

THEOSOPHICAL  
MANUALS

XII

THE ANGEL AND THE DEMON

Vol. 1

The Aryan Theosophical Press  
Point Loma, California



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XII

THE ANGEL AND THE DEMON

BY

A STUDENT

Vol. I

The Aryan Theosophical Press  
Point Loma, California  
1907



*J. E. Chase*  
*Boston*

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## PREFACE

**T**HE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification and the elevation of the human race, these teachings too often pander to ambition, vanity and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc., into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accomodate itself to the rules laid down by various schools of modern thought as to



what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely

unexplored, or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from goodwill than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer;

and it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teacher's statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But, as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in volume two, and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

## CONTENTS

	<b>PAGE</b>
<b>The Need of the Study</b> .....	<b>1</b>
<b>The Demon in Human Life</b> .....	<b>19</b>
<b>The Angel in Human Life</b> .....	<b>38</b>





## I

### THE NEED OF THE STUDY

**T**HIS Twentieth Century will not be merely the continuation of the last. In many ways it will be a reversal of old currents, thoughts and methods. In other respects it will pick up anew the threads of a past that has been long forgotten.

The forces that have made modern life what it is are about to exhaust themselves in final expenditure. They are to a large extent visibly condemned in their results, and civilization risks to perish under the weight of its own products. Not to be regretted will be the destruction of many of its methods, teachings and aims. Their root is selfishness; their philosophy, tacit or proclaimed, is a false individualism; their fruits are misery, despair, doubt, denial, ignorance, indifference; the absorption of energy in vast armies and armaments, wars,

pacts pregnant with coming war; a polished unintellectuality, a luxury and effeminacy *that recall the days of dying Rome*; political and private corruption; dishonest and grasping conflicts of trade; starvation, suicide, insanity, and a shortening life-length; vice "natural" and unnatural; monstrous crimes; all these elements of an ever darkening picture.

There is no space for — and no need of — figures and proofs. Those who want to doubt, lest stern fact should upset their blindly optimistic or selfish quiet, may do so. To a mind capable of confronting facts at all, it will be proof enough, and index enough, that the armaments of nearly every "civilized" nation on earth are growing year by year, and absorbing more and more of the life and *soul* of their people; this, and the march of suicide, insanity and preternatural crime.

External conditions, social and national and international relations, social and political frameworks, institutions and organizations are effects, not causes. It is not with these that reform can commence! It is the *characters of*

*the men who make up the nations*, that we have to examine. The organizations reflect the men who live in them. A conscienceless monopoly only embodies and makes actively visible the consciencelessness of the people among whom it grows up—not merely, be it observed, that of the individuals who unite to make it.

The morphine and opium dens only provide *method* and opportunity of indulgence for the increasing numbers who desire to reduce their souls to stagnation with that drug. So with drink stores and the drink habit. Going one layer deeper, we can say that the morphinomanic, the dipsomaniac, the elemental sub-human criminals and *roués* are only the focal units in the general human consciousness to which converge and where accumulate the tendencies to those things existing in many men. Five per cent of vicious (though possibly checked) thought in twenty men cause a whole vicious act in the twenty-first. Him alone do we punish; but in passing we might ask, is there not a Law and insight deeper than

human which will apportion to the twenty their share of punishment? Prisons, Reformatories, Lunatic Asylums, the graves of suicides, opium dens and inebriate Homes, are filled with the integrated results of these unnoticed "five-per-cents" in you and me.

So on all hands we are committed to an inquiry into human character, its elements, its why, its destiny, its possibilities; an inquiry as much demanded by the conditions of civilization as by the conscious and unconscious painful questioning of mankind.

The answer must be new — to this age. Of old current answers this age has had enough. The bread, if it ever was that, has petrified into a stone.

And it must bear its own warrant of truth; it must be easy of comprehension, like all deep truth; and it must be easy of application to his hour-by-hour life, of the man who goes forth to his business. It will be all that if it conveys a true picture of the human soul and of the forces whose contention makes of it a battle-ground.

To and fro, to and fro, between the Light and the Shadow, between peace and unrest, faith and doubt, moves the troubled, questioning soul of man. He understands, in the fuller sense, nothing of the world, of life, nor of himself; he knows no path to steady peace, nor if there be such a path.

On these deep questions, spoken or unspoken, science throws little light; the theories of the psychologies yield nothing for the man of toil; and religion, as he hears it, holds his attention less and less as the years go by.

Men begin to feel they have no ground for hope in life or after death, no base, standing on which they may say "I know." For a little while the sunlight may come, they know not why or whence; it may not last the years of youth. At some time all must face, if only for a moment, the great question.

Many try to believe, some succeed in believing, that after death they will receive a heritage of joy and peace. On that they realize a small present loan. But these are fewer and fewer.

How to sink a well into the Deeps of Being and find the ever-flowing river of eternal life, eternal joy, eternal hope and peace — that is what men want to know. But they have wanted so long that faith even that the river exists is waning fast.

It is the pain, the monotony, the impermanence of the joy of life, its apparent uselessness, that arouses men to questioning. Some seem even beyond the point of question, so narcotized by the pain, the joylessness, monotony and uselessness are they. For these things *are* a narcotic and often carry their victims — even a whole oppressed nation — almost beyond the point not only of complaint but of wish for release.

And the question itself is changing. Passing from the primary search for an answer, it is becoming: Can there *be* any answer?

Psychology, when it transcends a mechanical and objective physiology, offers but a weary, sterile, hedgeless path of speculation; a path whose anaemic and spectacled travelers have for many centuries proclaimed their ar-

rival at a multitude of invisible goals of arid truth.

Religion has only offered formulas, faith, and sometimes lofty feeling, as the path. Disconnected from a living science of the soul, these do not give the universal answer. If they did the world would not be where it is.

As for science, confining itself almost entirely to the world of objective phenomena, it remains self-proclaimingly ignorant of what lies beneath, of the nature of life, of the consciousness of man save as its effects move out into terms of force and matter.

Let us examine more closely some facts to which we have already referred.

The armaments of nearly all nations are increasing on sea and land. In some, every male individual spends or has spent a portion of his time in military training. If one nation builds a warship, another must build two, to maintain its lead.

Where is this to end? In a great convulsion and clash? Possibly; but there have been such before, and when the storm subsided each

party resumed its efforts with increased zeal to become impregnable in attack and defense.

Yet all fear war. Diplomacy, whilst it is the art of coming as near to it as possible to gain an end, is also the art of avoiding it by the breadth of a hair. Lest they should break into war amongst themselves, the Great Powers have more than once stood around and permitted the massacre of thousands of Armenians, which the emphatic, action-preceding, word of one could have stayed.

But fear of war is not love of peace. How long would one army stay unmobilized if the nation were sure of victory?

He who thinks of an action is developing a force within himself that will presently make him do it. War is constantly in the thought of every nation. Because of wars in hand, near or far, because they see their own armaments and have pride in them, because they have to serve, because they read and talk of war, by the head of force generated by their much thinking they make war inevitable.

So every individual of every nation has to



do a harder day's work and to gain less by it to keep up its army and navy. And with every additional fraction to the taxes made necessary by an additional ship or regiment, some few, already at the border, are pushed over into pauperism or starvation.

In war, therefore, and the preparations for it, is one factor that continually increases the sum of human misery, continually fosters the worst passions, and continually withdraws human energy of thought and feeling from doing higher work. And this factor of de-civilization is a growing one.

Another root fact is the increase of suicide in nearly every civilized country since last century began. Putting aside cases due to insanity proper, to fear of disgrace and similar causes, we confront the fact that a weariness of life is increasing. As life stands, it is a possession not desired by an increasing number of persons. A collateral fact is increase in insanity. Either the stress of life is getting more terrible, or the human intellect is getting less able to bear it.

And the years of human life are shortening decade by decade, once that infancy is passed.

Placing these facts together, they make up an arraignment of modern civilization against which it will have to defend itself. It does not appear to be in line with evolution. Where is the point of divergence?

The evolution of the individual may have at first progressed through conflict, the sharpening of faculty through rivalry, the survival of the more perfect. But late it lay in the power of union; it now lies there. Who will dare to maintain that the destruction of a battle-ship of a small nation by two of a larger necessarily subserves any purpose of evolution? Or that war is not a retrogression? Or that universal peace is not the best atmosphere for ripening all the nobler qualities of men?

Yet modern civilization includes the universal multiplication of armaments.

Evolution would seem to prescribe that the richer and fuller becomes the consciousness of individuals the more should life be desirable and pleasurable.

Yet modern civilization includes the advance of suicide.

Evolution of intelligence, promising to bring wider knowledge of life and the methods of nature, should include a lengthening of individual life.

Yet modern civilization is shortening adult life and increasing the number of those whose intelligence has departed or become turbid. It would appear also to be increasing child criminality, and crimes of causeless mutilation.

*So present civilization is out of line with evolution.* Men feeling this, clearly from thought and study, or dimly as a pain and an uncomprehended sense of lack, groan and question. But the years go on and the time is at hand when the Great Law will have gathered its mighty forces of readjustment so that out of the turmoil wisdom and understanding may arise.

These pages are no more than a study of the action of this Law and of the two opposing elements in human consciousness wherewith it works. Balanced and co-operative in Na-

ture, in man they are out of gear, and from this fact arises the perturbed and darkened picture of present human life. We have called them, for the purposes of our study, the Angel and the Demon, the forces of brotherhood and of separation, of Light and of darkness, of evolution and decay.

We shall try to show that pain is no essential of life, that peace and joy are its proper conditions, the very spirit in the deeps of human nature.

Facing then the picture of present human life we must search for the redeeming lights, for the ground of hope of a new future out of line with the past; for the basis of new action. What force is at hand to hold back the clouds from rolling in, gray and dark over the whole sky? Among all peoples are traditions of a long-past golden age of peace and happiness on earth; may we reasonably re-read the tradition as a prophecy?

In the Eighteenth century a great cry went up in Europe — Liberty, Equality, Fraternity. By accentuation of the first two the third was

forgotten; in their name the third was outraged, and the soil of Europe drenched in blood. A new day had dawned, men thought; their hopes ran high and then died in despair and horror.

But how if the full stress had been thrown on the third and the other two had been allowed to take care of themselves; how if altruism had been made the keynote? "Good," says A; "I would be brotherly to B if he would be so to me." And B says the same of A: so all goes as before; the brotherly impulse of neither is more than of the surface. Equally futile must it be, evanescent like all emotions, doomed to reaction if, as then happened in France, it arise as, or be allowed to become, a fit of sentimentality, of hysteria. In the man for whom it is a real power, it will transmute his whole nature into gold, strengthen his will, sap the life of his baser impulses; in the nation which contains many of such men it will act as a preserving shield.

Let us make a new study of human solidarity, and then learn that it does not imply senti-

mentalism, communism, anarchy or assassination. Neither is the last the path to liberty, nor communism and anarchy the associates of liberty; *while the doctrine of human (moral and mental) equality emanates from blind foolishness.* Because these things were not understood, the celebrated formula of the 18th century, however profusely and rhetorically and emotionally presented, failed to avert any of the evil of the time, and therefore has humanity since then gone a little further down hill.

Altruism must now be preached and practised in a new way. It must be based on intelligent conceptions and manifested in intelligent action. A call is made; who will answer it, and how to work?

Those who arise in response must be such as have, by strong search, found the Angel and consciously work with it. They alone have obtained the key to the necessary force, the necessary power of utter self-effacement in the interest of others, the necessary inaccessibility to personal ambition. The time is ripe

for their work; unless that were so, unless humanity were secretly looking for a message, secretly aware that it had come to the end of old things and methods, had loosed from old moorings, nothing could be done.

Let those who feel discouraged at the fewness of real workers look back through history at the work done by *single men* working opportunely and fired by unquenchable enthusiasm based on intelligence. Look by way of example only at Luther, Wesley, Peter the Hermit, Bernard of Clairvaux, Mahomet; not thereby implying similarity, or equality of importance or beneficence in the work of these leaders, but as showing the power of one voice, the magnetism of intense conviction. Where today are those who have this same fire, the same power of arousing men from stupor?

Now is the opportunity of great souls. What could not be done by some few, or one only, among the heads of nations, their natural and placed leaders, their builders, who would arise and sound the redeeming note? Could such a man not alter the current of *the world's*

*thought*, and make it set for ever away from the causes of misery?

Let us be ready, for the time is moving quickly. Men are souls, and must henceforth be led by *those who know it*, who feel themselves as souls in every cell of their bodies, and whose minds work as the servants of the Law. Great civilizations have arisen, have crystallized into institutions, have reached a mighty prime, and have then passed away in blood because men would not learn this truth, would not see that Brotherhood is the law of life.

Yet life is eternal; men cannot die if they would; returning again and again to earth, taking new bodies, making anew and with added touches the old civilizations, conquered by or conquering with the perennially arising empires, they have moved through the long pains and brief exultations, the triumphs and humiliations of life after life toward the fuller and fuller learning of the lesson. Their memories of the past have vanished, but the impress remains. Humanity may seem what it was, but the ages of glory and disgrace, of loving



and hating, of tension and relaxation, of luxury and misery, have mellowed it to a readiness for the reception of the new-old message. Upon those who can feel the steady heart pressure of this message from the Gods, who can hear the deep cry of waiting humanity to receive it, rests the responsibility for its deliverance.

The World-Soul stirs in every heart; everywhere is an expectancy. Men are turning anew to the old religions, thinking that therein may be lying what they need; they dig again at the old philosophies; they broaden research in every corner of the field of science. Whether they do it in hope, or to dull the edge of their sense of the emptiness of life, they do it in vain until they find the golden key which they seek knowingly or unknowingly, and shall find when and how they least imagine. The joy, the wisdom, the shining secret of life can not be known until the Light of TRUTH has cleared away all mists from before the eyes of the soul, until the Angel has become the Self and the Demon the servant.

But upon him who has thus changed and glorified his nature comes a great power; his mere presence can lift the weight from the heart of others; he can speak so that they will listen; he can point and make swift the living arrow of Truth; his words will now bring hope and peace, and that message which is for the healing of all nations.

## II

### THE DEMON IN HUMAN LIFE

**T**HE medieval Devil has been for some time banished from the pulpits. He had become useless as a bogey, however convenient and easy as an explanation of evil. It does not follow, for all that, that the medieval conception had no relation to a fact, both in human and cosmic nature.

If we take the smallest care in examining what goes on within us, we find two perfectly distinct centers and activities of consciousness, classified from time immemorial as the Upper and lower natures. The brain is really a keyboard for thought, at the disposal of *either* of the two combatants in human life. The one pole originates all the impulses that aim at the welfare of others, at serving and giving; the other all that aim at getting, getting enhancement of sensation and the means to it. One

looks out to others, the other in to self. Both employ the instrument of thought to secure their ends. When man finally allies himself, absorbs himself, with or in one or the other, he becomes either one of the saviors of humanity, or one of its curses.

In the animal kingdom below man, it is mainly the lower, the matter-born, of the two forces which appears in consciousness. On the whole the animal's consciousness is selfish. Selfishness is the motive power that drives it to all, or nearly all, its activities, and leads to the perfection of its powers. But by now, with us, it should have finished its work. All that it can do can be better done by a higher force, spiritual, beginning to appear in man's consciousness as the altruistic impulse, compassion, love, brotherhood, friendship. Under that impulse man can go on perfecting every power, including many — the highest — to which the other is an absolute bar.

Most men accept both impulses in themselves, as they come. An appeal to their sympathy, if it does not require too much imagin-

ation to understand, or too much self-denial, gets a response. They are willing to help and to give. But the whole transaction is something of an interruption to their ordinary current of action and purpose, whose trend is taking, getting. If the two tendencies are in this ordinary blend, we have the ordinary man. He takes up no definite attitude towards them, not seeing the larger issues behind and establishing no fixed habit. If the point is pressed upon his attention, he will bestow his abstract approval upon the policy of giving; but he will doubt whether life could be lived on a common-sense basis, or even preserved for long, if that were exclusively pursued by society. The other he admits to be reprehensible in its extreme forms, but considers as in the main necessary for continued existence.

Yet it is possible to make life one entire gift to humanity, and to be deeply giving while superficially taking. Money may be amassed; but to be given back in various attempts to promote the general welfare. Comforts, even luxuries, may be secured; but in order that

work, because of such surroundings, may be bettered and facilitated. Recreation and pleasure may be used as means instead of ends. Health may be carefully developed and protected; but only as the necessary basis for the best work. In all these gettings, a man may have the welfare of others as his single final object. In the same spirit the inventor may invent; the musician and poet compose; the artist paint: behind all that is done, *to give* being the motive. The whole of the pains and evils of human life come from the opposite, the self-seeking, motive. The other and higher, competent to ensure the whole future of human evolution, is becoming a more and more active power. To believe that evolution will continue to depend upon the lower, upon that one according to which nature perfects her types and the powers of her children up to man, is to have a picture of ultimate society as an equilibrium of fiends, an equilibrium momentarily yielding and then readjusting itself when one of them happened to slip his foot or be for a moment off his guard. To

take, with intent to give nowhere present in the mind, is now an affront to the spirit of evolution. It is a reversion to animalism.

Western psychology has never properly understood man's mind as a creative power. There is no "creation" anywhere in Nature, in the sense of making something from nothing. "Creation" is the working of the formless into form. That, man's mind does without intermission. The formation of every habit is the creation of an entity in consciousness, alive then until it is killed or let die, and with a power growing as long as its requirements are obeyed. It is a constant presence, in some cases asleep between the periods of periodic demands for gratification; in others never asleep. It is an entity in the subliminal consciousness, the field of which is full of them, hierarchies of them. There are also habits which the mind did not create, but found present when it came into the body; for example, the impulse to eat. But upon some of these the mind seizes, creating them into potencies of unnatural vigor. Each habit created *de novo*

by mind, or accentuated by it, by thought, has access to it and uses it with more or less pertinacity and skill. The habit is in fact intelligent, knows what it wants, practically knows and cares for nothing else, thinks out in the mind the ways of getting what it wants, and may finally dominate and even kill its creator. *And it may then survive the body.*

Every victim of, for example, the morphine or alcohol habits, knows that he is in the grip of *a will* too often stronger than his own; coming upon him at *its* pleasure, which in the end *is not his*; a conscious entity sweeping in irresistibly upon his consciousness, and often using his mind with supreme cunning to secure the poison. He knows all this as soon as his attention is called to it. Otherwise, because he created the habit, because it uses his mind, because in early years he concurred fully in its wishes, he will regard it as himself. Theosophy, which teaches Reincarnation, teaches also that some of these habits may follow their creator from birth to birth, attaching themselves to him as he incarnates, and gradually mani-



festing as physique and opportunity permit. Many mysteries in human life thus find their explanation: the sudden development of alcoholism, sudden changes of character, sudden outbreaks of criminality, total duality of character. Stevenson's *Jekyll and Hyde* pictures a fact in human life. Because the Hyde at times displaced him, was no proof that Jekyll was a hypocrite. A new and better life may begin under the black shadow of old evil, and the shadow may for long have its hours of terrible alternation with the light. It is still a living presence in the outer field of consciousness, always awaiting its opportunity. It was strong enough to survive the time-space between death and the following birth, and is the Dweller on the Threshold of its once creator and now victim.

Unless we understand, and accept, Reincarnation as a fact in Nature, we cannot understand a process going on in our midst, with whose results, later, humanity will have to reckon.

Not only may habits be created, but *habit*:

a permanent direction of thought and conduct. There are many who are gradually allying themselves more and more fully with that light shining throughout nature, which will ultimately be the sole guide of human action, the tendency to give. They are creating from the substance of this force as it flows through them, a vestment, a habit, a diviner self-sheath. At each opportunity they let this self come in and rule their action. It grows stronger and stronger. It begins to tincture the whole mind. It becomes a constantly felt presence. The entities connected with ordinary habits push into consciousness only periodically, and between-whiles remain latent and inactive.

The man has the welfare of others more and more constantly in view in all he does. He places more and more of his mental energy at the service of the Angel, and attracts to it more and more of that conscious energy of nature. Though the man grows nobler and nobler, his ideal is always rising, and beyond him. He has created it, yet it is also part of the soul of nature. It is receptive of much

in nature of which he knows nothing. It begins to embody her idea and ideal of the future man. It passes beyond the care of its creator in a sense, growing now by force of its own vitality whilst he sleeps and works. It is nourished by the Oversoul, since it was at the first a seized droplet, a detained ray, of that. And it is nourished by all the divine and compassionate thought and feeling that the noblest men have ever thought back to the Higher Self, the Christos. The man may know that presence about him or within him, felt in his moments of aspiration, prayer or endeavor; or he may call it by a name drawn from his religion — not wholly wrongly nor yet wholly rightly. After the death of his body, he becomes one with it. But unless he has achieved that unity while yet in the flesh, at his next birth the two are again separate. Only now his impulses to good are overwhelming and continuous.

Leaving this picture for further development in the next chapter, let us consider the opposite. Here the whole tendency of con-

consciousness is away from others, in to self. Others are only considered in so far as they may serve.

A simple classification presents itself at once: On one side of the line are those who may be called their own victims; on the other, those who make victims of as wide a circle of their fellows as they can reach.

Yet to say of the first class, that its members are their own victims, is but a superficial way of speaking. They are victims of entities that they have created as habits. Each such entity, whether of drunkenness, drug-taking, or any other form of sensualism, is at first a specialization of the man's psycho-physical consciousness in that direction. This portion grows, finally becoming a center of consciousness on its own account. It finds its life in the satisfaction of its single instinct, has indeed no other life. Its demands tend to increase in frequency and imperiousness, and if unresisted they will finally entail the sacrifice of the whole remaining energies of the body and lead it to its death.

Such an entity can be called neither moral nor immoral; it simply keeps on doing with increasing intensity the one thing it was created to do. Its victim's body and vitality are its means and instruments. He himself may continue to side with it, or he may struggle with or without success to throw off the yoke about his own neck. If he struggles, he will not only find the strength of his adversary, but its intelligence. He will find a thousand reasons and excuses coming into his mind apparently of themselves, as: It is now necessary for his health; it would be safer to relinquish it gradually; he will relinquish it on New Year's Day; some other man has it whom it does not harm. And so on forever. It will out-reason him as long as he lets it talk. His difficulty is that he regards these pleadings as from himself and treats them with corresponding respect.

But if he makes no struggle, siding with his enemy, it will absorb his personal consciousness more and more completely; the soul will withdraw at last from a personality which will

no longer render any response to its strongest efforts; and what was a man is now merely an embodied vice, an appetite. When death frees it, it remains in the earth's aura. Unable now to gratify its one passion directly, it becomes a source of constant danger to sensitives and mediumistic natures. These, in some of the states of utter negativity which they permit or deliberately induce, often place themselves beyond the protecting power of their own souls, throw their bodies open to the entry of one of these creatures, and suddenly find themselves the victims of cravings they can neither account for nor resist. Orthodox science may for the next few years scout such an explanation of phenomena for which it has no explanation but a name; in the end this will be found valid. Thus teaches Theosophy.

A further view opens from this point. The whole group of habits and tendencies created by the impulse to seek self-gratification of any kind, whether sensual or higher, are themselves children of a profounder though impersonal

habit rooted in material nature herself. By it, as we have pointed out, the units of life established their nature and perfected their powers to the limit which that impulse makes possible. This impulse may be called selfish only at the human level, when a higher comes into view.

When one particular form of sensuality, of self-seeking, is found by the individual to be oppressive, for example drunkenness, and he attempts to conquer it in the interests of his own personality (that is, from a motive that is still selfish) he has, it is true, that particular force against him. But he has not yet deliberately chosen to ally himself with the higher side of nature. He remains morally about where he was. If he wins his fight, his will is stronger, but he is still in unbroken alliance with the force of self-seeking. He has merely *selfishly* cleared an obstacle out of his way.

Two things may now happen. The force of the conquered gratification may diffuse itself out into other kinds of sensuality: He may become lazier, addicted to gluttony, excessive

use of tobacco, coffee, sugars, etc.; or more sensual in the limited meaning of that word.

In the other case, with his newly cleared consciousness and strengthened will, he may deliberately set out upon a larger career of selfishness which many others enter from the first. Under the influence of ambition he, like some of them, may use his will to conquer all lower failings, and to develop every power, sacrificing and uprooting every impulse whose gratification is in the way of power.

There are profounder depths of selfishness that simple sensualism does not ordinarily reach. Sensualism, save in extreme degrees and forms, is compatible with the continuance in the nature of much that is yet good. It rather tends to crowd the better impulses to the wall, to dull them, than to exchange itself for them. But the selfishness which seeks power looks directly to, not ignores, other men. The sense of power over others, gratified ambition, is the enhanced sense of self-being; it is established by personality; it is the very vitality of the self-centered person, a plane of



vitality quite distinct from the physical or physiological. It is the material-nature impulse at last in flower, reaching the consummation which human life alone renders possible. When the end is reached, the man has become a fiend.

Most men are too weak to pursue this path very far. They will keep their failings, unable to uproot sensuality, trying to get the respect of men (which gives the sense of power) either by *seeming* what they are not, or by ostentation of wealth. Various kinds of culture and skill, and sometimes oratory, can be acquired without more sacrifice of sensuality than they have strength for; and these they may accordingly acquire. Religious charlatans especially find the path to power over certain minds very easy; and they are correspondingly numerous. But their reign is short; their own failings, weaknesses and ignorance of human nature, sooner or later prick the balloon from within. Each moreover is but a unit, the only fighter for his own hand, backed by nothing and no one. Nevertheless, while his power

lasts, and over those whom it affects at all, it is very great. The ambition of the great military adventurer is but to control the bodies of men; political ambition and the ambition of the orator aim no further than men's minds. But this man gets further in; men and women offer him their consciences; his dominion may be nearly absolute over their whole natures.

The full possibilities of ambition are little realized in our day, because the cumulative effect of successive incarnations, pointing more and more directly in one direction, is left out of account. As soon as ambition for selfish power leads to, is the motive of, the surmounting of a sensual weakness — or still more, a course of self-discipline — the man's nature hardens quickly. He lives by the light of an evil ideal; it becomes infused with the life-force which he withdraws from his conquered tendencies; finally it becomes a conscious presence in his life. It survives the interval between death and the rebirth following; and then, as in the case of lesser left-over habits, there will be a struggle. With most men this struggle is not decided for

ages. With each birth, according to its heritage, there is more or less sensual tendency to be again surmounted or yielded to. There are a thousand appeals to affection and compassion, hard to deny, and if not denied generating an opposing force as readily cumulative as the other — and like the other tending to concrete into a center of consciousness, henceforth the Angel in that man's life. There are the ways of life itself, always tending to bring ambition to its end with a crash of disgrace, or by final disappointment.

But in a few cases in every century, the created Demon of utter selfishness is strong enough to prevail, little by little, over all. Gradually the appeal of humanity loses all its power; life after life the will strengthens and the lower weaknesses are more and more easily surmounted. The man and the Frankenstein-monster he has created enter at last into complete union, and the soul, no gleam of whose light is allowed to enter consciousness, departs. The man is an initiate in evil, and, with an intelligence far beyond that of common human-

ity, remains in its midst. *As such*, such a man is unrecognized by society; for society as yet knows nothing of the possibilities of human development towards good or evil.

Theosophy is the only force that can unify all nations, that can illuminate and purify all creeds, that can show each nation its path to its own noblest development. Individual ambition has to disappear; another and opposite working force, that of unity and altruism, must replace it as the purer and higher stimulus to effort. To demonstrate that it can do so, is the work of Theosophy.

Therefore, as we said in the first chapter, the middle and later years of this century will not be the continuation of the Nineteenth. The light of Theosophy will become generally recognized. Its message concerning life will be accepted. Men will more and more seek its Teacher — whether, as now, Katherine Tingley, or her successor — and that Teacher's accredited pupils, for the solution of problems now beginning to be thought insoluble. There *is* a solution to them all; life *may* easily be

transformed into its highest terms; there is no inherent need for any of its pains; there is no need for humanity to be in darkness or ignorance. Theosophy can show it to be possible and easy to make earth a heaven, to strip death of its terror. As soon as the appeal is made the answer will be given. Then will be the New Order of Ages.

### III

#### THE ANGEL IN HUMAN LIFE

*IN VINO VERITAS* — wine unveils the true man — is a bit of cynicism which used to be more often heard than now. It implies that the creature set free by wine is the “real man” (!), egotistic, talkative, sensual, quarrelsome. Suppose there were another kind of wine which silenced the animal man and freed the spiritual, as the wine we know silences the spiritual and frees the animal. Wine makes some men nearly fiends; the other wine would make some nearly gods. That faint glow of divinity which we see here and there in all men, the suggestion of thinker, poet, artist, saint, hero — would shine out perfect and undimmed.

Wine would make all men fiends, if, whilst absolutely shutting off the spiritual, it not merely left the intellect untouched, but cleared

and sharpened it. The other wine would make all men gods, if, whilst absolutely shutting off the sensual and selfish, it raised the mind to the power of full expression of the spiritual.

Man's consciousness has its poles in the worlds of matter and of spirit. In lending his mind, from moment to moment, to impulses from one or the other, he is creating the Angel and the Demon. They bear his superscription, but the matrix and essence of one of them is divine light. He has given of his "I" to the impulse, given selfhood; and that second self lives on and grows in power.

So if a man finds himself, as we have seen, the constant recipient of suggestions of evil, it is also true that in the diviner part of his nature he has individualized — or can at any moment begin to individualize — the amply countervailing force of good. Between the opposing suggestions he has always the power of choice. He can gradually learn, by opening his mind in one direction, to close it in the other. Mind cannot harbor the two forces at

one and the same time. If it admits one, the other, for that time, must go.

But the man who would redeem himself from some besetting failing must not wait for the hour of urgent temptation to invoke the Angel in his being. Strength gathers by constant invocation of its light throughout the intervals. If he does that, victory, however deferred, is ultimately certain. He is invoking the whole force of evolution. For though the Angel is in a sense the creation of the man, he has created it in and of this divine force. In itself it is unconquerable, nor can it ever cease to be. It is an individualized portion of the Divine Intelligence. To invoke it, to feel after it in daily life, is therefore not only the path to purity, but to wisdom and to power. To be saturated with its light is to have become more than man. From the first it is his highest self, *his* God, and his path to *the* God.

If we accurately translate Jesus' "first and great commandment," we shall find him referring to this Presence and describing in



pregnant terms the right attitude towards it. The ordinary version runs: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (And we can note in passing that this "first and great commandment" was not a *Do Not*, but a *Do*. Its keynote was not that of the Ten Commandments.)

Our retranslation runs: Thou shalt love the Master (*Kurios*), the God (*Theos*) of thee (*sou*) with all thy heart (*kardia*, regarded as the seat of imagination and feeling), and with all thy soul (*Psuche*, the animal soul), and with all thy mind (full human intellect, *Dianoia*).

Every part of consciousness was thus to be engaged, to be tuned to recognition of, and love of, "thy divine Master."

The other command, "like unto it," was, "Thou shalt love thy neighbor as thyself."

On another occasion, speaking still more specifically, Jesus Christ said of little children that "their Angels" behold always the face of the Father in Heaven. Of this saying,

the Christian Church, which has lost the ancient teaching of the Angel and the Demon in human nature, a teaching which was everywhere part of the Mysteries, has no real explanation to offer.

Katherine Tingley, speaking in one of her instructions to her pupils, says of these two forces:

Invisible companions formed of man's own essence, one evil, one divine, the secretion or objectivation of the opposite poles of his own self-consciousness, they represent his good and evil angels, the *Augoeides* and its counterpart, each seeking to absorb his being. One of them in the end must prevail over the other, and one or the other is strengthened by every act and thought of his life. They are his higher and lower potentialities passing slowly into potency as the energies (both good and evil, note) of the soul are awakened. . . . And if effort be continual, if no failures or falls discourage the aspirant and are always followed by as "many undaunted struggles upward," he has always the help and counsel of the divine "Daimon," the "Warrior"; and victory, however far away, is certain. For this is an unconquerable power, "eternal and sure," an actual presence and inspiration if you will but recognize it.

She is of course addressing those who have fully entered upon the path of self-conquest; but in degree her words apply to all who have begun to face the problems of life.

The existence of the two depends, as we have said, on man's duality of nature. At one pole he is animal, with all the self-seeking animal tendencies; at the other divine, with potentially godlike power, understanding and compassion. Christ's "great commandment," with its *Psuche* and *Dianoia*, the animal and spiritual souls, contains a reference to this duality.

In his animal nature man is complete; either temporarily latent and folded away during evolution in other directions, or in full activity, he has every animal power. Whatever can be acquired by struggle either has already been acquired, or can now be acquired by a nobler method. The force of matter has done its best; it is now time for another evolution. The flowers of mind and heart and soul will not bloom in an atmosphere tense with conflict actual or threatened,

with jealousy, hate, envy and greed. It is the turn of the divine force, of the light that lighteth every man that cometh into the world, the direct radiation of the Supreme. This is man's highest consciousness; when by beginning to follow its behests, he individualizes it from the sea of light, it is his Angel. When he is fully at one with it he becomes a god. Its pressure is towards unity, harmony, compassion. It is the atmosphere in which alone men can move on to ideal life. The closer man stands to it, the profounder is his feeling for beauty, the more is his intellect illumined with comprehension of the meaning of life. He knows of immortality with a certainty beyond argument, for he is beginning to assimilate that which is life itself. The veiled poet, artist, thinker, hero, is beginning to stand forth. He feels at every hour the joy of a spiritual growth that can have no limit.

The path to this growth opens immediately ahead of every man at every moment. The very desire for it is a mark of the presence

of the Angel, whose inspiration can be constantly felt coming into the mind as a waft of higher impulse in the pauses of common thought. Seized and held to, it stills perplexities, cools the brain, and shows the path to peace. In the end, if it is permitted, it will clear the human tabernacle of all but itself, and the man is redeemed. Death can no more break the thread of his consciousness.

*Scepticism as to the possibility of this is the chief reason why it happens with such excessive rarity.* Men will not understand that the Presence which comes upon them at their best moments, which is their best moments, waits constantly at their elbow, and that those moments will become continuous if they but seek them with fixity of purpose; that the divine Player is always ready when the instrument is; that his harmonies are only limited by the instrument; that the instrument is the man himself as he knows himself in daily life; and that this Presence habitually makes itself felt in him as the pressure of conscience, as the call to duty, as the perception

of grandeur, real beauty of every kind, and of nobility, and as compassion.

The body is the sounding-board of all the phases of consciousness of the man who dwells in it; every mental change, every change of feeling, modifies some part of the body, some organ or nerve center. And once this change has occurred, it tends, after a longer or shorter time, to reproduce itself automatically, and to re-excite in the consciousness that attitude, thought, or feeling, which first caused the bodily change. Thus are habits generated. The man, by his thoughts, leads the body into temptation a long time before the body picks up the habit and *leads the man* where first he led it. It is the man that is weak and the flesh willing. The body follows and registers the man who lives in it; if he grant a desire from it today, it will demand the same tomorrow, perhaps when he is wanting to think about something important; if he grant *all* its desires, the divine Player will be permanently excluded from the instrument, since they will grow so fast that there is no room for any-

thing else; but if he watches for this Player, and welcomes its advent, its promptings will become plainer and plainer, pass from vague waves of feeling, half-blind impulse to duty, into more and more definite guidance of every step in life, filling it with peace and beauty.

Real Christians are well aware of this *Presence* within the field of their consciousness, but they have seriously limited the truth in their interpretation; calling it "Christ," and confusing it with the great Teacher who lived 2000 years ago, they have taken no note of the fact that it is the "Light which lighteth every man that cometh into the world," and that it is potentially or actually present with the same fulness in those who have and have not heard of Jesus Christ. The Teachers have taught of it, being Teachers just because they had fully assimilated it, and even the name Christ was in use among the Greeks, in this connexion, long before our era.

We are dealing with the process of unveiling something present in all men, and the veil that separates them from it is woven of their

desires. If a man is thinking high thoughts, and one of the common desires suddenly obtrudes itself, those thoughts must stop until he has either quelled or satisfied that desire, and he must resume them nearer the beginning than when he left off. That which inspired them remains as a power, but it has received a check in its operations. If he is thinking of doing a noble and unselfish thing, that which prompts him remains there even though, because of some selfish or personal consideration, he delays or abstains from the action. What then would happen in the case of a man who had removed all selfishness from his mind, and all other desires from his body than those which conserve health? The Angel would be constantly in action, and would inspire him to heights of thought and feeling and a grandeur of character that would make him a great world-helper.

The task of removing these hindrances of desire seems hard, but a very little effort produces great results. The attempt to find or feel that Presence in consciousness is the



withdrawal from desires, and the moment that is done they begin to wither swiftly. The key to success is never to give up the effort, never to let an hour pass without an attempt. Unobserved, softly, surely, the divine plant grows, absorbing and transmuting into its own being the life of the weeds. Then, one day, the man suddenly finds himself free from some fault or vice or failing he had thought was unconquerable. It was conquered by *that Other*, in the darkness, that Other which is also himself and who is the real victor in all worthy victories. The sword in its hands is welded by the slowly hoarded strength of our aspirations and our faith. In this fight against the lower in ourselves there is *no chance of final defeat* for the man who tries; the only defeat is to give up trying. The trying, the fighting, *consists* in turning toward the divine in ourselves, trying to feel the companionship of the Angel, the Warrior, its constant presence.

That attempt *is* the fighting. Every critical act and thought in every day (and what acts

and thoughts are *not* critical?) is the outcome of a conflict, often unnoticed by us, between the good and evil. How easy to see that if on rising and retiring we seek the good in thought and meditation for five minutes, every conflict throughout every day will go better than if we had not done so. Some of the evil in our nature is so deeply rooted that it may take years for this Divine Man to seize and destroy it, but if we look to that place of help daily, not so much holding the evil remorsefully in mind and thus multiplying the difficulty in imagination, as holding *in faith* to the divine and letting that do the work, then we have an assured victory not only over the chief evil but also over what we think the lesser ones. And that victory is won, not by some extraneous power, but truly by the very self of the man, that part of himself which his accumulated moments of thought, aspiration, and will, have made invincible.

There is a slowly growing body of men on earth who have pledged themselves to the

light to work without pause for human welfare. To the world at large they are not so known, though some of them, of various grades of progress, live and work in the common life. Their progress lies in the evolution of faculties and powers, which, though latent in all men, are as yet not generally even believed in, and of whose application in human service it would therefore be useless to speak. Their body has been in existence for many ages, and those who have fully entered its membership return to it with each rebirth. Its ranks are open to all men, and no one taking in his heart the pledge to put aside self and work for human welfare, work that all men might find the light, would remain long in ignorance of this body. Every one of humanity's great Teachers was and is among its workers, as well as many of whom the world knows nothing, or knows only as obscure or prominent figures on the general stage.

H. P. Blavatsky and her successors, William Q. Judge and Katherine Tingley, are of this

body and in pursuance of its work founded and sustained the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY. Theosophy is the totality of the wisdom, the highest knowledge of life, which comes of unity with the light, of complete unity of man with the Angel. And brotherhood of thought and act is the first essential step of the path to that unity. The body in question is but an anticipation of the future for all humanity. And as by aspiration and right action, the individual man calls his Angel to birth in the sea of light, so such a body, by its unity of purpose, calls a vaster Power, which it henceforth serves, into conscious being. And this is the real guide of humanity to its ever lightening future, the Christos of the new earth.





THEOSOPHICAL  
MANUALS

XII

THE ANGEL AND THE DEMON

Vol. II

The Aryan Theosophical Press  
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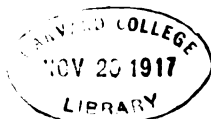
THE ANGEL AND THE DEMON

BY

A STUDENT

Vol. II

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*F. E. Chase  
Boston*

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## CONTENTS

	<b>PAGE</b>
The Demon in Crime .....	53
Psychic and Cognate States and Practices	70
Death, Its Lights and Shadows .....	80
Theosophy: The Most Serious Movement of the Age .....	89
Conclusion .....	107



## IV

### THE DEMON IN CRIME

**U**PON the subject of ordinary crime there is little more to be said. There remains only to make a classification of crimes, to note at what point the impulse to them runs over into what is ordinarily counted as insanity, and to study the part played by the Demon in their commission. Especially is such an examination desirable in view of the increasing prevalence of infantile or child crime, crime often of an astonishingly extreme, heartless and purposeless character.

What might be called ordinary crime is an act done in pursuit of some comprehensible aim. Whether it be theft, rape, murder, or what not, the object is clear, and the means employed to gain it have a fairly intelligent and balanced relation to the end. And, so far, though the criminal is mistaking the path of

his own welfare and permanent happiness, he is acting in harmony of aim with his evil instigator; he is not being swept off his feet by an impulse of whose source he is ignorant.

But what are we to say of those impulses to crime whose energy outruns that which is necessary to gain the intelligible and manifest end, or those which seem quite blind and to have no intelligible aim?

And what of those cases in which every vestige of normal humanity seems to have departed and where there remains only an utterly conscienceless creature devoid of any impulses save for self-gratification, possibly without the power to postpone even a small gratification that is immediate in order to retain the capacity for enjoyment of a greater, a little in the future? In passing, it may be noted that there is a whole abyss between such creatures, utter slaves of impulse, of the Demon — and the full initiates of selfishness who are not the slaves of, but utterly and consciously at one with, the Demon. The former, like the habitual drunkards, are slaves; the

latter freed in evil, of iron will, the dominators of such parts of their nature as would if gratified stand in the way of their attainment of their conscienceless power. They have subdued the animal, the beast, that it may not stand in the way of the fiend. The acts of such creatures are outside ordinary classification. And of some of the others we can make no real explanation (to call them "insane" is not an explanation) unless we assume that the human adversary, long permitted to guide and reign unchecked, at last acquires an absolute and, so to speak, contemptuous domination over the man, his original creator; who no longer needs to urge or reason with his tool, but treats absolutely as his own the organs of action of the man in whose body he dwells.

It is from a study of the utterly abnormal that we can get more light upon the nature and mode of life of the human vampire. As we have seen, its impulses are gratified at the expense of the life of the man, and by their gratification its gain runs *pari passu* with his loss. He may, and usually does, take his pleas-

ure in acts which nourish his demon, for men are more or less sensual and selfish. If his nature is very bad he may maintain the alliance, and if the pair let the lower sensual rule, the man is on a swift descent in the scale of life; if, still maintaining the alliance, he use his will and intelligence to restrain the lower and purely sensual evil in order that it may not obstruct his pursuit of power over his fellow-men, then he is still on the path of descent; but a path which, though longer than the other, is more dangerous, more irtraceable, because the compass of will is firmly, consciously and intelligently set thither.

But in other cases the Demon may impel a man to acts which, even in the moment of their doing, may horrify him; acts which because of their not rare anti- (rather than in-) humanity we call insane. As a (now) separate center of life, its acts may be marked by utter want of relationship with the ordinary or original tastes and habits of its creator; and its performances, attempts and impulses bear not only no such relation, but also none to his



strength, reason or judgment. From that point of view we are justified in calling such acts insane, though they may be sane and well-based enough from the Demon's standpoint, since for a time they increase its strength and now independent viability. It may therefore urge the man to crimes of the most purposeless or ill-judged character, often of the most extreme ferocity and causelessness, and to attempt which, by reason of his inadequate strength or the vigilance of society or of his victim's friends are foredoomed to failure. Much light will come upon the study of crime as soon as crime is thus considered and its real author's often quite separate individuality taken into account.

Let us make a rough classification of crimes and the impulses to them.

(1) There is that simple and comprehensible form of crime which consists in taking what is desired from the property of another. The thing desired may be anything from a necessity to a luxury, and of course its degree of criminality lies in the nearness to one or the

other extreme. In the insane variety of it, known as kleptomania, that which is taken is useless to the thief, and the act is an irrational gratification of the desire to possess, apart from any contemplated employment of the stolen article. The Demon, unable to make his creator a conscious and rational thief, adopts the simple method of compelling him (usually her) to act as such for a reason that is below his rational consciousness. Kleptomania is an instructive example of the working of the Demon independently of the man, though the man in his extreme weakness of will has to be a conscious spectator. Insanity, that is, irrational action, with respect to the man, the act is with respect to the Demon, sane; for it is (from its standpoint) a perfectly rational and natural and uncomplicated gratification of the desire to possess, to take.

But when a man is hindered in the carrying out of his desires, whether by a person or by blind circumstance, irritation arises. Irritation may also arise from the thwarted desire for comfort, apart from any concrete desired

object. Hence the irritability of the gouty man. Irritation may break forth presently as increased effort, since it is a banking up of the force of desire, and may then act rationally in the attainment of an object; or, if the object be unattainable by actions (as comfort in the case of gout) may break out irrationally — as where the unoffending cat is kicked, or the wife and children snubbed and snarled at. In an extremer form, irritability may become rage, and here the banked-up force always breaks forth irrationally — that is, with more or less unrelationship to the attainment of an object. For this reason it has to be classed as an (at any rate temporary) insanity. It is, however, ordinarily called insane only when wholly causeless, and if extreme may amount to mania. In any case, rage is of course a disintegrative process, and is an affair of the Demon. For though Nature is always slowly disintegrating our bodies, it is only done in this violent and conscious way when the disintegrative force has been entitated or synthesized under human influence. Rage receives the

name of mania when it is a long continuing condition, very violent and wholly out of control. As a rule the ordinary personality of the man disappears, and his functional place is absolutely taken by the Demon *in propria persona*, liberated from all control and no longer needing or condescending to avail itself of the cloak of rationality or imitated virtue. With respect to *it*, mania is not insanity. There is a pleasure in the expenditure of force; (that is why sneezing is pleasant); rage, in its course, has for the same reason a pleasure of its own. In mania the Demon must experience this pleasure in the expenditure of its victim's physical and psycho-physical force.

It is a physical case of the same process which, on another plane, in time brings about even its own destruction and disseverance into the bundle of elementary forces of which it was never more than a temporarily focalized synthesis. If the man was in total alliance with it, he is then of necessity shorn of all the now dissevered elements that made up his personal consciousness and is again at the foot of

the ladder of human evolution. Probably this may take place alike before or after death; if before, there remains nothing but a gibbering idiot.

It belongs to this view of the case that all forms of criminally insane action are only insane and purposeless with respect to the man. Examined with respect to the Demon they become perfectly comprehensible. But until the Demon is scientifically recognized, the word "insane" must cover a hiatus of knowledge.

In still other cases, the expelled force may cause irrational movements of the body, beyond, but strictly in line with, those of rage; and a convulsion will result. This is called epilepsy, and is really a sort of rage of motion so extreme as to drown consciousness.

(2) Our second class is therefore made up of crimes committed in rage or mania, and either having no human object or a relation of great excess to their object.

(3) Lastly, we come to crimes of cruelty *per se*; that is, where the cruelty is not for the gaining of any observable or easily compre-

hensible end, but apparently motiveless. They are cases where the pleasure of the cruelty is not even comprehensible to the man who commits it, however real it be.

In the simpler varieties of such cases, crimes of cruelty of this nature serve to gratify the sense of power-holding, power-wielding. The desire to gratify this sense, in cases where selfishness is quite complete, where the Demon rules in unobstructed alliance with the man, and where facile opportunity presents, will certainly lead to crime of this kind. The alliance, that is to say, the presence of the normal consciousness of the man, differentiates such crimes from those due to mania, though that word is often here also applied.

They are also done to rectify the sense of powerlessness, as where a boy who has been worsted by a bigger boy tortures a smaller.

In still another class of cases this does not appear to be the whole of the motive. May it not be that there is a direct transference of life-energy from the victim to the operator, that the latter gains strength and life as the

victim yields them in his pain, that we are in fact dealing with true vampirization? The gained life, though at first passing to the physical man who is working, is afterwards of course appropriated by his Demon, the *real* operator, and sooner or later intense reaction follows; since the subsequent acts of the man proceed on the supposition that the new strength is permanently his, whereas it is already passing in, to the Demon.

Now, taking all of these forms of crime into consideration, do they not of themselves suggest the existence of an evil consciousness separate from that of the man, his instigator to their performance? And does not such a hypothesis make clear much that would be otherwise inexplicable?

The simpler and more venial acts of selfishness are performed by the man from the standing-ground of his elemental nature, in that department of his being where resides the impulse to selfishness and to seeking of sensation that is pleasant. While standing therein

he gradually lights up a center of consciousness about which such impulses group themselves, and this center remains alive, active, fermenting, when the man has temporarily gone up higher in his nature. Products of this invisible fermentation, in the shape of sudden impulses, occasionally inject themselves into his consciousness when it is otherwise occupied, and to these he is apt to yield, thinking the resulting acts to be of his own volition. By this the center continues to grow, preserving a line of impulses that are continually stronger, and may ultimately sweep him into crime. And in the commission of each such act the Demon (which is this center) gains power. It may grow constantly, absorbing more and more of the life of the man, until at last he is well-nigh powerless. Then, if he knows nothing of the philosophy of life, is ignorant that he is a soul capable of triumphing over anything in his own being, he must perforce continue to identify himself with the Demon he has created and which is his all-absorbing vampire.



In the ordinary case, death will separate the two, since they are of diverse nature. The Demon must remain where it was created, where its impulses hold it—in the earth's atmosphere, reinforcing, by community of feeling, the like elements in living men. The man, the all-potential soul, goes to its own place ("heaven") for a while, heaven because existing now in its own unclouded spiritual nature, released from the body whose forces and sensations instigated it in its ignorance to sensuality and selfishness in its search for pleasure. Freed, it may take another and more glorious part in the work of the universe. But when its hour comes, it must by the law of its own being reincarnate on earth—by that Law which presses it through endless experiences in countless successive births until it learns the real way to live and the real purpose of life.

So it must come in contact with the evil impulses which at death it left behind in the earth's atmosphere—perhaps even with the Demon, if in the last life it had created one

with so strong a central impulse of life that it could remain that much time as a conscious unit, not splitting up into the separate evil elemental impulses of which it is a fusion and focus. So the whole is drawn gradually into the infant body and brain little by little as fast as their growing structure permits. And from this time the Angel too, the man's better self, his guide, ultimately to be his redeemer, begins anew his part of that battle whose field is the man's embodied life. So the fight of the former life is resumed, though the man, in the throng of events and sensations that is anew upon him, loses the memory of it, albeit he is the same combatant, with the same ally, the same enemy; albeit he takes up the combat where and as he left it before.

In the end, virtues and unselfishness yield joy, inner peace and the love of men; vices and selfishness their exactly proportioned pain and loneliness. By this joy and pain is mankind slowly and with many and many a lapse led along the path of life through the jungles of experience until it awakes into the vast light,

feels about it the protecting and guiding presence of the Angel of light, outgrows need for the punishing and rewarding hand of Nature, becomes its own teacher and law-administrator, and redeems not only itself but all the lesser things which until then travail and wait.

This is the doctrine which the Church has partly preserved whilst mutilating.

Of the individual Demon it has made the grotesque and hideous figure of the cosmic Devil, and thus placing him beyond reach of the power of man, has used him as a *fear*-inspiring weapon; for on the *fears* of its adherents have the Churches in past times largely lived.

The doctrine of Reincarnation it has voted a heresy\* — for the public, though some of the Fathers have taught it.

The doctrine of the Angel it has glozed, though to this day it is a part of its written teaching.

The terrene atmosphere in which man leaves, after death, his baser impulses and his Demon,

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\* Council of Constantinople, in the year 551.

the sum of them, while he sojourns a while in oneness with his Angel—one portion of this it has called Purgatory and claims to possess over it a sacerdotal regnancy.

Hell, which is the *state* of that man whose life is evil and who lives in fear, it has made a *place* of eternal pain and relegated sojourn therein entirely to after death.

Heaven, which, as Jesus Christ said, "is within you," it has treated similarly, though it is really—whether enjoyed before or after death—the *state* of illumination, of oneness with the Angel—the *Divine Self*.

The idea that thought and meditation and nature and life and joy and pain, and above all the spiritual *aspiration* towards the Inner God, are the real spiritual educators, it has shadowed, because it does not desire that men should come to believe that there is no need (or at best a wholly secondary need) for an orthodox ritualistic teaching Church and priesthood, and that the proffered intermediaries are futile.

But in viewing these facts let us not lose

sight of the many noble souls in the Church, searching for truth; men whose purity of motive and loftiness and aspiration do, and did, in spite of all limitations of creed, enable them to reach towards the light. But the laity, who have so long had to live on half truths and distorted truths, are entitled to the original and unadulterated teaching: Theosophy, the Wisdom-Religion.

PSYCHIC AND COGNATE STATES  
AND PRACTICES

**WE** can now, in taking another step forward, sum up what we have said of the two powers concerned in human life.

The man who has to any real degree awakened to sense of responsibility and begun to make conscious choice between good and evil, is focussing his higher and lower nature, is creating himself or mirroring himself in the universal spiritual and the universal material. The two nascent centers of consciousness forthwith enter upon their own cycle of growth. Each widens out; from the first they are in touch respectively with all that is best and worst in the mental atmosphere, an atmosphere made up of the contributions of all past and present civilization.

It has been necessary to speak hitherto as if the energy of matter and that of spirit were diverse in essence and absolutely at war. They are however in truth but one, the force of one divine plan working itself out in two stages. The form only of its work changes with the advent of human life.

Assuredly the cosmic purpose cannot be *defeated*; but it can be and has been *delayed*; and it may be long yet ere the Demon, the lower aspect of human life, man-created, is crushed under the wheels of progress. Until then it is like an intelligent power in human life, the universal opponent of good. From it come all the subtlest inspirations to evil in human life, the germs of ideas, systems, philosophies, which some other ages than our own would recognize as insane or base, but which now command ready adherents and defenders; and suggestions to practices which can only wreck mind and body. Tendencies to ambition, crime and cruelty are fanned; antagonisms between men and classes and nations accentuated.

Though some few men are its conscious servants, most of its instruments know not what they do.

Of late years we are hearing more and more of what is called psychism. An actual change in human consciousness, a sensitivity to a new order of impressions, is going on. Specially marked in America, there are many indications of it all over the Western world. It is in the normal course of evolution, and therefore inevitable; but the transition period is full of danger. It is (abstractly speaking) a step towards the integration of humanity into an organism. Mind is becoming more sensitive to mind, more receptive of thoughts and feelings and impulses from without. Mental poise is more easily disturbed, insanity more frequent than ever before. Semi-degenerate minds, with a bent to evil which in other times might never have shown itself, become the sudden victims of those "suggestions from the air" of which we have spoken. The temptations of morphine and the like drugs — eminently stimulators of the psychic nature, though sub-



sequently they *infallibly* involve it in the general ruin — were never so marked.

Along with this drug-habit, the special evils or confusions produced or favored by the period of transition, a transition that will end in an understanding and wise use of new powers just beginning to germinate, are hypnotism, psychism, as the word is popularly used, “faith-” and “mind-healing” and mediumism. We will consider them *seriatim*.

As a horse that has once been down is never again exactly as before, so a once hypnotized human being is never again exactly as responsible for his actions. Whether the hypnotic state was induced by the direct gaze of the operator, or by some mechanical method, the subject's will has been to a greater or less degree loosened from its hold in conduct. Conduct is forever after more liable to slip beyond volition. Moreover, the mind, once thoroughly opened to suggestion, remains open, remains more negative than it was before, more sensitive to suggestion spoken and unspoken, to the silent influence of others

and to the currents of thought and impulse with which the atmosphere is full. It is a little nearer insanity, a little more liable to the reception of wild and fanatical ideas and more ready to carry them into action. The volume of evil trying to get into human life finds in such a mind a readier and sometimes a completely ready channel, and the outcome has often been the assassin's bomb or bullet. Hypnotism is, in fine, an ally and instrument of the forces seeking the confusion and destruction of society.

And instead of recognizing its danger we permit its exhibition on public platforms to hundreds every evening of the year. How many of these immediately begin to practise on their own account?

What is ordinarily called psychism stands somewhere between hypnotism and mediumism, related to both and readily passing entirely into one or the other. At present, in the immense majority of the persons in whom one or more of the psychic faculties are opening, we are dealing with what is practically

a disease, one of arrested development or of degeneration. The mind is not in sound and normal relationship with the body, with the apparatus of sensation. It is loose and incoherent in its operations, suggestible, and profoundly affected by subtle surroundings to which normal persons are almost insensitive. Nor can it close itself at will to external influence. Judgment is very often feeble; and vanity, of which such persons are peculiarly the prey, leads to the further cultivation by exercise of a faculty that had better have been disregarded. Epilepsy and hallucinations are common; and the very fact that some of the "powers" upon which the psychic prides himself are often exhibited by patients in the later stages of exhausting fevers, by victims of alcohol or morphine, by those near death or in the hypnotic state, might teach him something of their real nature and cause. He is however extremely likely to take the title of Professor, to write books upon a subject of which he has not the slightest comprehension, and to take money for talking verbose and mischievous

nonsense to people who are envious of his malady. When he actually teaches anything it is usually some trick in self-hypnotism, methods of disturbing and permanently impairing the breathing mechanism, or some futile and half understood gleanings from books of Indian magic. Those who follow his instructions naturally fail to achieve the promised "development," since the teacher does not know how he came by his own. What they do achieve is loss of health, of mental balance, of self-control, and of will-power—even though great increase in the last is one of the prominently advertised rewards! The lunatic asylum sees the last of no few of them.

Mediumship is an extreme degree of a morbid disrelationship of mind and body. At its culminating moments in the séance room the union is almost suspended. The body becomes semi-conscious or unconscious, the will altogether ceases to act; and the mind passes into a state which in most cases can only be described as a mixture of dream and

delirium. At best it becomes the recipient of a set of impressions which it wholly misunderstands and misinterprets. Some degree of this condition remains permanent, and the extreme degree may at any time supervene. Mediums who for money or other similar reason cultivate their malady nearly always end in some form of obvious mental disease or in epilepsy. The circles which may depend on them for "spiritual instruction" get at best platitudes; at worst, because of their intensely expectant receptivity, seeds of suggestion which may later ripen into overt act.

Of morphinism and of the similar use of cocaine and hashish we need not say very much, for they have practically no defenders. But these forms of psychic debauchery are greatly extending their sway. They ultimately induce the pathological psychic and mediumistic conditions of consciousness. But from the first they are of course really wrecking mind and body.

Comparatively lately it has been noticed that by the continual repetition of and dwelling

upon certain quasi-philosophical or religious formulae the mind can be made to act upon the subconscious bodily processes. Whatever the variations in these formulae, their common element, expressed or implied, is concerned with physical health. The mind is held upon the idea, feeling, and picture of that, and in some cases the desired result follows. But some other results, neither desired nor suspected, also usually follow — namely a diffuse hypnotic state and a gradual loss of the power of generous mental ratiocination. The mind has set in a mold and too often intellectual progress ceases. The formulae furnished by the founders of the various sects are repeated, varied, diluted, in the mind. And these occupations more or less effectively hide the fact that no real thought is going on, no fresh ground being opened, no seeds being received from the higher nature.

In such cases inquiring and perhaps initially spiritual minds that might have found and disseminated real light, have been closed and stultified.

Such are some of the special confusions of our time, flourishing because of the special conditions now obtaining in men's minds. The remedy lies in the popularization of that deeper knowledge of psychology, of human nature, that Theosophy alone can offer.

VI

DEATH,  
ITS LIGHTS AND ITS SHADOWS

**I**N the lower kingdoms of nature, death comes easily; the instrument of sensation is relinquished without pain. And in the normal course of evolution the sense of individuality is, so far as necessary, readily merged into the common, larger, higher consciousness that belongs to a community — whether the community consist of separate units like a hive of bees, or of only partially separate units like the cells of an organ in the body or the several organs themselves. Mergence is a natural process, as natural as death; but mergence does *not* mean obliteration of the Self.

But man has demonized both by his fierce mental establishment of himself in sensation. In sensation and in egotism lies the only life he can conceive. Back of all the casual



thoughts and doings of the hour, sound continuously two deep notes — fear of death, and self-centered egotism. He does not recognize that there is no need to hold to this false self, no need to make “self-realization” a very cult of the day. Self is an eternal unit, and it can only realize itself by going with the current of evolution. Its essential consciousness can be no more *submerged* by mergence than is that of a member of an orchestra who, that a symphony may result, sinks his individuality in the body of which he is a necessary part. Man will not leave himself in the hands of nature and follow her path so clearly indicated.

So, tied as he is to sensation and self by nearly every mental thread, death appears to him — even when there is some dim light of faith or hope — as a purely horrible amputation. If he would but find his own proper central consciousness, he would find it to be divine, with knowledge of its eternity and without fear of anything. But he has created abnormal and persistently conscious entities

in the various centers of sensation, ever seeking to absorb his whole vitality; and, behind them, a still more efficient focus of artificial selfhood, *the Demon*, at once himself because made of his own essence of consciousness, and yet not himself. It is not the eternal inner man and must some time fade out.

The pain of death is rarely at the moment of death. By then, often long before then, the pain is over. The real pains of death are the pains of all the smaller and greater maladies of later life, the aches, the sense of disability. *These* are the snapping and wearing through of the threads by which man has so strongly tied himself to his body. Death need not be feared for its pain. In the ordinary case, passion for selfhood in sensation and power also lapses into abeyance, and nothing hinders perfect and blissful spiritual rest. If the man has died the victim of the alcohol or morphine habits, he will still — unless that habit has altogether absorbed his humanity, a *very* rare case — have his rest in freedom, meeting his old habit again only after rebirth and being

then, probably, the better able to deal with it. No slightest struggle is ever lost, however apparently futile.

But there can be no such rest for those who have entirely silenced their higher consciousness, who have wholly merged it in the lust for power. Such either remain as evil entities in the world's atmosphere, co-workers of evil, and inspirers of evil everywhere; or they reincarnate at once. The connexion in such cases between the eternal man and the created Demon is so close that it only dissolves — once dissolution begins — after ages of mental agony, *pari passu* with the dissolution of the Demon. And then the spiritual monad must begin again the slow long task of weaving the fabric of mind.

Short of this unusual case, the center of this passion awaits the conclusion of the time of rest, and then on rebirth invades the soul that created it. If it be very strong, its attempts at domination, alternating with the man's better nature, give rise to those startling transitions of conduct of which Steven-

son has depicted a variety in his story of *Dr. Jekyll and Mr. Hyde*.

Man's fear of death has been used, and also accentuated for still more effective use. Time was when there was no such fear. But that was a time when Reincarnation was as naturally and frankly credited as we now credit tonight's sleep with being the precursor of tomorrow's awakening, a time when the life of sensation did not seem the only possible kind of life. But as sensation gradually overlapped and came nigh to extinguishing spirituality, the clear intuition of Reincarnation dimmed down to a mere belief or faith in it. The spirit of the age at last seized an opportunity, declaring Reincarnation a baseless heresy and at the same time developing and enforcing the conception of a hell from which only confession and final absolution could save. All the circumstances worked together, and since then the fear of death has darkened all the years of life. It is pictured in men's imaginations and on the canvases of artists as a black specter mowing down hu-

man beings with a scythe; as a gulf, gloomy and yawning, into whose sullen and sunless waters fall the shivering souls just divorced from the sunlight of life; as the portal to the pit and to the furnaces in which an angry God wreaks his wrath on his own creatures. It is silence, finis, chill and putrescence, a conception which we enforce on the very children and on the mothers of the unborn by the black and barbaric symbolism of our funerals and by the broken columns of our graveyards. Such are our pictures of nature's merciful rest-fields, of the opportunity she gives us for a blissful sleep filled with dreams more realistic than reality the while she renews in us the strength our own passions have wasted! Naturally, such evil pictures of death, of which the very air is full, with which we are hypnotized ere we are born, have driven some to the mad philosophy *Let us eat, drink, and be merry, for tomorrow we die.* And others into despairing faith in dogmas that proclaimed themselves as necessary intermediaries at the hour of death between souls and their Source. That

many churchmen have been men of noble hearts does not alter the fact that the demon of lust for power, with an intelligence of which men are mostly unaware, gradually saw its chance to inspire the dogmas to be used in its service.

Long since there were men who sought selfish power with a concentration and intensity we can now hardly conceive of, sought it life after life with absolute devotion until every spark of human feeling was dead, until they became bitter and uncompromising opponents of every breath of influence that might awaken man to his power and dignity. Transcendentalized in evil, they live yet, intensely intelligent forces of opposition to enlightenment. Working on receptive human minds, they instil ideas whose source is profoundly veiled save for the very few. And from this source come the last touches of man's horror of death.

Strictly speaking, death as it exists is abnormal for humanity. Man should not die like the animals. He is a soul, and if he held himself

accordingly, his mind would so animate his body that for long years repair would equal waste. But by tying it down in sensualism, he has limited its power. The body must suffer in its death the result of that disharmony which one or another overgrown appetite and passion induces. It is only when held in control by a mind and will that stand consciously superior to it, that it ceases to be but one of the animals, subject to the laws of the merely animal life, and acquires a new power of reparation. It must be long before humanity reaches that point; but a transitional degree in which death makes no break in consciousness is possible for the near future, possible for many now living. Let those who have not reached that point remember that death is but sleep. The break in consciousness that occurs when life closes, and again when a new life opens at birth, is like that on both sides of deep sleep. In deep sleep, between the dreams of early night and morning, the man comes to his own real nature *as a soul*. It is the soul's breathing time and opportunity — and hence

the importance of the last thoughts ere rest. Death too is followed by dreams and then by the soul's full awakening to itself. Immediately after memory has brought up all its stores and the lessons of the just closed life have been learned in that clear retrospect, the light of consciousness is turned down for a moment while the scenery is idealized, spiritualized, for that new act which is a gracious dream. As that comes to its close, the soul awakes to its full consciousness. At birth the light again goes down, and when again it burns up fully, a new life in flesh has begun. New and vivid sensations blot away the memory of the spiritual rest and dream, and slowly the old powers of thought return with developing brain. What is there to *fear* in all this? Death is release, and infancy and youth the opportunity for wiser beginnings that may end in the great victory, that *will* so end when parents and teachers know the secrets and possibilities of their high duty.



## VII

### THEOSOPHY THE MOST SERIOUS MOVEMENT OF THE AGE

**T**IME was when a few thought Theosophy to mean antiquarian research *only*, merely an elegant scholastic weighing and tasting of the religions and philosophies of antiquity. It was proposed to make an intellectual toy of it by that few, an item at the drawing room tea-table talk. The Movement was smoothly commended and patted on the back.

By others again Theosophy was believed to be the door to the mysterious, the uncanny, the supernatural; and often the meetings of the Society's branches were crowded with the devotees of strange cults. Even yet there are groups of people who have appropriated its name and that of H. P. Blavatsky, the great Foundress of the Society, to aid the promulgation of teachings and practices with

which it has not only nothing to do, but which it utterly condemns.

After a while it was found to be not so comfortable a topic; it was found to be making an inconvenient demand on its hearers that they should not only talk but *do* something, in themselves and for others. So it gradually became *tabu* with the mental featherweights. And not only that, but in many quarters bitterly hated and fervently denounced, awaking a hostility which has no counterpart in our time. The utmost skill, inspired by the intensest venom, was exerted in the preparation of attacks on the teaching and life of the Foundress of the Society, attacks continued later from the same sources against her successors W. Q. Judge and Katherine Tingley.

Why was and is this? Indifference we can understand; intellectual opposition we can understand; but why an intensity of rancor directed against no other Movement of the day? There are other philosophical and ethical Movements; there are Movements for the promotion of every possible kind of belief and un-

belief. But against none of them has the storm of hostility raged so fiercely or under so many forms as against the Theosophical Society. Where is the difference? Can it be that Theosophy throws light where light is least desired?

Putting aside for the moment that which Theosophy does for the individual as such, we must note that it has as yet barely begun its wider work, which is that of unveiling to men as a race their possibilities and their destiny, the way to unfold the one and reach the other, the way to make earth the heaven it might so quickly and so easily become.

Theosophy teaches, and will more and more fully teach, men how to separate the true from the counterfeit coin in all the things and pretensions and persons that claim attention. It will show the existence of spiritual factors concerned in human life to which the general humanity has hitherto been blind. It has only begun to do that, but it will go on until the uttermost secrets and essences of the forces that war for and against human welfare are

known, and are seen as the threads upon which all past history has been threaded, are seen in their continuing action today. Men are well-nigh totally ignorant of the nature of these two forces by which, because of their ignorance, their national and international life is guided.

At least it must be granted that the darkness is dense enough to need some light. The momentary mood of a senate or of a ruler, precipitating a war, or, by tactful word and act, allaying a coming storm—do we know anything of the inner springs, the hidden psychology, of one or another phase of mood and temper at that critical moment? Upon that hour, that vote, that word, hung, it may be, the fate of countless lives; there was the possibility of the shedding of unmeasured blood, of the making of a wound that decades could not heal, or a friendship of nations that might constitute a bulwark of general peace for centuries.

What may be the force *behind* the crazy idea in the brain of an assassin when he aims

his weapon at a man through whom shines a ray of the higher life of a whole nation? Or what, at the very instant of his deed, swerves his hand a hair's breadth? Must we say *Chance?* We use the word far too freely, even from the standpoint of our present ignorance. Must we think that great issues in which all civilization may be concerned, really turn on accidents and trifles, or even did ever once turn on them? Can anything be chance which is of important bearing on human welfare? If so, then all may be, and we may as well give up the search, give up the attempt to understand history as anything more than a string of recorded facts.

The very continuance of human evolution may be at stake; often, whether it shall be delayed or quickened. At those points where two roads are always parting, a nation may take the path to enlightenment, to spiritual freedom, to international brotherhood, to the moral growth of every one of its individuals; the atmosphere may be cleared all over the civilized world; or it may take the path to

where the darkness grows denser, bigotry and dogma gain a new lease, the bonds of spiritual slavery are tightened; the civilization of a whole people may be well-nigh blotted out. Can we believe that accident and trifles guide the choice at the point where these paths diverge? Surely it must be exactly here that the great intelligent Forces making for light and darkness are in tensest conflict.

May it not be that if we habitually tested all that happens in the light of that idea, tried to unveil in that way the hidden side of events, we should at last become so clear-eyed in our observation, so penetrating in our deduction, we should narrow down to *nothing* the area of chance? Suppose we see what history looks like when examined with the hypothesis that there is everywhere at work a divinely intelligent force making for human progress, peace and civilization; that the great Leaders of humanity have always felt its pressure in their hearts and have consciously tried to *serve*, not trying to get power or reputation for themselves; and that it is everywhere opposed —

though it can not be wholly stayed — by a power of exactly opposite tendency, inspiring men to ambition and love of gain, and gradually obliterating in them all love for their fellow men and humanity as a whole; that some few may even serve it knowingly as the other is served knowingly by many: is it not then likely that those who for their own ends knowingly use and serve it, would rather that at any cost men should ascribe events to chance, to the will of God, to Kismet, and remain ignorant, than that their own ways should be revealed and opened up and that poor hypothesis of chance forever discarded? And that they should resort to any methods to defame the names and honor, and obscure the work, of Teachers who will lay bare these deeper and hidden springs of life and conduct?

It of course true that by *apparent* chance much is wrought. “For want of a nail the shoe was lost,” and for want of a shoe the horse was lame, and the general was late and the battle lost and the empire destroyed. Yes, true enough; but why was the nail lost? If

we would intelligently study great events, we must always look back to the missing nail; and it is there, where the smallest effort will effect the greatest result, that the real work is done. It is there that the influences contend to pull the vital nail out or to keep it in.

Man lives under two strains of feeling or impulse. Take away one; let the lower be no longer opposed by the higher, and he springs backward to the human animal, selfish, cruel, sensual—the natural animal accentuated by human intelligence. Take away the other; let the higher be no longer fettered by the lower, and all his deeds and thoughts become those of a god; his humanity is lighted up by his divinity.

These are the two forces whose varying resultant makes the character of each individual. They are the representatives of the vaster world-forces making for evolution and retrogression or decay. One of them is the force always working to spiritualize matter, to raise it and make it conscious on ever higher levels; the other is the force in matter aiming at



the intensification of itself. One is the evolutionary force or current, a divine force making for progress in every kingdom; in the human kingdom for universal brotherhood, for mental and spiritual health, making in fact not for a *new* heaven and a *new* earth, but for a new heaven *on* earth; the other an opposing force or current working downward, backward, evil as the other is divine, making for the extinction of human life as the other makes for its growth and splendor. Both belong to life; but that fierce tendency to sensation whereby matter progresses, should, by the time human life is reached, have ceased. In human consciousness, it is, in its lower forms, lust and sensuality; in its higher, but not less evil form, selfish, cold ambition and love of power over others. Men can consciously serve whichever they will; that one towards which is their natural bent, will, in any case, use their acts to further its intelligently designed effects. The blacksmith unconsciously drove his nail loosely, and the empire fell. One of the two forces was concerned in the fall, and it used

the man who drove the nail. Both forces are ever present, one as an inspiration to good; the other psychologizes and inspires to evil. One tends to awake the soul to its work; the other plays progressively downwards to the lowest elements in human consciousness, elements which, in aiming at the intensification of their own consciousness, must finally wreck the man's. Those who serve it consciously and with their full intelligence have said, "Evil be thou my good."

The key that in man releases one or the other, gives it another point of advantage over its opponent, is *thought*, an idea.

A belief may not seem to weigh much in determining men's actions; their conduct is not as their creed. But the belief, the creed, does slowly work; does bite into, does mold, character; does release, little by little, one or the other stress.

Take a single example. If a man believe that his will can, with time, dominate his failings, he will begin to use it, will gain dignity of character from his successful attempt.

will be ashamed of his yieldings. His will will grow with use; he will feel his manhood; new ideas of his possibilities will come to him, new ideas of the possibilities even of all humanity. As fast as his failings and sensualities are swept out of the way, his mind will clear, his intelligence grow.

But if he is taught that his single will cannot avail, that he must look outside himself for aid, he will be full of self-excuses for his slips. Why should he respect himself? His will will not grow; instead of willing, he may be beseeching *aid*. His mind will dwell on the idea of his weakness until it is psychologized and the weakness becomes real. The habit of looking for divine aid instead of divine companionship, of looking that the path shall be trodden *for* him instead of *by* him, will become ingrained. He will entirely miss the development of character that the other man achieved.

Further; his thought of human incapacity and feebleness will infect others, even when they do not know it. The infection of the

thought and example of the one man is to inspire others to make some struggle for themselves, to make them ashamed of their failings. The other man gives them no such stimulus. From him they will be infected to consider their failings as natural and inevitable in human nature; they will live contentedly with them and enjoy life as they find it.

Paint the picture on a large scale. Conceive a whole nation taught the one or the other idea; all the most spiritual men, the spiritual and intellectual leaders, taught and teaching that the human will is inadequate to secure human ennoblement and the dignity of self-conquest, and that intermediaries and external auxiliaries have to be sought; or taught and teaching the opposite—that it is man's duty and power and dignity to conquer all the lower elements of his nature that are in the way of his growth. What will be the difference in the two nations in a thousand years?

One of the most interesting of national records is easily studied in the case of India.

We have enough of the records of the ancient Aryan civilization of India to know that it was happy, and sufficiently prosperous to permit of the happiness. We have enough too, to know that it was a spiritual civilization rather than a material. The people habitually lived in their religious consciousness, habitually felt themselves in presence of the Divine. That was the secret of their happiness. They tried to do the simplest daily actions so as to give them a spiritual significance. The hymns that have survived abundantly show this. Holding all nature to be divinely ensouled, they tried to symbolize this and keep it present to their minds by religious ceremonies strictly designed for this purpose, in which the elements of nature — “earth,” “air,” “fire,” and “ether,” and “water” — were thus symbolically employed; and certain of their number were specially concerned with the conduct of the ceremonies. These men, in the purer days, explained the symbolism to the people, and, from the elevation of their character, were teachers by right.

The light of the earlier days gradually passed away. If we compare the picture of today, and in the time of Gautama S'ākya Muni, the Buddha, with that which we get from the hymns, we can easily trace the transitional steps. The earlier teachers were dispossessed by men, who, ambitious of the power which the former had by right of simplicity and elevation of character, *gradually induced the people to believe that the Divine could not be approached except by way of the ceremonies*, and who made the ceremonies more elaborate and finally incomprehensible in order that they might stand as the people's only salvators. They arrogated to themselves a special and inimitable access to the divine Presence. The resulting abasement of the spiritual dignity of the far earlier time can easily be traced.

But what was the half truth that completed what the lowering of former spiritual ideals had begun? This: that the spiritual life was the real, because permanent; the material the illusionary, because transient; and that the ma-

terial passions were the enemies of the spiritual life.

It was and is the half of a truth, or better perhaps, a full truth misunderstood and misapplied. The *true* deduction is that the physical life should therefore be lived in the constant joy of its spiritual possibilities, developed joyfully *into* the spiritual; that since the divine will was manifesting in physical life, obedience to that will lay in living the physical life with all its noble possibilities, fully; *and that the passions were not only no part of full physical life, but in the way of it, its enemies.* The *false* deduction, inevitably drawn consciously or unconsciously by the people, was that the physical life was a useless and painful encumbrance, to be shuffled through as best they could and in reliance on the priests to keep them connected with the spiritual.

And a further result was the development of self-torturing fakirism and sadhuism. From the idea that the *passions* of the flesh must be suppressed, which was right, to the idea that the *health* and *welfare* and almost *life* of the

flesh must be suppressed, which was wrong; from the idea that as the former was pleasing to the Divine, to the idea that the latter was also, and that it was the condition for cognition of the Divine: these were easy steps.

Easy, that is, to naturally spiritual people. A little of this history has been repeated in our Western civilization. But we are not a naturally spiritual people. And consequently we have partially revolted. If we had had the true teaching — that *physical life should be developed at the expense of the sensual passions* — all might have gone well. But we have been taught that not only sensual passion but physical life in its perfect and legitimate fulness, are incompatible with spiritual consciousness. Half believing it, we have made our choice, and, thinking to select full physical life, have really selected the passional life.

Such is the power of ideas in molding individual and national character, in releasing one or other of the springs of action, in elevating or debasing men and nations.



So in studying the two forces at work to raise or lower human life, we can begin by tracing to their sources the ideas current among men which mold their actions consciously or unconsciously to themselves. We can note whether the teaching which they are offered from many quarters is such as to raise or lower their sense of human dignity; to call out to its fulness, or to paralyse, their will. And so we can judge of the source whence it comes.

Upon all this, Theosophy is beginning to throw its light. For that reason the Theosophical Movement is the most serious Movement of the day. It is so because it deals with matters not dealt with from any other quarter. Its work is an unveiling; evil unveiled is condensed, stirred to intense activity; and if the man allies himself therewith, he thereby becomes the enemy of that teaching and that person by which or by whom the evil was unveiled. But if he ally himself with the good, he will take up the conflict and be the friend of that through which his eyes were opened.

Theosophy calls upon us to watch, to think, to open our dull eyes. And to the Theosophist the task is not so hard; for he knows that the actuating power playing through and used by the enemies of Theosophy and of its Teachers, is precisely that which Theosophy will unveil as the foe of human progress, the dark thread running back through all history.

## CONCLUSION

**WE** have now finished our survey and can look back at the general result and draw some practical lessons in life.

Urgently does the world need the help of those who have found a ray of light in the dark perplexities of being. And that ray comes from within, perceived by self-study.

Once, it may be amongst all peoples, there existed a belief in rebirth, and they lived their life as an arc of a larger circle than we among whom that belief no longer exists.

But may it not be true? Here and there through these pages we have spoken of heredity; may we not be inheritors of our own minds and characters?

Whence our characters? From our parents? But how if we differ from them?

Whence that spiritual something which is "I": is that made up of two pieces from two people? I can rule my mind, hold it on to or turn it off from anything; I can rule and ennoble my character; I can control my feelings and my acts; who and whence am "I"? That "I" is free in all thoughts, feelings, and acts. There is the soul, the dominator of its own destiny. Even as infants differ in form from one another so do they show from very birth some domination of the indwelling soul over their acts; each one thinks after its kind, is selfish or unselfish, loving and love-seeking, or indifferent, after its kind. Does it not seem, does not every man's knowledge of himself tell him, that each is overshadowed from the first by a *soul*, an "I", that uses that body, and brain, and correspondent mind, as fast as their growth permits, and from the first molds them to suit itself?

And whence that pre-existing tendency to have such or another bent of mind and feeling? May it not have been acquired through the slow molding of life after life on earth?

Let every man search himself and see if he do not find himself as soul saying "I have never not been; I can never not be, for I am conscious life itself; never strange to me was this life of earth, nor any of my fellows. I have known it and them always."

Then there may come to him a picture of some distant time when he and they shall have brought back the Golden Age of love and wisdom, and the universe shall have grown vast to their gaze; when life shall be like a spring morning in its divine promise, and new things be born in beauty every hour.

The writer is a believer in Theosophy, through which this new light shall come to men. The revival of Theosophy in the modern world will bring to all hearts a great hope. Theosophy is nothing new, need be nothing strange, tells of nothing which all may not find in themselves. It is the teaching of and concerning the soul of man and those lower souls in the other kingdoms that are always reaching up to become man. He who fully knows himself as a soul knows Theosophy.

It brings hope because the path it shows is for all. No one following it fails to find opening in himself more and more of the truths of life, a fuller consciousness of his own divinity, a richer happiness — fails to attain an even nobler stature of manhood. His nature will outgrow the littlenesses, spites, whims, prejudices, dislikes, belittling proclivities, and empty and fruitless wishes that before obscured it. He will become the dominator of his body and it will reveal itself to him as the divine Temple of his soul, the reservoir of unsuspected powers. He will become constantly aware of his divine Companion, constantly the recipient of that divine flood of light and strength.

Theosophy does therefore bring a message of hope, joy, and peace to discouraged humanity, showing the way, through understanding and action, to liberation from all the sources of its pain. For the power that a man has, through his past, it may be through many lives, conferred upon that which we have called "the Adversary," he may, since

it is his own, recall and devote to noble service. All the processes of nature move to a divine end, save where, being placed under man's direction, they have been misused and desecrated.

The paths are one not many; the goal is one. To practise Brotherhood is to find joy; to seek the "Companion" is to find joy and to get inspiration to brotherly action; to seek and find in the heart the life that is joy, is to come, unawares it may be, on the Companion; and the joy radiates and precipitates into acts of altruism; all these are the path to wisdom whereon the helper, the mystic, and the sage, blend, and there arises a teacher of mankind.

The *immediate* future of humanity lies with the children we are now bringing up. Their minds are plastic, their habits unformed, their thought uncrystallized. From the very first it is possible to teach them easily what to us is so difficult to realize. The Companion of Light with his shining sword, the subtle imp of evil, the divine Law forever operating in the

reward of good and the punishment of evil, the Golden Age to come, the conscious throbbing productive mother-life of nature, the universal Brotherhood of being; these things can be taught them from the very first and they will learn with joy. Thus learning their path will be easy and pleasant; nothing need be unlearned; they will grow up in physical and mental and psychic health, feeling at home in the universe, the comrades of all therein, prepared when their times come to launch out into the deepest mysteries of being, returning with the Golden Fleece and spreading among all creatures the light they have gained. Blessed are the workers among children, for they may create the living Temples of the new humanity.