose the guilt or the weaknesses of another. The other parties to the transaction kept silent because they were guilty parties. Col. Olcott kept silent after, as he did at the time, because he did not have the moral strength to accept the opprobrium, the slander and the calumny that accompanies every accusation of wrong-doing whether made against the innocent or the guilty, and face the charges as he would any other situation to be confronted. So far as we are aware, the only direct public references to the real cause of Col. Olcott's resignation are to be found in a letter addressed by Herbert Burrows to the editor of "The English Theosophist," and published in that magazine for November, 1895; in the editorial article in the same magazine for December, 1895, entitled "The Resignation Mystery, 1892," and in the extremely reticent and guarded statement by Mr. Judge in the pamphlet issued in April, 1895, entitled "Reply by William Q. Judge to Charges of Misuse of Mahatmas' Names and Handwritings." None of these references does more than to indicate that other reasons than ill health lay at the bottom of the President-Founder's sudden determination to "resign," although that ill-health (chronic dysentery and almost chronic rheumatism) had dogged him ever since his military service in the American Civil War. We give now so much of the facts as are necessary, and because they *are* necessary to the clearing up of a part of the difficulties of the existing theosophical situation—difficulties which have their origin and inception in the very period we are now tracing.

While Col. Olcott was at London in the summer of 1891, following H. P. B.'s death, he was a guest in the house of Miss F. Henrietta Müller. This lady, well-to-do, well educated, moving in the best classes of society, was an "eccentric" at a time when things now common-places of every-day life were accounted marked if not reprehensible "eccentricities." She advocated the "equality of the sexes;" she was an ardent "suffragist;" she proclaimed her views on any and all subjects with entire freedom of expression; she lived according to her own ideas of propriety and decorum. In other words she was, according to her lights, an independent and honest woman. No breath or taint of scandal attached to her name. She had become a member of the Theosophical Society and was as active and ardent an exponent of her views in this relation as on all others.

Col. Olcott, of a personal nature not dissimilar to her own, enjoyed her hospitality and her companionship. Moreover, his heart, heavy over the perception of all that was involved in the death of H. P. B., had been lightened by the reception accorded him by his associates, by the new harmony and unity arrived at during the period of the first Convention of the European Section. His physical health rebounded to the changed environment and his

mental and moral health no less. He conducted himself toward all with that frankness, that *bonhomie* and *naïveté*, that mixture of child and man of the world, which was his enduring personal charm. He traveled Britain, visited Sweden, and returned to India *via* America, Japan and Ceylon; receiving every where a heartfelt reception and attention. Once in India, his long-time hold upon the affections of the members was manifested by a thousand spontaneous incidents. He must have felt himself, as he had never felt during the life-time of H. P. B., the chief figure in the Society and in the confidence of its world-wide membership. Then came the Adyar Convention and the reassertion of his old self-confident, self-complacent nature in his condescending and corrective remarks on the "worship" of H. P. B. and his delineation of her nature and place in the work while living.

What, then, was the shock which followed, each student must imagine for himself, but its intensity can be briefly indicated by the recital of the dramatic elements supplied by the facts, as follows. Col. Olcott had visioned in Mrs. Besant a worthy "successor" to H. P. B., a "successor" with whom he could work in full harmony and mutuality of understanding, as he had never been able to do with H. P. B. herself. He had besought her to come to India, and Bertram Keightley, then in India and acting as General Secretary of the Indian Section and as Col. Olcott's chief aid, had formally seconded this desire on the part of the Indian Section and opened a subscription to pay the expenses of the hoped for tour. Yielding to these solicitations Mrs. Besant had agreed to visit India and deliver a number of lectures. Just prior to the time of her expected departure announcement was made that Mrs. Besant was suffering from the exhaustion due to a prolonged period of overwork, was threatened with a collapse and that her physician had "ordered" a sea-voyage and a brief period of complete relaxation to restore her. This also was all true enough, but in fact Mrs. Besant took her "sea-voyage" to New York and return, and delivered a number of lectures in the United States, in place of Adyar and India. No one seems to have questioned the sudden change of plans, or the incongruity between the prescribed "relaxation" and the strenuous activities of her brief stay in America. What had happened was this: Charges of "grave immorality"—to quote Herbert Burrows' words—had been made to Mrs. Besant in England against Col. Olcott for his conduct while in London. Mrs. Besant had listened to these accusations, had investigated them according to her own ideas of what constitutes an "investigation," until she also became convinced that the charges were true. She had cabled Mr. Judge demanding immediate action on his part as Vice-President of the whole Society for its purification and protection. Mr. Judge replied suggesting it would be well for Mrs. Besant to come to America with the evidence. Accordingly Mrs. Besant sailed for New York, reaching there November 27, 1891,

and departing December 9th, giving four public lectures, two in New York, one in Philadelphia and one in Fort Wayne, Indiana, besides an address to the members of the Aryan Society and a talk to a private meeting of members of the E. S. She recounted to Mr. Judge circumstantially and in detail the charge and the evidence to which she and Miss Müller were parties and demanded of Mr. Judge as Vice-President of the Society and her co-head in the Esoteric Section that he forthwith require of Col. Olcott his resignation.

Mr. Judge cross-questioned her as to the facts and her knowledge of them. Then he called in Mr. E. August Neresheimer to whom he had Mrs. Besant repeat the charge and her statements of the evidence. He did the same with another friend and associate whose name it is not necessary to mention. To both of these Mrs. Besant repeated in detail and with particularity the facts of which she claimed to be possessed. To both of these Mrs. Besant repeated and reaffirmed her demand for instant action. Mr. Judge thereupon wrote a letter to Col. Olcott, not as Vice-President, but as an old friend, and in this letter advised Olcott of the charge made and the evidence alleged to substantiate it, and suggested to him whether, *if the charge were true*, he had not better resign. This letter Mr. Judge gave to Mrs. Besant, who said that she had already arranged that a "London member, a man of means, would go to India as special messenger so as to avoid all risks from spies at Adyar."

Miss Müller had already gone to India from London. The special messenger went to India, delivered Mr. Judge's letter; Col. Olcott denied the charge, but *put in his resignation of the Presidency*, as we have seen.

Why did Col. Olcott thus resign *if innocent*? For reasons that to us are eminently sound, we have no doubt whatever that he was guiltless of the "grave immorality" charged. We think that entirely innocent, if indiscreet, actions of his were wholly misconstrued and misjudged. Yet resign he did, without explanation and without protest, as without consideration of the effect upon the Society of his resignation, both in the loss of his services and in the infinitely greater loss that would accrue if his resignation "under fire" should in any way become public knowledge. But a rational explanation must exist for every action, however irrational. We think the ample explanation is to be found in the understanding of the personal characteristics of Col. Olcott and a knowledge of his earlier life. Capable and energetic, very honest and very vain, he had achieved what in the world is called an "honorable career;" he had been a successful student, soldier, writer, lawyer. Exceedingly credulous he was, and as is the case with all credulous people of ability and honesty, also exceedingly suspicious when his sensitiveness to ridicule was in any way pricked by the fear that he might have been duped. In his middle life he had been a "man of clubs,

drinking parties, mistresses," as he had himself publicly stated in his letter to Mr. Hume printed in "Hints on Esoteric Theosophy," published in 1882. He knew that he had many enemies, both as a man and as President of the Theosophical Society, and he had never been able to overcome his jealousy of H. P. B. and Mr. Judge, both of whom he fancied were envious of his superior position in the Society and desirous of supplanting him. He knew that if he refused to retire under fire and demanded an investigation of the charge made against him, the accusation would become public, and he, like many another even less open to calumny than himself, would be made the victim of ceaseless repetitions of the charge. Galling as it was to resign and retire, it was less galling than to endure the stings of the vermin of the press and to see or fancy that he saw, wherever he might go, the whisper and the knowing nod of those whose feast is scandal.

Col. Olcott's letter of resignation as published in the "Path" was immediately followed by the text of Mr. Judge's letter of acknowledgement, dated February 22, 1892. Mr. Judge's letter formally acknowledged, paragraph by paragraph, the several statements contained in the President-Founder's epistle, and, in closing, contained the following expression of recognition and appreciation:

" . . . the Sections of the Society will, however rejoice when they read that you, in tendering your resignation of your official position, and in declaring continued loyalty to the movement—which indeed none could doubt,—assure us that the Society shall have as long as you live the benefit of your counsel when asked. Of this we shall as a body most surely avail ourselves, for otherwise we would be shown incapable of valuing history, as well as ungrateful to one who so long has carried the banner of Theosophy in the thickest of the fight.

"With assurance of universal sympathy from the American Section, I am, my dear colleague, your friend and brother,

WILLIAM Q. JUDGE."

The student of life and affairs, unversed in the rigorous rules of true Occultism, and equally ignorant of its methods and procedure, ignorant also of that rule of practical esoteric wisdom contained in the *Gita's* instruction—"it is better to perish in the performance of one's own duty than to undertake the duty of another, however well performed," and in its worldly-wise perception as expressed in the phrase to "mind your own business"—the student, we say, may well ask, Why did not Mr. Judge take a different course himself; why did he not "correct" Mrs. Besant's interpretation of her "duty," and Col. Olcott's of his, even as they and many others were constantly alert to "lay down the law" for others' actions? Abstractly, we shall find all the whys and wherefores of actions of every kind set forth in the very Theosophy and Occultism all were professing; concretely, in the course Mr. Judge *did* take—as we shall see.

(To be Continued)

WORDS

WORDS—sacred, profane, tender, harsh, inspiring, damning—what hopes and fears, what crises in our lives have been brought about by words!

With little thought of the tremendous import contained therein, we read that in the beginning was the Word. What word? Is it credible—is it possible that a world could have been launched forth in the lightless depths of space by a word?

Sceptics may laugh and no more do we understand a story told by Madame Blavatsky of a Russian sorcerer who couldn't, or wouldn't, die until he had passed on a certain word to some living being, his successor to the terrible secret. Because of popular superstition the dying man's friends and relatives avoided him, but one incredulous person, determined to prove the folly of the current belief, offered to receive the word. Upon its communication, however, the recipient grew ghastly pale and a few hours later went out and shot himself. Another story is related of an Indian yogi who killed a huge tiger, just about to leap upon its victim, by a mere word!

These tales, improbable as they may appear, nevertheless set us to thinking, and following along that line, we begin to wonder, perchance, about the significance of the "Ineffable Name" and the "lost word;" references to which we meet with in our modern literature.

Although we know nothing of an initiation, we cannot fail to have read that successful candidates received a word which conferred upon them great knowledge and power. After Moses had been initiated by the priest of Midian, he called the deity by a new name, translated "I am that I am" in the Bible. Whatever the real word behind that phrase, thereby Moses received an accession of knowledge and command over his people.

No one of us is insensible to the effect of poetry, nor to the combination and arrangement of words, nor to their proper delivery. The charm of the spoken word is subtle and great. Who can read the second chapter of the Bhagavad-Gita and not be held spell-bound by the magic potency of its words? Words, like music, set every chord in our nature to vibrating, arousing us to action or lulling us to tranquillity.

But we need not go so far afield in our consideration of this subject. Coming down to the immediate, practical bearing of words upon our common, daily experience, we cannot fail to see did we rightly employ our words and control our speech, life would not be so commonplace. Every word sets in motion a force which creates or destroys according to the feeling we put into it. Words, then, are the vehicles of force, spirit, feeling—in short, they are the bodies of their indwelling souls. Hence words as bodies, or the

“dead letter” of the word, may become traps. They often conceal within them what they are intended to disclose, so we, hearing or reading them, ought to try to get at their inner meaning or feeling.

Mr. Judge said that words are things. Upon the lower plane of social intercourse they are soulless and dead, because that convention in which they have their birth has made abortions of them. But when we step aside from that conventionality they become alive in proportion to the reality of thought behind them and its purity. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

These living messengers not only live as we speak, but they never die. “A harsh word uttered in past lives is not destroyed, but ever comes again.” In this way our own words come back to us, faithful echoes of the good or evil feelings we harbored in the past. Also what we say of ourselves idly or half in jest comes back to us, because according to our word is it done unto us.

Can we not see why our Teachers have always admonished us to be careful of our words; to avoid gossip, derogatory statements of others and criticism? How can we as theosophists continue to criticize, how can we express whatever comes into our minds, or vent our spleen in unkind words, when we know that they not only hurt others at the time, but come back to us, causing untold sorrow and suffering? Many is the good turn possibly we have done another which he has forgotten or at least passed over, while the thoughtless, the untimely or the hasty word we spoke has been laid up against us all our lives! Let us will to use with care those living messengers called words.

We often wish we could speak with authority and conviction; perhaps we have gone so far as to wish that we could regain the lost word, lost to us, but still alive and known to a few. Since words possess such power, how could we be entrusted with sacred or magic words until we had at least gained control over our tongues? Control is the beginning of attainment of the power of speech. “Before the voice can speak in the presence of the Master, it must have lost the power to wound.”

When all our words have lost the power to wound, when in spirit they have become like the Sanscrit syllable Om, said to contain within it an invocation to the Highest, a promise and a benediction, then we may deserve to be entrusted with powers. But in a very deep sense all words are magic words, if we make them so. Their magic power is born of the feeling in the heart, and the intentional direction given by the person who uses them.

Many a time our Teachers have used some simple phrase that we have heard over and over again. Repeated by another it af-

fects us not at all; spoken, felt, *intended* by Them, it stirred the very depths of our soul, gave us hope and comfort and was indelibly fixed in our minds, so that now in similar circumstances, we revert to what They said and thus although dead, They still speak to us. So we do well to reflect upon and use Their words—Their words, living, undying, creating, so long as the human heart endures, for verily out of the abundance of Their hearts proceeded those words that make our life worth living, that sway empires and that become the *fiat lux* of new worlds.

AWARENESS

THE Universe is as it is; things are as they are; the power of each and every circumstance is a fixed unvarying quality. Why then the difference to individuals, in Life, in things, in circumstances? Is it that the difference is in the seeing—what Life really is, what things are in reality, what the power of each and every circumstance? Is it not then our sight we have to correct and not the Universe, things or Life?

By what sight do we see? We are happy. Are *we* happy, or is happiness a state into which we enter, where, should any other enter—or should we enter at any other time—the same would be experienced in degree and kind? Why not presume, then, that another state might equally be entertained by us? Even the presumption at such a time means—as a scientific fact—that the eyes turn, if but for a flash, to another possible existing state or condition.

We are miserable. Are **WE** miserable? Then it is an unassailable fact that we never were happy. The two states—happiness and misery—almost instantly seen in juxtaposition have presented to us philosophically the fact that one state cannot be the other and be itself at the same time. Therefore as we have experienced each while the other existed, “we” must be other and different than the states.

We are awake, we say. *Are* we awake? Or is it that the senses and “states” are awake in us; ourself the Energizer, unaware, asleep. If we were not asleep, we ought to *know* this fact which we recognize as philosophically true. Were we absent in that instant-night of the shift between the two states? Then we are not now, and never were we, present at all in any state or have we knowledge of them. Were **THAT** absent which is not dependent upon the states, it could not be brought back, for only the states would remain—having no knowledge or power of themselves. Therefore, **WE**, the Unattached Spectator, were present at every instant. Being unaware of this fact, we must indeed have been asleep.

Yet if we were asleep, why our misery, longing and despairs? If we were asleep, we would not feel them and it would not matter; more than this, any one state would at last become endurable, for being no contrasts, no basis would be there upon which separative desires—and hence frictions—might be erected. It is, in truth, in the moments of *letting go* of longing and regret for the Past, rebellions and resentments for the Present, desires, anticipations and expectations for the Future, that we have the opportunity first to see, then to hold, and at last to become, that steady Awareness which we forever have been and are.

It would not be possible to be immersed in the states and know things as they are. Lost in the personal experience of pleasure and pain, we live continually in the worn experiences of Humanity, never freeing the sight. The Sight can never be free so long as it remains attached, for Its state is Its own, and not that of anything It regards. If we continually regard the earth, how shall we ever be able to see the Sun, which is seen not by striving, but by merely lifting the eyes.

STRAY MEMORANDA

It is evident that a mere man of business would do his work better, would save wear and tear, coming always freshly to the daily problems, if he had his mind under the perfect control described in the Bhavagad-Gita, so that he could turn it away from every deed once he had done his best in any point of detail, never wasting energy in doubt, anxiety, or nervous dread, sure of himself and calm in woe or weal. There have been such men, veritable Colossi among their fellows, who only failed when age fretted through the splendid armor of their calm. When the motive for such mental training is set higher, when the leakages of energy are avoided in order to store that Life force for diviner uses, then the results take effect on more interior planes of being, and the results are more swift and more powerful, because they do take effect in Substance more dynamic.

The result of too great brain wear and tear, perpetual debate, worry, anxiety, anger, fear, and—subtle pygmy—the small but deadly foe, "Fuss," is to depress the Life currents by persistently applied lower vibrations, and this devitalizes the inner man as well. In Will and Hope arise, as from a fontal source, the true springs of our Being, and flesh, blood, nerve fluid, brain as well as life currents and mind, are invigorated by those heavenly streams.

J. W. L. KEIGHTLEY.

ON THE LOOKOUT

THE THEOSOPHICAL QUARTERLY—

It is but seldom that "Lookout" finds noteworthy matter in the journals of the various theosophical and other mystical organizations. For the most part they are given over to their own particular politics, quarrels, asseverations of pre-eminence, their own particular "leaders" and "revelations." In nothing, perhaps, is the visible evidence so apparent and appalling of the departure from the spirit as well as the message of H. P. B., as in the contrast between the content and quality of theosophical publications of to-day with the *Path*, *Lucifer* and the *Theosophist* of old.

They are either as extravagant as spiritualism, or bigoted as the *Christian Advocate*, or partisan as a political sheet, or as sensational as a Sunday supplement. Of philosophy, of historical accuracy, of logical acumen, of genuine ethic and altruism, they are habitually as devoid as the moon is of light and life. In all Mrs. Besant's organization, the most wide-spread as the largest of all the "theosophical" societies, but one of its numerous publications but bears all the ear-marks of chicanery and charlatanism. That notable exception is the *Canadian Theosophist*, a "Sectional" organ, limited in all ways by circumstances and small in size, but under the conduct of Mr. A. E. S. Smythe and sustained by a growing spirit on the part of the Canadian membership, a clean, wholesome, honest magazine, with every number becoming more truly the representative and exponent of the best in Mrs. Besant's society. In Mrs. Tingley's society the *Twentieth Century Path* is, typographically, the best and most attractive of all the publications issued in the name of Theosophy. Its contents are usually innocuous, a kind of well-baked theosophical sawdust, but used chiefly as a carrier for laudations of its particular "successor" to H. P. B. and W. Q. J.—the "leader and official head" of "all the theosophical societies throughout the world." In New York the *Theosophical Quarterly*, published by the Society of whose Executive Committee Mr. Charles Johnston is and has been for many years the Chairman, has always been a dignified and seriously conducted magazine. Its expositions have been somewhat academic and its general tone rather that of Unitarianism than of Theosophy. It has always, in our view, lacked the militant spirit so necessary in the defense as well as the promulgation of Theosophy—the spirit everywhere in evidence in the writings of H. P. B. and W. Q. J. All the warlike fervor in theosophical publications of to-day is devoted to proselyting for some particular society and its particular "leaders:" not to the spread of *Theosophy* and the defense of its Messengers. It is, therefore, with particular pleasure that "Lookout" notes and calls the attention of its readers to a series of leading articles in recent numbers of the *Quarterly* in which the progress of modern science in many directions is shown to have been anticipated and forcast in the *Secret Doctrine*. These articles seem to us truly philosophical and scientific and possess an educational value of the highest quality for theosophical students as well as the thoughtful lay reader. They constitute a "defense" of H. P. B., her message and her mission, in a quarter and a field where most theosophical students are deficient in technical knowledge and experience, and, on the other hand, where nearly all scientific students are woefully lacking in acquaintance with the scientific wealth of knowledge in pure Occultism. The *Quarterly* is issued in the months of July, October, January and April, at \$1 per year and 25 cents the number.

THE O. E. LIBRARY CRITIC—

When the roll of the present and of the near future comes to be assessed by subsequent theosophical generations of students, it will, we think, be as interesting and valuable then to study the warp and woof of present weaving, rather than its grotesque patterns, as it is of value to the student of to-day

to study the history of the Theosophical Movement of the past forty-odd years. In the midst of the work of H. P. B. and W. Q. J. there were present and active those seeds and elements of disunion and disharmony, of the selfish itch for precedence and powers, that, after their departure, resulted in the wreck and ruin of the "third section" of the Theosophical Movement, the outer shell called the Theosophical Society, which to most students of that generation and of this represented the whole Movement. By analogue, there is, we think, present to-day in the midst of all the warring theosophical societies, warring claims, warring "revelations" of warring "leaders," those elements of spiritual *derring-do* which, in the end, will eventuate in a re-born *Society* which shall truly represent THEOSOPHY in the world and to its members. In Asia, in Europe, in England, in Canada, in Australasia, as in the United States, there are those scattered and as yet disassociated individual Theosophists, members of all the organizations and of none, who are imbued and becoming every day more imbued with some degree of knowledge and assimilation of the teachings and mission of H. P. BLAVATSKY. They are the leaven that must and will in time leaven the whole theosophical lump. *Education* is to-day the one great theosophical need; after that will come by degrees acquaintance, association, unity of aim, purpose and teaching on the part of all true students of H. P. B., quite regardless of any and all other differences. This must lead to a study and knowledge of the writings and work of WILLIAM Q. JUDGE, the *alter ego* of H. P. B., and then—*then* once again we shall have *The Theosophical Society*. That work must be preceded by a deal of iconoclastic clearing away of the rubbish of the false prophets, and in Mrs. Besant's society that work of clearance was chiefly inaugurated and is chiefly being carried on by the O. E. Library *Critic*, edited by Dr. H. N. Stokes. Primarily devoted to the welfare of prisoners and the amelioration of prison conditions, the *Critic* has in recent years devoted more and more attention to the impudent frauds on Theosophy and theosophical students, members of the "American Section," perpetrated by leading writers and exponents of "neo-theosophy." The "Liberal Catholic Church," the "apostolic succession," the "coming Christ," the Beadle fictions circulated as "rents in the veil of time," "occult chemistry," and other supposed revelations and communications from high sources, have all been exposed and subjected to the iron logic of Dr. Stokes. Better than this cauterizing, however, the *Critic* has steadily fought for freedom of thought and expression in Mrs. Besant's society, and has raised the slogan of "Back to Blavatsky," which has done more to arouse and induce study and application of the original teachings of Theosophy in that Society than all other sources combined—and this against the prestige, the influence and the claims of Mrs. Besant and her Shadow as against the bitterest opposition from many other leaders and influences within the American Section. In the end it is this study of the teachings of H. P. B. that must be looked to to regenerate Mrs. Besant's Society, rather than any destruction of present idols and idolatries.

USELESS SCIENTISTS

Science Progress of London contains an article keenly directed against the false road traveled by many men who have the reputation of great scientists but whose lives are passed in the gratification of mere intellectual curiosity, with no concern or thought for practical or worldly benefits to their fellows from their experimentation. It is, so far as we recall, the first time that in a journal devoted to modern science, the utter lack of any ethical or moral basis for so much that passes for "pure science," has even been hinted at. The great plaint of modern students against "religion" has been that it is "unscientific." The complaint has been wholly justifiable, but that does not alter the equally dangerous fact that our "science" is irreligious in the true sense; it is devoid of the sense of responsibility to nature or to man. The modern materialistic student of science goes about his experiments in the same spirit as the conqueror in commerce or in war; in the same precise

carefulness as the fencing-master with his rapier practice, or the gun-man striving for his particular form of expertness. It is just this cold and unmoral attitude that has led our civilization astray in the two fatal paths: "let us eat, drink and be merry, for tomorrow we die," or, the supreme selfishness which takes every endowment and acquisition as desirable only for what it may afford of gratification or of power to one's self. This attitude has absolutely cut off mankind and its foremost exemplars in science from any help from the Masters of Wisdom, the only true *Scientists*. More than forty years ago one of them wrote in reply to urgent requests from certain leading members of the Theosophical Society, who desired the Masters to take steps to enlist the interest and the aid of "science," that They would have nothing to do with men for whom altruism and philanthropy held no attraction, but who only thirsted for "knowledge." Whatever of soullessness may exist in our civilization—and it exists superabundantly in every department of human life—may be attributed to the influence of the two greatest enemies of mankind: Superstition and Sectarianism masquerading as religion, and cold Materialism masquerading as science. But in the midst of present-day confusions and portents, such signs as the above mentioned article go to show that a more healthful reaction is possible, and such a note may yet be struck by a few leaders of men as will make feasible the injection of a scientific basis for ethics in modern life.

THE "BROWNIAN MOVEMENT"—

A century ago a modest student of nature with the modest name of Brown, in observing the biological movements of microscopic organisms in liquids noted that each variety of animalcule had a specific motion. Going afield he learned that the same is true in the case of so-called "inanimate" and "inorganic" substances. He found that infinitely small particles, even of such inert material as charcoal, showed characteristic motion. From Brown's day to this the "Brownian movement" has never been explained, though scientists have continually experimented and speculated on the subject. This "movement" is an important factor in chemistry, medicine, physics and biology. It is curious to note the many theories on the subject. One thinks the movement arises from currents in the containing fluid. Another disproves this by exact experiments and suggests "thermal vibrations" in the liquid as the cause. This in turn is upset and replaced by the hypothesis that the size of the particles, not the material, is the key to the mysterious "movement." Now it is thought the motion is due neither to internal change or external influence—a beautiful *impasse* indeed! Yet not so far wrong at that. "Gravity," light, heat, magnetization and electrical influence, mechanical and chemical forces having been exhausted and overthrown as explanations, what remains to do but to explain it by a "scientific miracle"—and certainly movements that proceed from sources neither internal nor external to the particles would be miraculous indeed. Theosophical students familiar with the propositions of Occultism laid down in the "Secret Doctrine," see in the "movement" the "ceaseless motion" of the ONE LIFE, and in the "characteristic" movements and changes the operation of the Law of Karma which "operates on all things and beings from the *minutest conceivable atom* up to Brahma." A very interesting article in the *Revue Scientifique* on the Brownian movement discusses the many theories and experiments to ascertain the nature of this force, more mysterious still than the incandescence of the glow-worm, and the writer's conclusion seems to be that in this phenomenon we are, perhaps, "concerned with the very foundations of that 'Nature' which seems ever to elude us. Perhaps the Brownian movement is the neglected key to the door that seems shut in our faces as we go from one science to another in quest of ultimate truth." Theosophists will see in all this one more step in the reluctant and forced, but continuously closer approach of modern scientific students to the door of Occultism, the one *Science* that can give them the true basis of research.

"To Spread Broadcast the Teachings of Theosophy, as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge."

THEOSOPHY

A MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT,
THE BROTHERHOOD OF HUMANITY, THE STUDY OF
OCCULT SCIENCE AND PHILOSOPHY,
AND ARYAN LITERATURE.

THEOSOPHY is a Monthly Magazine devoted to the promulgation of Theosophy as it was given by those who brought it. Established in 1912 by the United Lodge of Theosophists, the magazine is now the front rank of Theosophical publications and its circulation extends to every civilized country. The first eight volumes of the magazine contain reprints of the numerous original articles written by H. P. Blavatsky and William Q. Judge in explanation, exemplification and application of the philosophy recorded in their published books. These precious articles, replete with Occult instruction, were first published in *The Theosophist*, *Lucifer*, and *The Path*, now for many years out of print, so that their surpassing value was lost and inaccessible to Students of the present generation. THEOSOPHY has made them once more available. In addition to these reprints the magazine contains many original articles written by Robert Crosbie and others, devoted Pupils and Students of the Messengers of the Theosophical Movement of the nineteenth century. Not the least of the contents of the Magazine are the Studies of the Teachings, the historical articles relating to the Theosophical Movement, the Parent Theosophical Society, and the many allied and related organizations and societies of the present day. The entire contents of the magazine are universal in scope and application, unbiased in treatment, and free from sectarian or partisan influences. In order to preserve at all times the impersonality of its tone, and that readers may form their judgment from the inherent value perceived in the articles and not from the names signed to them, the Editors and Contributors remain anonymous, no living person's name being mentioned in connection with the authorship of any article published.

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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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