

THEOSOPHICAL MANUALS

X

THE ASTRAL LIGHT

BY

A STUDENT

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PREFACE

THE 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 accommodate 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 good will 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 teachers' 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 this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

CONTENTS

	PAGE
Introductory	1
A Rough Idea of the Astral Light	
The Astral Light and Religion	6
The Astral Light and Science	13
The Astral Light as the World-Soul ...	27
Other Names for the Astral Light	
The Art of Self-Control	34
Denizens of the Astral Light	45
Conclusion	53

INTRODUCTORY

IN this Manual the Astral Light will be treated, not as a subject of curious study to minister to intellectual enjoyment or personal ambition, but as a topic of vital importance to every human being and the human race generally. The subject belongs to that vast region of knowledge which has been left unexplored by both religion and science, yet which is so necessary for all who wish to live aright. It is surely essential that man should understand his own nature ; yet concerning the nature of the Soul, the real man, we have nothing but maxims and dogmas from religion, and from science only confession of ignorance. From Theosophy alone do we get definite teachings about the inner nature of man and about the higher planes of Nature.

In view of this ignorance, it is obvious that it will be impossible to write an accurate treatise on the Astral Light. Current notions on the range of ideas involved are far too vague. We must be content with a somewhat shadowy outline. Nevertheless even this outline will suffice to open up a new world to those for whom the subject has been hitherto unfamiliar.

It may as well be stated here that the term "Astral Light" is used vaguely and loosely in this Manual; for the range of subjects herein considered is so unfamiliar to modern thought that any attempt at accuracy or detail would be confusing at this introductory stage of the inquiry. In *The Secret Doctrine* H. P. Blavatsky gives the term a restricted meaning, and distinguishes the Astral Light proper from other things that have been confused with it. Those desirous of fuller information are therefore referred to that source. It may briefly be stated that the Universal Substance is called *Prakriti*. *Ākāśa* is *Prakriti* in its primary state. The Astral Light is only the seventh plane, the plane immediately above physical

matter. *Ākāśa* may be called the Soul of the Astral Light, and the Astral Light the body of *Ākāśa*. The Astral Light is connected with the lower mind and its psychic activities; the *Ākāśa* with spiritual activities. Yet in some introductory writings *Ākāśa* and Astral Light are confused, the whole being loosely denominated "Astral Light."

A ROUGH IDEA OF THE ASTRAL LIGHT

We may get a rough idea by comparing the Astral Light with the scientific conception of Ether. This Ether is (hypothetically) an omnipresent and all-permeating fluid or medium, which is the vehicle for the manifestation of various forms of energy, such as light and electricity. It is supposed to be matter, yet can have none of the properties of ordinary matter; indeed ordinary matter is by many believed to be a particular condition of the Ether. Thus we get from science a notion of a substance that is all-permeating, without weight

or other perceptible quality, and yet the basis of all manifestations of energy, if not of all materiality. Though the Astral Light is not the Ether (indeed the Ether is only hypothetical), yet to some extent the two overlap.

Again, we *may* speak of the Astral Light as "thought-substance." Taking thoughts to be things, we say they are made on the lowest plane of this thought substance, just as material objects are made of physical matter.

Still again, we *may* call it the Soul of the World, though, as explained farther on, that term includes vastly more than the term Astral Light properly includes; the Astral Light being strictly only the *lowest* plane of the World-Soul. But, using the phrase roughly, we may say that it is the soul of which the *material* world is the body. In this soul are the ideas which in the physical world becomes manifest as forms. From this point of view it can be seen that the Astral Light corresponds to the Astral Double or *Linga Sarira* in Man, being the model-form of Nature, on which the atoms of her outer crust are shaped.

It may be asked : why *Astral Light*? Because it manifests itself visibly to the inner eye of the clairvoyant. The power of exhibiting its stored impressions as pictures is one of its salient properties, and it has often been described by this property, though it has many others.

Having thus given a preliminary notion of the subject, we shall proceed to discuss and elaborate it from various points of view.

II

THE ASTRAL LIGHT AND RELIGION

FOR want of such a conception, religion has left us wandering in darkness, feeding on the empty husks of dogma when we should have definite knowledge. For want of it the word Soul is a mere abstraction. For want of it we can not trace the workings of Divine Law and are obliged to regard them as supernatural and contrary to science. With a knowledge of it we shall find many of our religious beliefs authenticated and confirmed scientifically; the theories of religion will become facts in life; righteousness will cease to be a mere state of mind and become a dynamic power; Man will be a responsible worker and former instead of a helpless suppliant.

As the Astral Light forms the bridge between matter and mind, so it forms the bridge between science and religion. It raises science

to the plane of thought and feeling, and it brings religion down into the affairs of daily life. In this realm of study, the accuracy of science and the reverence of religion are blended into one. It is Theosophy, which is neither religion nor science, but both.

Under the teachings of religion and science, Man has imagined that he lives a separate private life, all shut up in his own thoughts. Consequently he has not troubled to guard those thoughts or to learn to direct them. True, we are taught that hatred and lust committed in thought are as good as already done. But this is a mere assertion and does not convince us sufficiently for practical purposes. The Astral Light supplies the missing link. Every thought that we think stamps its impress on the Astral Light and passes away from our ken to be launched on the ocean of thought-substance, where it will influence other minds, for good, for ill. For we live in the Astral Light, as we live in the atmosphere. All breathe it; it is private to no one. Our so-called privacy is not so private as we think.

It may be private in so far as other people are not able to recognize which of their own thoughts have proceeded from us and which not, and cannot tell what we may be thinking. But it is not private in the sense of exclusive property. We interchange thoughts, sentiments, etc., from mind to mind. When a thought or an emotion floats into our mental sphere, we absorb it and attribute to it a quality of originality, whereas it may have come from another mind. Perhaps we may just look at it and pass it away again, perhaps we may take it in and digest it, perhaps we may reject it altogether. Marconi has shown us how a tube of iron filings can be mounted on a tall pole and receive messages from the ends of the earth, copying the vibrations to which it has been attuned. How is this explained? The brain is a far more wonderful mechanism than the wireless telegraph instruments.

This thought-life that we lead is more important than our outer life. The mental life makes more for weal or woe than the circumstantial life. This is universally admitted.

How foolish then to have no science of this thought-life! How necessary to know as much as possible about it!

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
Man who man would be
Must keep the empire of himself, in it
Ruling the changes.

Every human being carries about with him, wherever he goes, an atmosphere of a certain quality, which influences all with whom he comes in contact; and which, by its action on the finer forces and substances of Nature, determines to a great extent his fate and fortune. This atmosphere he has spun around himself by his thoughts. No matter how well-intentioned and amiable he may be at the time of his intercourse with others, the atmosphere which he has generated in his private thoughts will, if it is a noxious one, be felt by them and will influence them against him. Here then is the explanation of instinctive antipathies and sympathies. Again, our influence upon the weak, upon women, or upon children, may be

injurious, despite our outward behavior or even our excellent intentions; for we may carry with us an atmosphere of impurity generated by our covert acts and private thoughts, which may harm those whom we desire to protect.

This topic could be enlarged upon indefinitely, and has been so by writers on the power of thought. But it should not have been left for the dabblers in "occultism" and "New-Thoughtists"; our religious teachers should have instructed us in it. This huge domain of moral hygiene has been neglected, and preachers are battling with conditions much as a doctor in the old days might have battled with the plague amid filth and reckless living. We allow our children to mix with all sorts of people, and many of these people must, according to the law of probabilities, be moral lepers. What sort of guarantee do parents ever demand of the worthiness of a person's inner life, before entrusting him with the care of their children? Again, what supervision do they exercise over the minds of their children,

over what they read and see and hear and ponder over?

The Astral Light is the great agent of Karma, which is the Divine Law of Justice. For our acts and thoughts create impresses on its substance which afterwards react upon us. Thus are we makers of our own destiny and our own rewarders or executioners. When we remember that the Astral Light, using the term in its widest sense, includes grades of cosmic substance extending up through finer and finer gradations to the very vesture of Deity, we shall realize that this retributive action is not merely mechanical; for these higher grades of substance are better described by the word "Soul," being conscious and endowed with intelligence and wisdom. Thus, in the wider sense, the Astral Light is a veritable God, and as such is represented in the old mythologies.

The events of our life are determined by causes for which science has no explanation, and which theology attributes to the will of God. Of course every thing that happens is

under the will of Being, so this explanation is not sufficient. Our actions are determined by various emotions, ideas and caprices—our own or other people's—and these again are determined by the latent or stored up proclivities in our minds and those of others. It is in the Astral Light that these proclivities are stored up. Hence it forms the link between our doings and their fruit. We set a pendulum in motion and it swings back on us. So the Astral Light may appear as guardian angel or avenging demon, according to circumstances. And, though it is of course an agent of the Supreme Deity, we are not forbidden to use our own God-given intelligence in trying to understand and control its action. Heaven helps those who help themselves. Our duty, then, in this respect, is to recognize our fate as the equitable outcome of our merits, and to avoid, as far as we can, generating any more of the undesired kind.

III

THE ASTRAL LIGHT AND SCIENCE

IS the Astral Light matter, or a kind of space, or a force? The answer must be that none of these words is sufficiently well defined to admit of a definite reply.

The words "matter" and "force (or motion)," as used by modern science, stand for abstractions — that is, for *concepts* having no real existence except as attributes of something else. All that we can discover in the physical world is Life — matter in motion. Everywhere is matter in motion; nowhere is matter without motion, or motion without matter. The Ether itself cannot be thought of except as vibrant with energy, nor can any form of motion be imagined otherwise than as taking place in some medium or form of matter. It has been demonstrated that the terms atom, force, motion, and the like, have no meaning

in themselves. Abstract matter is utterly unthinkable, as is also abstract motion or force. The only real entity in the world of our observations is a mysterious something which we can only call "life," or "matter in motion"; once try to analyse this into component parts, and those component parts cease to be independent entities and become abstractions, — much as if we should try to analyse a red cow into a compound of redness and bovinity.

Hence it is absurd to try to denominate the "Astral Light" by such vague terms. We can only, for present purposes at least, speak of the familiar physical world as a "plane" of existence, or a "plane" of manifestation; and then call the Astral Light another "plane."

What is meant by the word "plane"? It is a question of sensory cognition. The physical plane is that much of the universe which is perceptible to our physical senses. There is no physical world apart; no separate independent physical world. This is a common error. We take the physical world to be something separate, with a real existence of its own;

and then we imagine the Astral world, or perhaps the "soul," to be something superadded, something separate from the physical world, or interpenetrating it, or hovering over it. But the universe is all one, and the limitations of our senses and minds alone divide it into departments. The limits of the physical world are more or less arbitrary limits imposed by the sense and imaginations of mankind collectively. Nature is a vast, fathomless, prolific mystery; we see but her outermost veils; but to the discerning eye of the Seer those veils are penetrable as by the x -rays of a higher science.

The point, then, is that in order to reach another plane, we have to develop other faculties of perception, and see more of Nature. The whole is present, but we see only parts. To speak of anything as being on the Astral Plane would mean that it was in a condition in which it could not be perceived by the ordinary senses.

As taught in Theosophy, the universe is analysable into three hypostases: Spirit, Sub-

stance, and Life; the last being the result of the interaction of the first two. What the ultimate Universal Spirit—the All-Father, or Divine Fire, etc. — is, we cannot know. Only its manifestations are knowable. And it has many manifestations. Through Eternal Substance does it manifest itself, in endless forms and degrees. And Eternal Substance is capable of many grades, from the finest to the grossest. Even in the physical world, we see the Eternal Spirit manifesting itself through the outermost layers of Eternal Substance and kindling the fire of life and growth in every atom. We may study its endless effects and manifestations, its own essential nature ever eludes us. In our minds the same Spirit manifests itself, giving rise to the countless feelings, emotions, incentives, thoughts, etc. As said more fully in the Manual on *The Seven Principles of Man*, the highest vehicle in Man through which the Spirit acts is *Buddhi*—the Spiritual Soul; and it also acts through other and lower vehicles, giving rise to our mental life, our physical life, etc.

Philosophically, things are analysed into a duality, variously called Subjective and Objective, Spirit and Substance, masculine and feminine, Action and Potentiality, etc. In the physical world there is the same duality, Energy (manifested as heat, chemical action, etc.) and Substance — the active side and the formative or receptive side. The interaction of the two produces the objects of the physical world, or what science calls "matter." The final substantial basis of our physical matter escapes us; so does the ultimate energy that animates it. In the world of our ideas, in the thought-life, there is the same plan and process. Our thoughts are entities produced by the dynamic molding power of Spirit upon Substance. This is a fact not sufficiently realized, though some philosophers have recognized the duality of thought.

There is a thought-substance, and a mental energy which actuates it; and the two together constitute Thought. This must be borne clearly in mind. Thoughts are things, indeed.

Now these thoughts are the objects which

exist on the Astral Plane (more strictly on several planes, of which the Astral is one). The Astral Light is the space or theater of their existence. So the Astral Light may be compared to an atmosphere in which float thought-forms. We live in this atmosphere like a fish in water ; and, like a fish, we breathe it in and out through mental gills, taking from it and adding to it. Truly every one will admit that this thought-life of ours is at least as important as our life in the physical world ; yet how little have we studied it. Science and religion cannot or will not tell us anything about it. But this plane is as real and as complex as the physical plane. There should be a full and luminous science of it, if mankind is to be able to rule his life intelligently and not be an irresponsible animal or a blunderer.

Clearly a scientific study of the Astral Light or thought-world would demand new conceptions of space, force and kindred subjects. When we speak of space, we usually have in mind the ordinary threefold extension which

is characteristic of the physical plane; and consciously we infer that extension is an essential property of space. But this is an error. If we abstract from space every property belonging to matter, the idea of extension vanishes. Emptiness has no dimensions, no size, no boundaries. Most people, when they think of space, imagine only a mass of points or a very large room with walls. So the space in which thoughts exist has nothing in common with a threefold extension. Some help may be derived from the familiar transcendental idea of the "Fourth Dimension," if one is clear-minded enough to use it *only* as mathematical symbolism. It may enable us to understand better how distance may be annihilated, and how much more complicated and various may be the interrelations possible among objects pertaining to such a space, than is the case with objects limited by the exigencies of ordinary matter.

Our thoughts evidently do not obey the laws of ordinary physics. The thought-world is fluidic, protean, infinitely capacious and flex-

ible. The memory is a store-house, with a capacity and convenience of access such as no filing cabinet can boast.

The physical body is the mere shell of the man within. Anatomy reveals nothing but structure. There are cells, the walls of which are again cells. It is only a question of high-power microscopy, and we find that all apparent solidity seems made up of spaces. In the spaces are liquids which move about and change in chemical composition. We suspect the presence of an intelligent being somewhere behind all this machinery; but we see him not. The gap would be filled, could we perceive the Astral man within; for, though even the Astral man is (in his turn) but the instrument of what is still more interior, yet he stands in a causal relation to the physical body. Hence we may regard our physical organism as the creation of our thoughts, the Astral plane as more real than the physical, and the Astral Light as the actual material out of which atoms are built, from which vital substances are born, into which they vanish again.

It is scarcely realized how very much science stands in need of a conception like that of the Astral Light, to complete its thoughts. For want of this link, all sorts of absurd hypotheses have to be formulated. The essential properties of manifested Nature are traced back through the chain of their effects until we reach the limits of observation, and then we are obliged to postulate some "atom" or "ether" to account for them. These hypothetical elements necessarily fill the positions which should be occupied by the Astral Light and other things which science does not know of. Under the head of the *Linga Sarîra*, in the Manual on the "Seven Principles," something has been said as to the position occupied by the Astral Double as the link between mind and matter. It is impossible to account for the preservation of the integrity of our physical form and of our memory, unless we postulate the existence of something that remains intact throughout the continual death and birth of the physical atoms; nor can any explanation be given of the reproduction from a seed

of the original tree in all its identity of perfection. To account for this, in scientific lights, we have to suppose that the physical matter of the seed contains in some way all the potentiality of the future growth; a supposition which stretches our conceptions of the possibilities of the atoms beyond reasonable limits. But, once admit that the whole tree is ready beforehand as a fully-formed tree on the astral plane, and that the growing is merely a material weaving of physical atoms upon a ready-formed pattern, and we have a comprehensible explanation. The difficulty is to conceive of the possibility of a kind of matter so different from that with which we are familiar. We cannot eliminate from our mind the notion of three-dimensioned extension, and those other limitations of space (which we call properties of space). We think that space occupied by physical matter is quite full and can contain no more; but space is of indefinite capacity. The thoughts and pictures in our mind exist in total disregard of the geometry of physical space.

We must bear in mind, then, that physical matter and the geometrical spaces between it do not by any means fill the capacity of the universe; and that there is plenty of room for other things.

In ordinary waking consciousness the Astral plane is not objective to our perceptions. Our attention is centered in the physical sense-organs, and these are out of relation with the Astral World, which consequently is not perceived. But if the physical senses should become inactive and the astral senses awaken, then the Astral World would become objective to our perceptions.

We also get a glimpse of this state of affairs when we cross the borderland between waking and dreaming. In dreaming however, we exist rather in a little world of our own, peopled with the images of our own brain; hence it is regarded as less real than the waking life which we share in common with other people. But there is a thought-world that is as real and as common (more so) to all as is the waking life. In it, however, we should

be like a new-fledged bird, flapping about amid dangers, unable to guide or protect ourselves.

Many scientific experiments and speculations favor the idea that every form in Nature is continually throwing off atoms and receiving new ones; so that the material is constantly changing, while the shape remains the same. In fact solid bodies would be rather of the nature of eddies in a stream or lantern pictures on a moving screen. It has been shown by physicists that solidity, rigidity and the other properties characteristic of solids, can be given by a fluid in rapid motion. For instance, a long flexible chain, made of very small brass links, is passed over the rim of a wheel, so as to hang from the wheel in a long loop. The wheel is then rotated with great velocity, and it can be shown that the chain will behave like a rigid body; any dent made in its catenary will stay in the same place, while the links of the chain flow around the dent. There is also the "vortex theory" of atoms, which supposes atoms to be eddies in a perfect fluid.

But if integrity of form and persistence of

qualities inhere, not in the atoms which pass in and out, but in the form—then what is the form? Clearly it will not do to make it a mere attribute of the atoms themselves. If the flowing atoms, when they reach a certain place, take on a certain shape, there must be something in that place to make them take that shape. What is it? Referring to our illustrations, we find that in the case of the eddy in the stream, that which makes the particles of water follow each other around the whirl is “momentum” or the laws of equilibrium in fluids. But this is merely a mathematical expression of the observed *results*. Inertia and gravitation are at the bottom of the matter, and what these are in themselves—we do not know. The actual state of the case is that the physical particles are following a pattern, and are actuated and guided by forces which, though manifest in physical matter, do not originate there. The eddy cannot be both cause and effect of the movement of the particles. In the case of the pictures on the moving screen, we know that the pictures originate

in the lantern and have an independent existence apart from the screen, though the screen brings them into another degree of manifestation.

The idea that such an abstraction as a pattern or a certain arrangement of particles can have any existence as such, apart from the material exhibiting it, is a logical fallacy to which some physicists and biologists seem liable. A *memory*, for instance, cannot be a mere *arrangement* of particles; for what is an arrangement? Theosophy puts realities in place of the abstractions with which science fills the gaps in its reasoning.

IV

THE ASTRAL LIGHT AS THE WORLD-SOUL

IN the broad sense the Astral Light is the Soul of the World, containing all the invisible forms of life, astral, psychic, mental, spiritual. In the more limited and correct sense it is only the lowest plane of this World-Soul, the one immediately above the physical plane.

It constitutes a kind of mental atmosphere that broods over the earth and envelops mankind. It acts upon man, and man acts upon it; it acts upon all life. The condition of the Astral Light determines the character of the thought-atmosphere in which we live; it constitutes the "spirit of the times," the mass of prejudices, habits of thought, and tendencies. We little know what slaves we are to this power; how we suffer it to direct our ideas and desires, molding them to the con-

ventional pattern; how what we think to be original conceptions are simply impressions derived from the mental atmosphere that envelops us. We talk of freedom from visible powers, but think little of the question of freedom from mental and psychic habits and enthrallments.

As the impure thoughts of men continue for a long time, the Astral Light gradually gets more and more contaminated, and hangs like a pall over humanity. If this process were continued indefinitely, it would result in a poisoning of the human race by its own emanations. But the forces of good which are ever at work on the higher planes — those Great Souls that watch over humanity — by their presence and effort tend to purify the Astral Light. Nevertheless, despite all they can do, the evil is precipitated, in accordance with cyclic law, in the form of cataclysms. From the Astral Light also come epidemics of crime, epidemics of disease, animal and plant epidemics, earthquakes and floods. These are the final result of the impurity of men's thoughts,

and in them the evil vents itself and a purification is the result.

It has often been observed how diseases follow man. For instance a certain new epidemic attacks the grapes in a place, shortly after the settlement of that place. The potatoes in one country all mysteriously rot in a particular year; in another the wheat is attacked. The plants live on the Astral Light, which we poison; hence we poison ourselves. So we are responsible for the health of animals and for their character. These inferior beings use up the products that man generates; their psychic nature is derived from man's cast-off psychic clothes, so to say. We all know how the character of a dog depends on that of his master. The ferocity of the tiger, the voracity and sloth of the hog, the treachery of the serpent, all depend upon man. Man is the responsible being in Nature, with power to govern himself, and these lowlier creatures look to him for guidance. If our thoughts were pure, their natures would change. We talk of the faults of Nature, not realizing the extent

of our responsibility for them; and wonder why "God" does not remedy them, when we ourselves are his own negligent ministers.

Man cannot sin alone. His thoughts pollute the Astral Light, and injure others. But there is a power to counterbalance this evil; for man has the power to rise to the higher levels and think pure thoughts, thus becoming a sharer in the beneficent work of Nature. By so aspiring he comes in contact with the minds of those Great Helpers of humanity, and forms a link between them and the world of men. He thus becomes what man was meant to be — a Former, a shadow of Deity. Escaping from the dream of personality, which is but a sorry illusion with the mockery of freedom, he enters the larger life and becomes a disposer and director of all those emotional forces which before enslaved him. Thus he realizes his destiny and becomes a true Man. This is the end to which we are all tending, to free ourselves from the attachments which impede action and knowledge and to control the lower laws by our observance of a higher Law.

OTHER NAMES FOR THE ASTRAL LIGHT

ATTENTION must be called to a certain peculiarity of the human mind, by which it confounds the unusual with the miraculous. When we come across any unusual phenomena, such as thought-transference, astral vision, or spiritualistic phenomena, we are struck with awe, and think it necessary to invent some new theory to explain them. But we forget that the familiar facts of life are equally in want of explanation. We cannot explain how we are able to crook our finger, what is the bridge between mind and matter, what is life, and many other things; but we are so accustomed to them that we have ceased to wonder. But what is more important — we allow ourselves to think that these familiar facts have all been explained! But they have not been explained, and they are as miraculous as the more unusual phenomena. Therefore there is no special need of a new theory to account for occult phenomena, as they are no more inexplicable or wonderful than ordinary happenings.

Reichenbach propounded a theory of "Odic Force to account for certain phenomena which he was able to study by means of his sensitives"; but he might just as well have propounded it to account for ordinary facts, without doing any experiments with sensitives at all. The existence of a conception like the Astral Light is absolutely necessary as an explanation of the phenomena of ordinary life; and there is no need, in discussing it, to open up the question of occult phenomena at all.

Nevertheless the human mind is so constituted that it needs the unusual to arouse it to thinking; and so we find that the theories about the Astral Light have generally centered about some form of occult phenomena. A few of these speculations may be mentioned.

Reichenbach, in 1845, announced a so-called "imponderable," or influence, developed by certain crystals, by magnets, and by the human body, and associated with heat, chemical action, and electricity, which he called *odyl* or *odid force*. This influence was visible to his hypnotic subjects as rays of light streaming

from the ends of magnets, crystals and fingers. It was dual, having a positive and a negative aspect, which he called *ob* and *od*. A third or equilibrating force was called *aur*.

The ancient alchemists spoke of *Azoth*, *Anima Mundi*, etc. "Éliphas Lévi" (the Abbé Alphonse Louis Constant), a French Kabalist of the last century, writes a good deal about the Astral Light, but confuses it with *Akâsa* and makes other mistakes, as H. P. Blavatsky points out in *The Secret Doctrine*.

If we had time to go through the history of magic, we should find that the Astral Light has been conjectured and described under a great variety of names in all times. Much will be found on this head in *The Secret Doctrine*.

THE ART OF SELF-CONTROL

THE Astral Light is a great magic agent, by means of which man is able to use his will upon Nature, thus moving it and molding it and fulfilling his function of Former. By the word "Nature" is meant everything which is subject to that Will, whether outward Nature or our own interior Nature. All our actions are accomplished through the power of our will acting upon the Astral Light; the link between our volition and the mechanism of our body is the *Linga Sarîra* or Astral Double, which is that principle in man which corresponds (in a sense) to the Astral Light in the world. But, though we thus use the Astral Light in our ordinary life, our power over it is very limited in comparison with what is possible for us.

The reason why we are unable to avail our-

selves of the fuller extent of our powers is because we allow ourselves to be controlled by the currents of the Astral Light, instead of controlling them. In order to command a force, we must first disentangle ourselves from that force and become independent of it. But what are the facts?

We find the ordinary man a constant victim of the currents of the Astral Light in the shape of thoughts, emotions, tendencies, and fancies, which he neither resists nor controls. He is a slave to his likes and dislikes.

The subtle power by which this great Serpent of the Astral Light is able to ensnare us is the force of attraction and repulsion — one force, though dual in its manifestation. By this force we are pulled to and fro and kept involved in an endless chain. To become master of the Astral Light, therefore, it is necessary to render oneself independent of this force of attraction and repulsion. Hence the familiar religious injunction of dispassion. But, whereas religion teaches us to become dispassionate as a sacred duty, Theosophy goes

further and gives us also a scientific reason for it. For we see that unless we do become dispassionate, we must remain bound and can never become free in the true sense.

At this point it is advisable to allude again to the subject of Black Magic. As elsewhere stated, it is possible to study magic with an evil motive and to acquire a certain amount of power. In this pursuit, the lesser desires are subjected to some greater desire, such as ambition or lust, and the operator, while becoming more powerful in some things, binds himself in servitude to these greater desires. And in magic, no half-measures are possible; the operator has to decide one way or the other; for, if his intentions are uncertain, he will be too weak to control the forces he has evoked, and will succumb to the manifold perils of his enterprise. So, to become a Black Magician, one makes up his mind to devote himself whole-souledly to the cause of evil, and to kill out all such feelings as compassion and compunction. Then he may, at the cost of ultimate loss of the Soul, obtain for a limited period

a certain amount of power, subject to the dictation of those who stand above him in the hierarchy of evil powers. Anything short of this — any mere dabbling in Black Magic, will be dangerous on account of its insincerity; and, if we are not prepared to join the ranks of evil (!) we had better at once enrol ourselves with the good. It is our only safeguard.

It is assumed, then, that the reader is one who wishes to study Nature in the noble cause of light and progress, and who is not actuated by selfish ambition or idle curiosity.

The Astral Light has always been symbolized by a Serpent — a symbol with a curious double meaning, for sometimes it represents evil and at other times good. In theology the Serpent or Devil is always represented as evil and the enemy of mankind. Milton, in his *Paradise Lost*, allows his poetic intuition to get the better of his theological training, and perforce gives his Satan a nobility that compels our admiration and enlists our sympathy. The truth is, as pointed out by H. P. Blavat-

sky, who emphasized the point by calling her magazine *Lucifer*, that Satan is the intelligent freewill of man, and is therefore either an enemy or his best friend, according as it is against, or under the control of, his Higher Nature. In the old allegory, Satan rebels against God, is driven out of Paradise, and endows man with freewill and independent choice; man loses his powers and has to go through a long pilgrimage in the world until the day when his redemption is accomplished by the "Son of God"—his Higher Self. Then the Serpent is subdued and becomes his servant. Theology depreciates Satan; and how often Theology has been found disparaging intellectual aspirations and withstanding the advance of science and art, history can tell. But, according to the true teachings, these things ought to be cultivated as means of progress. In other words the Serpent is not to be feared and shunned, but studied and mastered.

The Astral Light manifests the dual quality attributed to this Serpent, for it is the great

Ensnarer. It possesses the quality attributed by some people to Woman and by others to Nature, of loving to dominate and ensnare man, and yet always cherishing a secret desire to be mastered and being ready to become the eternal devoted servant of the man who can show himself strong enough to master it against its own will. There is a fine poem in which a man is represented as fighting with Satan, who throws him again and again, hundreds of times, until at last the man gets so strong that he throws Satan. And then Satan embraces him, calls him his dear son, and says he has been waiting for this glad day. Even so with our lower nature; cringe before it, and it worsts us; grasp it firmly, and it is our friend. This therefore is the attitude we are called on to assume before the Astral Light. We must be prepared for allurements of the strongest and subtlest kind; but we must resist them. What did Jesus say to the Devil?

The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him,

All these things will I give thee, if thou wilt fall down and worship me.

Then Jesus said unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

And so with many similar allegories. We have to take our stand firmly on the basis of our Divinity, and from that rock tell the tempter that he cannot give us what is already ours, and that what we want we are able to take without his leave.

The slavery of man is due to this everlasting weakness in letting himself be seduced by the charms of Nature. Again and again he succumbs; and, when he finds himself tied up tight in the flowery chains now hardened to hardest steel, he complains to heaven.

The mental delusion of personality, called in Occultism "The Great Heresy," is what binds us to the wheel of earth-life. We have to learn the illusiveness of personality and step out into Deity's free Life which is "Peace that passeth all understanding."

Man has lost many powers which he had in the past, through his lapse into selfishness and materialism; and through his re-emergence from these clouds will he regain those powers. Is it not written in the Allegories of Paradise Lost and Regained, where the Serpent is the tempting lower nature, and the Son of God is the Divine Spirit incarnate in Man? By yielding to personal ambition and voluptuousness, Man has put himself into subjection to the powers he should control. The will is limited in power in proportion as it is selfish, for the selfish will opposes itself to the Universal Will. Thus power is proportioned to purity of purpose. Of the perils that await the rash adventurer into the unseen realms, we have a graphic description in *Zanoni*:

In space there are millions of beings, not literally spiritual, for they have all, like the animacula unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtle, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . These races and tribes differ more widely, each from each, than the Calmuck from the Greek — differ in attributes and powers . . .

some of surpassing wisdom, some of horrible malignity, some hostile as fiends to men, others gentle as messengers between earth and heaven. He who would establish intercourse between these varying beings, resembles the traveler who would penetrate into unknown lands. He is exposed to strange dangers and un conjectured terrors. That intercourse once gained, I cannot secure thee from the chances to which thy journey is exposed. I cannot direct thee to paths free from the wanderings of the deadliest foes. Thou must alone, and of thyself, face and hazard all. . . . The very elixir that pours a more glorious life into the frame, so sharpens the senses that those larvae of the air become to thee audible and apparent; so that, unless trained by degrees to endure the phantoms and subdue their malice, a life thus gifted would be the most awful doom that man could bring upon himself.

And the sequel shows how Glyndon did thus open the invisible world to his own undoing, though he afterwards escapes through unselfish love and self-sacrifice. It is well that we should learn to "subdue the malice" of these "larvae of the air" in their ordinary manifestation as lusts and passions, before we take the step that renders them visible and tangible.

The history of occult research is full of cases of people who have realized for themselves the truth of the above warnings. Most of us have failings which we with difficulty keep within bounds; and to have these greatly intensified would certainly upset us. And besides these failings, there are sure to be other faults still latent, whose existence is not suspected, but which would spring into life under the vivifying influence of the elixir.

Zanoni advises the young aspirant to let occultism alone and devote himself to art. Art, he says, will lead the spirit away from ambition and personal schemings, into an atmosphere of impersonal contemplation of the beautiful and creation of beautiful forms. Thus the nature will be purified so that one day it may blossom forth into power and knowledge normally and naturally. But Glyndon enters upon the Quest with his heart full of ambition and desire, and fails. So it should be our first endeavor to adjust our lives into harmony with the fellow-lives around us, and to establish health—physical, mental and spir-

itual. Nor indeed will any one with a sense of the real problems of life wish otherwise. It is the delusion of separateness that causes our unrest; and we have to seek the true center of our Being and study the relation of our Self to other Selves, as illustrated in conduct and action. Thus shall we, in due time, attain to such knowledge of the unseen as it is necessary and wise for us to have, without unduly forcing our growth and wasting time in dangerous *détours*.

A recognition of the existence of the Astral Light will help anybody who is desirous of leading the life of service to humanity, so long as he is not bitten by the desire rashly to develop his astral senses. There is so much that can be learned and practised in the ordinary course of living, without exposing oneself to such risks. In the conquest of our desires, the mastery of our weaknesses, the subduing of our minds, we can gain so much help from an understanding of the Astral Light. It makes the work more real, renders our responsibilities more clear.

VI

DENIZENS OF THE ASTRAL LIGHT

THERE are beings that have no physical body and hence can not manifest themselves on the physical plane, but which have an astral body and so can manifest themselves on the Astral Plane. These beings are of various grades and kinds. Some are the astral remnants of deceased persons, in process of dying out, but sometimes kept alive by vampirism, sometimes by the aid of spiritualistic circles, etc. Again there are orders of beings to which has been given the name of "Elementals." We are conscious of the influence of these Elements when we feel the impulse to perform any habitual act. Habit, and the tendency to repeat familiar acts, are explained by science in the usual scientific way of giving a mere summary of the effects instead of an explanation of the cause. The physical cells,

or whatever it may be, have a tendency to repeat acts—so we are told; and there we are left. Now this impulse to repeat is due to the existence of the Elemental, a being whose whole life and purpose is summed up in the performance of that one act. We created him by our creative powers of will and idea; and now he continues to exist and to go on doing indefinitely the thing for which he was created. He is, as it were, an atom of our mind, an energized thought. Normally we ought to be able to turn him off when we do not need him, like a stop in an organ, and turn him on again when we do. But sometimes he gets out of hand and takes the bit in his teeth. Here, then, is the explanation of tyrannous habits, tricks of manner, and all those undesirable propensities that range all the way from harmless mannerisms to complete loss of control. Habits are familiar facts of experience; science shows us some of the mechanism of them; here we have a complete explanation. Every mechanical explanation must have a psychic explanation to complete it; no action

can take place in Nature without there being a mind at the back of it somewhere. No cell or nerve can act unless there is a being in it. Thus every cell is the body of some little "sprite," a little intelligence.

The vast importance of understanding the rationale of instinctive actions will be seen. It enables us to understand more about our own nature and how to control it. Many of our actions are simply the result of these tendencies we have set up, and we go on repeating them after they have ceased to be useful, merely because we do not take the trouble to change them. Obviously it is practicable to get rid of one set of habits and create another. But the process may take time. It will be necessary gradually to cut off from one set of habits their supply of life until they die, and as gradually to create the new set.

This might be called an atomic theory of the mind; the mind being made up of countless separate parts, each having an independent existence and at the same time being subject to the whole. The mistake we make is to attrib-

ute *self* to these mere stupid elementals. They float into our mind and set up their activities, and we say, "I want to do this," or "I am angry"; whereas the impulse may be only an elemental from some other mind or from the back of our own mind. Our emotions and projects often have no worthier origin than this—mere currents flowing our way and sucked in instead of resisted. Think of the importance of knowing what they are and of being able to dismiss them!

Now the Astral Light is of course full of these little "action-souls," as we might call them; and they go about seeking human organisms through which they may enact their parts; impelling people to all kinds of action and thought. Some of us keep loose tongues all ready wagging in our mouths, ready to babble out any idle thought that may happen to lodge on the idly-flapping cilia of our brains; and, when we have allowed this elemental to express itself, we wonder why on earth we said that, and protest that "we didn't mean it," and then we do it again. And in many

other ways besides speech we allow ourselves to be the passive instrument of these forces; so that we may do anything from winking an eyelid to falling in love (!) on the strength of a thought current from the Astral Light.

And to talk about freedom and servitude! "Oh give me a vote and get out of my way; I want to stand on the top of a hill and exercise my freedom." Clearly, the wise man will see the real way to freedom; and verily, if he can but pursue it successfully, men will give him all the votes he wants and more power than he can use. All the world is ready to obey the elemental forces of the Astral Light; and he who rules these rules the world. The way to freedom is within thyself.

A magician is one who does not allow himself to be played upon. As a consequence he makes servants of all these beings. Read the stories of the magicians; they always have a train of spirits at command. What is it but the elemental forces which they have learned to control?

We will not enter into an inquiry as to the

exact structure of the elementals, as that would but lead us off the useful track. What we need to do and can do is to learn to control them as we find them in our minds; the other knowledge will come soon enough without seeking.

In the Astral Light are also "Monads" or elementary souls that inform the lower kingdoms of Nature; and other beings too numerous to describe here.

A source of misunderstanding arises here from the fact that our unphilosophical habits of thought lead us to make an artificial distinction between beings whom we call living and beings which we call dead. But philosophically all organisms must be classed as living beings, whether they be human, animal, vegetable or mineral. Hence, when we speak of living beings inhabiting the Astral Light, we do not necessarily mean beings endowed with a high degree of intelligence. Though they are intelligent in a degree, their intelligence may be more of the nature of that which animates the vegetable and mineral kingdoms than

of that which animates man. The elemental forces of the Astral Light may range all the way from what is virtually little more than an automatism to a comparatively complex intelligence.

Some of the denizens of the Astral Light have been recognized in antiquity as the little souls that animate Nature, under the name of nymphs, fairies, etc.; and though we may now in our ignorance and vanity laugh at what we call the superstitions of "primitive man," these beliefs do really represent a well understood science and knowledge of Nature's laws. Doubtless our scepticism is favored by the circumstance that the echoes of this ancient knowledge are often largely mixed up with mere superstition and popular belief, and that we have not the key to the *symbolic and figurative language* used by the ancients in speaking of such matters.

More dangerous than these non-human beings, are certain human remains that exist in the Astral Light. For, as is explained in the Manual on the *Seven Principles of Man*, af-

ter the decease of the body, an entity called the *Kâma Rûpa*, or spook, or shade, is formed, which contains the lowest elements of the carnal nature, embodied in the *Linga Sarîra*, and is soulless, for the Soul has gone to *Devachan*. This shade would normally gradually fade out, surviving the body for a shorter or longer time, according to the strength of the desires by which it is kept alive; but in the case of very evil characters, it may last a long time and haunt the Astral Light, doing harm to living people by its contact with them on the thought-plane. Hence the danger of executing criminals, thereby turning them loose in the full tide of evil passion, to obsess weak natures and thus repeat their crimes. Hence too the advisability of cremation, which helps to destroy this spook.

CONCLUSION

THOUGH the above cannot be called more than a collection of hints, yet enough has been said to show the thoughtful mind that behind the public teachings of Theosophy there lies a practically fathomless ocean of knowledge as to the mysteries of Nature. The obtaining of this knowledge has, partly by inherent conditions and partly by the wise guardianship of Those who guard it, been rendered conditional on worthiness of conduct; even as through unworthiness it was formerly lost. We have seen, in some measure, how it can illuminate the dark places in religion and in science. We have seen how the attempt to gain it without the passport of a worthy motive will land the adventurer in trouble, and how helpful it can be to one who pursues knowledge as a means to noble service only. And finally one of the chief purposes of this Manual is to counteract the false notions

spread by those people who have misused Theosophical teachings and terminology to further their own ambitious schemes. For these teachings are most sacred and were originally given out by H. P. Blavatsky in the spirit of an earnest love for humanity.

This misuse has caused the words to become associated with a class of ideas that do not appeal to serious minds, and it is necessary to rescue the Theosophical teachings from this unworthy association. They appealed to her for instructions and she gave them. Some have tried to found schools for private study on these teachings; others have rejected them because they would not adapt themselves to current religions or scientific authority; the wise have profited by them.

THEOSOPHICAL
MANUALS

XI

PSYCHOMETRY, CLAIRVOYANCE,
AND
THOUGHT-TRANSFERENCE

The Aryan Theosophical Press
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PSYCHOMETRY, CLAIRVOYANCE AND THOUGHT-TRANSFERENCE

BY

A STUDENT

SECOND EDITION

The Aryan Theosophical Press
Point Loma, California
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*F. C. Chase
Boston*

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PREFACE

THE 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

PREFACE



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 accommodate 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 good will 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 teachers' 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 this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

CONTENTS

	PAGE
Powers of Inner Perception	1
Attitude of Theosophy	8
The Scientific Basis of Clairvoyance	17
Historical Incidents of Clairvoyance	
Sense Perception in General	31
Uncertainty of Lower Clairvoyance	
The Man Within	41
Ordinary Clairvoyance only another Sense, and not Spiritual Perception	
Psychometry	52
Thought-Transference	64
The " Book of the Recording Angel " ...	70
Time and Space	76
Intuition	82

I

THE POWERS OF INNER PERCEPTION

IN all ages and in all countries the student of history finds well-authenticated and persistently recurring accounts of the obscure prophetic and perceptive powers comprised under the general terms of Clairvoyance or Second-sight, and including Clairaudience, Psychometry, and Thought-transference. All these terms may be correctly applied to the perception of events of the past, the present, or the future, to the reading of character, or to the obtaining of knowledge through other means than the ordinary physical senses.

According to the Oriental schools there are seven broadly divided states of consciousness in which man may live, "think," and remember, and Clairvoyance belongs to *Jñāna-Sākti*, the power of intellect or wisdom; but its de-

2 PSYCHOMETRY AND CLAIRVOYANCE

degrees range from a low, material and illusive form up to the most refined spirituality. The ordinary phenomena of clairvoyance, including psychometry — that subdivision of it which reads the subtle impressions and pictures clustering around inanimate as well as animate objects; clairaudience—the faculty of hearing sounds commonly inaudible; and thought-transference — the perception of thought-pictures sent out by another mind, are not considered by students of Theosophy to be of a *spiritual* nature, but are, with a few extremely rare exceptions that may be safely neglected at first, only imperfect evidences of the possession of astral senses by the inner astral man (not the Higher Ego) which are more or less latent in all of us and which do not necessarily require the qualities of purity or unselfishness for their manifestation. As a matter of fact even many animals show well-marked clairvoyance. H. P. Blavatsky, in *Isis Unveiled* (Vol. I, p. 467) reports some curious examples of clairvoyance on the part of monkeys and a tiger, which she saw in India.

It is the custom for modern Western materialistic psychologists to ignore the existence of clairvoyance in any form; but what is called psychology by our scientists is but the study of externals; the *psyche* or soul is ignored. The difficulty of inducing them to consider anything which points away from their pet theories was well proved when Dr. Alfred R. Wallace and Professor W. Crookes brought forward their extremely careful observations of certain psychic phenomena. The important evidence of those distinguished scientific leaders was either totally ignored or treated with gross contempt. H. P. Blavatsky remarks: "If the scientists had studied the so-called 'miracles' instead of denying them, many secret laws of nature comprehended by the ancients would have been discovered." Bacon says: "Conviction comes not through arguments, but through experiments." And yet the moderns, who profess to follow the inductive method, when questions of abnormal phenomena such as clairvoyance arise, stultify their own position, prejudging the case by arguments not

4 PSYCHOMETRY AND CLAIRVOYANCE

based on observation of facts, but on theories of what must or must not be in order to harmonize with their preconceived views. This was the attitude of the Schoolmen of the Middle Ages who discussed abstract propositions *ad nauseam* without any facts at all to support them.

To appreciate clairvoyance in the true light we should have to comprehend the heredity of man, astrally and spiritually, as well as physically, as a being who knows, reasons, and feels, through the body, the astral body, and the soul—using these terms very broadly; and that every impression, however slight, produces a picture in the Astral Light which endures, and that a connexion may be made between the individual auras of persons and these pictures. This is not easy, for the majority of men have no conception of their own real nature; but yet without this full, practical knowledge of the principles of man even a theoretical acquaintance with Theosophy provides a really philosophic basis for the examination of psychic questions as far removed from

the credulities of superstition as from the negations of materialism.

The study of clairvoyance from the Theosophical standpoint shows the erroneous or exaggerated nature of many popular beliefs; for instance, a large number of the stories of the appearance of ghosts are cleared up by an appreciation of the part that psychometry and thought-transference play in such manifestations. It has often been asked sarcastically why so few ghosts are seen, but as only a few people are sensitive to the subtle pictures hanging around us in the Astral Light—the etherial medium and storehouse of impressions—it would be strange if there were many more of such appearances. The writer knows of a remarkable case which occurred in a watering-place in Hampshire, England, a few years ago, when what was thought to be the ghostly apparition of a suicide was seen by a sensitive, but which was quite probably the psychometric picture impressed upon the surrounding walls. She was attending a ball in the Town Hall and was in perfect health, when she saw the

6 PSYCHOMETRY AND CLAIRVOYANCE

figure of a man suspended in a dark corner of the main staircase. This was the exact spot where a defaulting official had taken his life by hanging, a couple of years before. The lady was a stranger to the town and was entirely ignorant of the circumstances of the death, but the figure was perfectly visible to her for several minutes. Thousands of cases like this have been recorded and carefully tested, and at the present day it would be the height of irrationality to reject the evidence for the existence of a subtle plane of substance which preserves the images of every event, and of a perceptive power in the mind which can observe them under favorable circumstances. The study of such evidence (to a limited degree) in the light of Theosophy, comes within the present scope of Theosophical activities, because it helps to destroy superstitious fears and enlightens us upon certain obscurities in our nature which cannot be neglected by those who wish to understand life as a whole. By the credulous, anything of a psychic nature is put down as being necessarily of a *spiritual*

order ; but Theosophy analyses more closely ; it penetrates beneath the seeming, and under its searchlight the world of true Spiritual life and the lower psychic or astral world are seen to be far apart. To confuse the fitful and unstable sights and sounds of the lower astral plane, which seem so wonderful to the novice, with the steady, pure radiance of the Divine Spiritual Light is a profanation ! For an account of the composite nature of man, which needs to be carefully considered when comparing the lower clairvoyance and the higher intuitional perception, Manual No. 2 of this series should be consulted. It is needless to say more here than that all the great religions and ancient philosophies have recognized the complex nature of man's make-up, whether they divided the principles into groups of three, or the generally recognized seven. The early Christians and many classical teachers found either three or four a more workable classification. (*Heb.* iv, 12, etc.)

II

THE ATTITUDE OF THEOSOPHY

THEOSOPHY warns us most emphatically against wasting health and life in the attempt to develop the lower psychic faculties, either for power or for curiosity and undirected experimentation. It urges all to devote that strength which can so easily be wasted in psychic dissipation, to the helping of humanity out of the slough of animality and selfishness in which it is now wallowing. Whatever may have been the methods in the past and whatever may be suitable for other races, at present and for Westerners at least, active exertion in the use of the normal and wholesome means of regeneration—such as the true education of the young and the spreading of the knowledge of the higher nature of man—is the only way to attain the beginning of spiritual wisdom. In that brotherly work it

must be the deeply-felt desire that all humanity, the "other selves," should rise to higher and more impersonal states that prompts to action, not that one shall be paid for humanitarian work by a reward. The reward lies in the opportunity of service, of expressing the inner urge; it brings peace, strength, and joy.

To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.—*Voice of the Silence.* (H. P. Blavatsky.)

If it is not unselfish love that urges the would-be Theosophist, he is in no better position than the blind and egotistic follower of some old creed who deludes himself into believing he can earn heavenly bliss by "imputed righteousness," lip-service, or deeds of carefully calculated charity. As Heaven is within — a *state* which will stay for ever once we have attained it — it is clear, as Paul expresses it in the exquisite and purely Theosophic thirteenth chapter of I Corinthians:

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

10 PSYCHOMETRY AND CLAIRVOYANCE

If some of the energy that is now wasted on so-called pleasure-seeking — in which we must include the craze for hunting after psychic phenomena — could be utilized for the prevention of the *causes* of crime there would be no need for our elaborate machinery of detection and confinement; and if the work sunk in the desperate attempts to cure disease were devoted to the destruction of the mental and physical breeding-places of it, what an immense amount of time and suffering would be saved!

Theosophy faces things as they are and shuts its eyes to nothing in nature. Its students have to become aware of facts, and so a general conception of the scope, the perils and the limitations of ordinary brain-mind clairvoyance is necessary for their protection, and to qualify them to help those who are in danger of being carried away by the fascination that the unusual and mysterious exerts on some natures.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is not a dogmatic organiza-

tion demanding the acceptance of any creed or formulary as an essential to membership; the desire to raise human feeling to the broadest lines of noble thought is the only *sine qua non*; nor is the teaching of Theosophy itself dogmatic. Though it is studied and accepted by the majority of the workers it does not profess to be absolutely final in its present form. The claim of infallibility has wrecked many systems because they have all overlooked the important fact that the human mind cannot grasp absolute truth, any more than a quart of water can be squeezed into a pint vessel. The blasphemous hair-splitting about the nature of Deity which has been the pastime of many so-called Christian sects is a crying example of the evil of attempting to force the reason to formulate what is beyond its reach. Luther saw this when he said: "God is invisible and indefinable; what we can define or see is not God. Men desire in their speculations to apprehend God; they apprehend in his place — the Devil, who would also pose as God." Theosophy tells that Truth will be our ultimate heri-

12 PSYCHOMETRY AND CLAIRVOYANCE

tage, but that the self-made limitations of our minds are so great that it would be absurd for us to expect to enter into our birthright of wisdom until we have freed ourselves by self-control. *Then we shall use higher methods than the five senses,* and learn to understand things as they really are and not only as they appear to be.

It cannot be too often repeated that the teachings of Theosophy are primarily to be regarded as *stimuli* to the thinking and meditative faculties from which right action must proceed, not as final dogmatic statements to which nothing can be added; and with respect to blind faith, H. P. Blavatsky herself said, "no Theosophical book acquires the least additional value from pretended authority." In the opinion of students who have made Theosophy a life-study it is the highest expression of ethics and the most complete statement of truth about the nature of man and the universe at present available or knowable to us; but the idea of laying down a set of cast-iron dogmas and asserting "That is Theosophy,

take it *en bloc* or have nothing to do with THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY," would be absurd, and as repugnant to the spirit of the Movement as contrary to the rules of the Society. Yet this does not imply that Theosophy is a backboneless, nebulous system of thought and action. It is demonstrable, but it demands that each one shall search for himself for proofs; it shows how to begin in one's own life and without leaving one's own duty. Theosophy is the great thought-provoker, and as the candidate for Light lifts himself towards it by the practice of altruism, i. e., devotion to the service of others, he begins to gain a little self-knowledge and self-mastery.

Theosophy, *per se*, therefore, is the absolute truth about man and nature, but its presentation at any given time is limited by the capacity of understanding and of application possessed by the humanity of the day. Theosophy is progressive in the sense that it reveals itself more and more as mankind becomes capable of understanding it. In times of mental and spirit-

14 PSYCHOMETRY AND CLAIRVOYANCE

ual darkness very little can be understood, though when the shadows are heaviest a new effort is always made to arouse the latent good.

“I produce myself among creatures, O son of Bhârata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.” — Krishna, the Divine Spirit, in the *Bhagavad Gîtâ*.

The present time is one of great conflict between the forces of progress and inertia — of light and darkness — and the age has made a demand for help strong enough to obtain the response now afforded through the work of the Theosophical Movement, an influence which has ramified very widely already. Veil after veil will fall, bringing man nearer his real self, the Higher Ego. This is the object of evolution.

The light thrown by Theosophy upon the subject of clairvoyance in general is briefly reflected in this little essay, which has been

derived from the teachings of the ancient wisdom received through H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the principal bearers of the esoteric philosophy in this cycle. It is only a very general sketch, of course, but if the hints given here are followed by deeper study of more advanced works, and reflected upon in the spirit of compassion for humanity in its present state, the light will grow. In studying the clairvoyant powers in man the investigator is really exploring the action of some of the faculties of his little known *inner*, though not necessarily, nor in fact, usually, *higher* nature. Owing to the ignorance of the complex nature of man on the part of the scientists, whose researches are trammled by their materialistic bias, and on that of the theologians, who have lost the esoteric key to their systems of belief, real guidance is not to be found in them, and so H. P. Blavatsky turned our attention to the deeper interpretations of the ancient philosophies and religions in which the real clues are hidden. She says:

16 *PSYCHOMETRY AND CLAIRVOYANCE*

The whole question of phenomena rests on the correct comprehension of old philosophies; whither then should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern?

She was commissioned to give some fuller elucidations of the teachings of the ancients, and to explain difficulties hitherto considered insurmountable in their answers to the ever-recurring problems of life.

From the above considerations it will be seen that although a tone of conviction is adopted here for the sake of brevity, the teachings of Theosophy are primarily accepted by students on account of their inherent reasonableness, proofs following in accordance with each one's opportunities, capacities, and desires.

III

THE SCIENTIFIC BASIS OF CLAIRVOYANCE

SCIENTISTS must either deny facts, accept the “miraculous” intervention of a personal God, or believe, with Theosophists, that immutable Law reigns in the psychic as well as the material world. Ages ago the phenomena of clairvoyance were investigated by prepared and trained observers, and the foundation stone of the explanation is, as Theosophy teaches today, the existence of a subtle stratum or state of matter, interpenetrating and surrounding the material world of our five senses, possessing qualities of vibration different from the physical, and having a highly developed capacity of retaining the impressions of every event that has occurred on the earth in such a manner that they can all be recalled

18 PSYCHOMETRY AND CLAIRVOYANCE

with the freshness of life. This property is similar, in a degree, to the power of the sensitized salts of silver in the photographic plate, which hold the image in a latent condition until development. No one has yet given a plausible explanation of the working of the photographic developer, and the coming into view of the astral image seems to be little more astonishing. A few, who ought to know something accurate about the existence of the "Astral Picture-Gallery," have doubted it, Spiritualists among them, and for such it is not out of place to quote this extract from Vol. viii of *The Path*. William Q. Judge was writing about certain spiritualistic messages received from an intelligence calling itself "Jim Nolan":

In replying he upheld the old views about the astral light, only calling it "magnetic light." As he was speaking of memory he went into an explanation to sustain his position and said: "In ancient times men called a certain light surrounding and emanating from every person, the astral light, and upon which, they taught, was imprinted or impressed every thought or act of the individual. We,

the spirits, call this emanation a magnetic light. . . . All the acts of life are photographed upon the astral light of each person . . . the astral light retaining all those peculiar things which occur to you from day to day during life."

William Q. Judge goes on to say :

All these remarks of Jim Nolan's spirit we commend to the attention of Spiritualists and Theosophists. . . . And when we find, as in the case of Nolan, a great deal of Theosophical and Occult wisdom displayed through his medium, who was unconnected then with the Theosophical Society, giving explanations which accord with what many a Theosophical student knows to be true, his opinions are of greater weight than those of such spooks as deal in platitudes or continue to crystallize more deeply the preconceptions of the medium or the sitters. . . . In many of his replies he says that which if attended to would long ago have purged Spiritualism and made the cult of value to the world. He urged purity of mediums and their non-contact with the world. He demanded a cessation of wonder-mongering, of seeking for gratification of curiosity, of selfish questioning for business or other temporary purposes ; he insisted on intelligence in question and investigation ; he found his requests refused, his suggestions ignored, and then — he disappeared. There

20 PSYCHOMETRY AND CLAIRVOYANCE

are some who think, and perhaps with reason, that he was no disembodied spook, but the spirit of an intelligent living person who sought, near the descending arc of the cycle of Spiritualism, to inject a new method and bring about if possible a revival of true psychic investigation and demonstration in a body of people already largely prepared. But he was denied and ignored.

This "true psychic investigation" would of course have been on the Theosophic and altruistic lines indicated above.

Speaking of psychic phenomena in general it is still fashionable in certain circles to ignore or ridicule them all. This is largely because of the fraud and outrageous claims of many mediums, but there is a true lower clairvoyance, and it is nearly always accompanied by cataleptic conditions, arterial or venous congestion, changes of pulse or other abnormalities of an undesirable nature. Much of the success in ordinary clairvoyance also depends upon the condition of the astral plane at the time. As the earth moves in its orbit it enters into new regions where the conditions of the ether (the lowest division of the Astral Light)

are under varying stresses, owing to the relative changes of distance from the planets, etc.; and as the sun carries his family onward through the abysses of space it is clear that a closer approach of the earth to one of the fixed stars, say a red one, is bound to modify conditions in the earth's ethereal surroundings. But it is impossible to go into details about the astral plane in general here; for further information the reader is advised to read the Manual specially devoted to that subject. It is necessary to remember that the lower astral plane is not a high spiritual state and that communications coming from it are most frequently trivial and almost always confused and misleading. The clairvoyance of the Higher Ego is on a very different plane; it is pure, orderly, spiritual, and lucid—qualities in which the ordinary "sensitive" is deficient as a rule, but as it is the lower kind of clairvoyance that is most usually meant when the subject is referred to, we must confine the main part of our attention to it.

22 PSYCHOMETRY AND CLAIRVOYANCE

HISTORICAL INCIDENTS OF CLAIRVOYANCE

THE pages of history are crowded with examples of clairvoyance, though most modern historians have minimized their significance and emasculated the records for fear of being thought superstitious. The classic writers and the Jewish and Christian Scriptures are filled with accounts of prophetic dreams and other clairvoyant phenomena. St. Paul's account of being caught up to the third heaven, ("whether in the body or out of the body, I cannot tell: God knoweth") is interesting as a confirmation of the Theosophical views of the ascending states of consciousness, for that was a really spiritual experience similar to those of the Buddhist and Hindû ascetics, the Sufis, and many of the ancients, such as Proclus, the Neo-Platonist, who declared he had been "united to his god" but six times during his long life. Although he claimed to possess ordinary clairvoyance to a degree, yet he knew

that the rarer divine illumination was of an infinitely higher order.

The vision of Scipio Africanus Minor in B. C. 149 as related by Cicero, is a remarkable example of fairly high astral clairvoyance, but it is curiously confused. Scipio declares he was taken to a great height above the earth, from which he saw the temperate zones and the broad tropical zone, the snowy poles at the ends of the earth, and the people standing in various parts of the earth with their feet pointing in the different directions natural to their situation, some of them pointing exactly the opposite way from those of the anti-podeans, etc. Plutarch also relates many curious anecdotes showing that the most profound thinkers among the ancient Greeks and Romans gave credence to certain forms of clairvoyance. The prophecies of the Seers among the Jews were supposed to come from God, but the lower forms of divination were opposed to the letter and the spirit of the Law of Moses.

In this hasty survey we must not overlook

24 *PSYCHOMETRY AND CLAIRVOYANCE*

the historical record of Apollonius of Tyana, who lived about the time of Jesus and who was reputed to be able to survey the past and future as in a mirror, in consequence of his "abstemious mode of life." Among the many curious things told of him it is said that once when he was giving testimony in a court of justice in Ephesus at the moment when the tyrant Domitian was being attacked in Rome, he cried "He strikes again," and declared that he could see the assassination taking place at that very moment by means of his inner vision. Apollonius had traveled as far as India, where he received instruction from the wisest teachers of antiquity, and afterwards he established a school of philosophy which helped to keep the esoteric teachings alive in the hearts of the people in a dark period.

Curious anecdotes of clairvoyant insight among the Sufis in Persia, Arabia, etc.—whose principles are the esoteric heart of Mohammedanism—are entered in their histories. Most of their visions were not concerned

with trivial terrestrial matters but were of an exalted spiritual nature, and while in this state the Sufi Adepts considered that they were united with Allah — not a personalized Deity, but God in all, Âtmâ-Buddhi, or the Higher Self, of Theosophy. Sufism is not extinct in the East though it is not so outwardly active as in the middle ages, and many examples of the lower forms of clairvoyance are to be found in Egypt at the present day. Lane, in his *Modern Egyptians*, relates some curious accounts of experiments he saw performed by native hypnotists or jugglers who could induce clairvoyance of a sort in young boys by getting them to concentrate upon a pool of ink in the palm of the hand. This is a form of crystal-gazing, and is one of the methods of obtaining the negative passivity of the mind necessary for the ordinary clairvoyance, but which is well known to be the open door to many injurious influences.

The Hindû, Chinese, and Japanese literatures teem with accounts of clairvoyant experiences of all kinds, and many a weird tale

26 *PSYCHOMETRY AND CLAIRVOYANCE*

has been told of the powers of the medicine men of America and Africa, and the Voodoos of the West Indies.

We must not overlook the well attested prophecies of Joan of Arc as to her career and fate, even to the nature of the wound she received before Orléans. Some of these visions were used against her in the infamous trial by the ecclesiastics at Rouen.

Harvey, the discoverer of the circulation of the blood, was imprisoned by the governor of Dover to prevent him embarking for France in a ship which was immediately lost with all hands. The action of the governor was taken in consequence of a significant clairvoyant dream he had. Goethe relates that he once saw his own double riding on horseback under peculiar circumstances that were realized literally eight years after!

What are we to say about the extraordinary case of Frederika Hauffe, the "Seeress of Prevorst," a chronic invalid after her childhood? She was born in 1801 and her case was studied by careful physicians for a long

time after the break-down of her physical health. Dr. Justinus Kerner, an eminent man of science, admitted her into his household and had the opportunity of watching her closely for several years until her death. Her clairvoyance was remarkable; she could see many things quite invisible to those around her, such as the condition of the inner organs of sick people, and various things that were taking place at a distance. At times she showed a high order of spiritual intuition and gave valuable teachings of a Theosophical nature. In her periods of real illumination she insisted strongly upon the septenary division of the human principles, and her description of the glimpses she had of superphysical states corresponds closely to the Theosophical classification. Her clairvoyance went far beyond the ordinary, and we may find a clue to the reason when it is mentioned that she had no personal or money-making end in view.

Lord Lyttleton's well-known clairvoyant warning of death as related by Lord Westcote was accepted by Dr. Johnson as inexplicable on

28 PSYCHOMETRY AND CLAIRVOYANCE

ordinary lines; and no successful attempt has ever been made to explain away Swedenborg's vision of a fire in Stockholm seen by him, and related to many witnesses, when he was a great distance away. Other records are preserved of his remarkable psychic powers. We might fill volumes with the observations that have been collected of late years showing the existence of the various forms of clairvoyance, and, although there is still a school of scientists who call themselves psychologists — a strange misnomer for those who are sceptical as to the existence of a soul, *psyche* — who are loud in denying the possibility of clairvoyance, unprejudiced investigators who are getting first-hand knowledge of its reality may easily ignore their assumptions of infallibility; for it is not forgotten that eminent scientific authorities have at first denied and ridiculed almost every new discovery, such as the circulation of the blood and Galvani's electric pile, Daguerre's photographic plate and the phonograph. Even the evidences for the fall of meteoric stones and of the existence of pre-

historic flint implements were rejected contemptuously by the learned but obstinate savants until the facts could no longer be stifled.

The Western hemisphere in these latter days seems to have suffered from an obsession of unphilosophic doubt as a reaction from the credulity of the Middle Ages, but a perceptible change has taken place since the advent of the Theosophical Movement in the last quarter of the Nineteenth Century, and now we find a large and rapidly increasing number of intellectual persons accepting the rational and time-honored explanations of Theosophy concerning the curious phenomena of the astral planes. The learned but not over wise Nineteenth Century cherished the illusion that the laws of nature were at least approximately known in general outline to the scientists, and that it was possible to draw lines of demarcation beyond which the Unknowable—not the *Unknown*—reigned supreme. This attitude has received many severe blows lately, and we may be grateful for hearing less dogmatism nowadays about the Unknowable and the so-

30 *PSYCHOMETRY AND CLAIRVOYANCE*

called foolishness of the ancient philosophers! The tide is creeping up, and the dry sandbanks, both of ecclesiastical bigotry and of materialism, are slowly but surely disappearing under the flowing stream of more liberal thought.

Truth is great and does prevail — ultimately, but its course reminds one of the fable of Hercules and the wagoner, for it needs a strong push to drive it onward through the mire of ignorance, into the mind of man, inflamed by passion and blinded by prepossession. Still as this is an age of Transition, as we are told by Those who have kept the records of millenniums, it is a favorable time to bring forward truths that have been obscured or fossilized; and the impression Theosophy has made already, and the increasing demand for its help in practical life made in all quarters, show that H. P. Blavatsky's attempt to "break the molds of mind" was successful.

IV

SENSE PERCEPTION IN GENERAL

WHILE it has been found impossible to force the pace and compel scientists too suddenly to admit the logical results of the multitude of well-attested records of psychic matters, the knowledge of the true philosophy of life which includes these things in its scope is gradually spreading. The phenomena of clairvoyance are as much under law as the phenomena of electricity, though little more is known of the laws of the one than of the other; yet they are not "supernatural" or outside the scheme of the universe. We have been hypnotized by the fear of the word "supernatural." Theosophy expunges it, for there is nothing above Nature. "Supernatural" has an ecclesiastical sound, and has been a bogey to frighten people from inquiring too closely into matters which were claimed as

32 *PSYCHOMETRY AND CLAIRVOYANCE*

being the particular concern of certain classes.

In the Roman Church the effort has been made to imply that psychic powers are the supernatural graces with which the saints are endowed, or occasionally, as in the witch persecutions, gifts of the Devil! As an ordinary clairvoyant is inhibited from seeing beyond a certain degree of astral matter, although deeper truths are there, so most people have inhibited themselves from seeing profoundly into philosophic truth, by carelessness and prejudice.

Theosophy says, however, that while the existence of ordinary clairvoyance is not of importance to the spiritual development of the world, it does make manifest that there is something beyond what can be apprehended by the physical senses, and leads by analogy to an understanding of the possibility of higher spiritual perceptions. The laws of the so-called "supernatural" will be found in time by those who need to know them for their work of philanthropy and not for curiosity, and then they will be found in perfect accord

with the rest of the laws of nature, for the knowledge of a Law is only the recognition of things as they are, and nature will never deceive by allowing two and two to be four at one time and five at another. Though the lower psychic perception may be manifested through the senses of smell, touch, sight, taste, or sound, in the higher order they are one. Even now a few clairvoyants have an inkling that the psychic senses are interchangeable, and that a sound can be seen, and vice-versa, but the higher faculty of the Higher Manas, illuminated by Buddhi, discerns all as a whole and not in disjointed parts through the limitations of senses however sublimated.

Popular folk-lore and mystical traditions are often fanciful enough, but when carefully sifted they are found to contain traces of the ancient Wisdom, or of present-day reality. For instance in Ireland and Wales, and in the Scottish Highlands, etc., within a stone's throw of the highly civilized British Metropolis and among people of no "inferior" race — thousands of them of the highest culture and edu-

34 *PSYCHOMETRY AND CLAIRVOYANCE*

cation — the belief in the existence of “second sight” or other forms of clairvoyance is widely spread. In other parts of Europe and in America we find the same, and in the immemorial East, where civilizations have endured for millenniums, the knowledge of its existence is practically universal. In the Orient generations of acute reasoners, brilliant intelligences, have been giving their best energies to the study of a real human psychology. If there had been nothing in clairvoyance those investigators would have exploded the notion long ago, but the fact is that the most comprehensive generalizations about the spiritual powers and nature of the Real Man, the Higher Ego, as well as of the confused and imperfect psychic attributes of its emanation or reflection, the lower personal man, have come from the East. While the ancient Celtic peoples and the classical nations had their share of the archaic Wisdom-Religion, Theosophy, it was the Orient, Egypt, and “East of Suez,” that carried it down in purest form from the destruction of Atlantis.

In making experiments in clairvoyance and so forth without guidance, the would-be discoverer can do no more than investigate very imperfectly a few of the properties of the astral plane and determine the existence of the astral senses, things which have always been familiar to those who have a right to know. It is practically impossible for the ordinary experimenter, however acute his intellect or untiring his energy, to learn anything new about them if he has no higher motive than curiosity, even though it be only apparently harmless curiosity. The Wise who know the facts have gained their knowledge by looking down upon the astral planes from above, free from the delusions of passion.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers. . . . Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms. — *Voice of the Silence*. (H. P. Blavatsky.)

36 PSYCHOMETRY AND CLAIRVOYANCE

UNCERTAINTY OF LOWER CLAIRVOYANCE

The first thing we are told about the astral planes, at least the lower ones which are accessible to the average person, and the first thing that all find who investigate, is that they are regions of intense confusion; that things are reflected in them upside down, inside out, and that to the unprepared neophyte who has no guidance the bewilderment is so great that there seems to be no law and order. It is a general experience that numbers and forms are reversed in the lower astral light, 123 would be read as 321, but sometimes they are reversed back to the right form. The perception of time is equally uncertain on these planes, events that really belong to the future may be seen as if they were in the present or in the past, and so on. Then again for a time everything may appear to be working regularly and smoothly, when, Presto! an utterly unexpected change takes place and all is confusion, or worse. At times, try as hard as they like, ordinary clairvoyants cannot see

certain things, and the reasons for the appearance or disappearance of the images are quite unknown to them.

And yet there is method in every department of Nature; layer after layer of different orders of clairvoyance exists, such as what W. Q. Judge calls "the positive side of sound," the "symbolic plane" (a high one), "the positive and negative aspects of the regions corresponding to the epidermis and its emanations," and so on, octave after octave, but the laws are not easily discoverable, for they are interwoven with physical correspondences which if misused, would produce great evils. The correspondences between the forces on the different planes have been kept very carefully from the knowledge of rash minds by those who know the keys, and for a lack of these clues, which connect the different planes of being, numbers of seekers have, fortunately for them, given up the pursuit of the psychic will-o'-the-wisp in despair after wasting many fruitless years. Besides the waste of time there is the greatest and unavoidable danger

in the exploration of the astral without the protection that comes from the fundamental purification of the whole nature, not danger in the ordinary sense only — bodily and perhaps financial risk — but very real and horrible peril to character, life, and reason, not to speak of sundry unpleasantnesses that will have to be faced in a future incarnation as one result of dabbling in things better left alone until properly prepared for. The delusions and dangers of the astral plane are so well known to the Helpers of humanity, that it is not only for the sake of the incautious and unguided or misguided but also out of compassion for humanity at large that they earnestly advise them to beware of “rushing in where angels fear to tread.”

For ages the illuminated Teachers who could see behind the veil of illusion that enwraps mankind have studied the phenomena of the inner world, and when the learner has passed in his character-building beyond the place where such things are dangerous — to most aspirants a hard matter — he also sees that

there is law and order in the astral. To such a one, though it may not be until after many incarnations, the way opens of itself naturally. It is safe to say that while there is the element of fear or undue wonder present in anyone coming upon these things for the first time in any one life, such is a proof that he is not prepared to understand the meaning of them. To the student who asks for advice upon this subject H. P. Blavatsky says :

The name of Hall the second is the Hall of LEARNING.* In it thy soul will find the blossoms of life, but under every flower a serpent coiled.

William Q. Judge gives warning:

There are no competent guides in this pursuit (clairvoyance) to be found here or in Europe who are willing to teach one to acquire it without danger.

The qualifications such a guide should possess render the finding of one difficult if not impossible.

* The Hall of *Probationary Learning*. The astral region, the psychic world of supersensuous perceptions and of deceptive sights, the world of mediums. . . . No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

40 PSYCHOMETRY AND CLAIRVOYANCE

They are: the power to look within and see clearly the whole inner nature of the student; a complete knowledge of all the planes upon which clairvoyance acts, including knowledge of the source, the meaning, and the effect of all that is perceived by the clairvoyant; and last, but not least, the power to stop at will the exercise of the power. Evidently these requirements call for an adept. . . .

But what shall Theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of the demons who lurk around the threshold of our consciousness. Above all, follow no advice to “sit for development.” Madness lies that way. The feathery touches which come upon the skin while trying these experiments are said by mediums to be the gentle touches of “the spirits.” But they are not. They are caused by the ethereal fluids from within us making their way out through the skin and thus producing the illusion of a touch. When enough has gone out, then the victim is getting gradually negative, the future prey for spooks and will-o'-the-wisp images.

“But *what*,” they say, “shall we pursue and study?” Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practise altruism.

THE MAN WITHIN

OF COURSE in studying the philosophy of life the psychic occurrences that happen to force themselves upon the attention may sometimes need examination, for they have their place in the scheme of the universe, and the clues that have been given to the world through the Theosophical Movement enable us to form a general idea of some of the laws governing them. Modern Science has totally failed to include this factor in its speculations, and for want of it all the scientific answers to the riddle of the universe current today are vitiated from the beginning. For a complete presentation of these laws the world will have to wait until it has learned the meaning of universal brotherhood.

To grasp the meaning of what is given, the student is supposed to have an acquaintance

42 *PSYCHOMETRY AND CLAIRVOYANCE*

with the Theosophical division of the seven principles of man, and the general evolutionary scheme of progress through Reincarnation as taught by Theosophy. In considering ordinary clairvoyance we are dealing with the lower man, the astral and Lower Manasic consciousness functioning through the brain. It is the light of the lower Manas combining with certain "sheaths" or grades of consciousness of the astral body that is chiefly concerned with the ordinary manifestations of clairvoyance, psychometry, and thought-transference; the Higher Manas, the immortal reincarnating soul, is not involved, its clairvoyance is of an entirely different order — of a spiritual nature. The Intuition — a very much over-worked term — is the nearest word we have to express it. What a blunt tool the English language is when we wish to deal with a real psychology! A great Teacher of Theosophy once said that having to employ it was like trying to do fine carving with an axe.

Once the idea of the existence of the Higher Ego and its potential dominance has entered

into the calculations of the leaders of thought the whole atmosphere will change. At present there is no alternative in accepted thought between the conception of an autocratic Personal Deity separate from the creation, and that of a concatenation of blind forces out of which, somehow, the wonderful harmony of the universe has "happened" to come! The teachings of Theosophy avoid the Scylla of Anthropomorphism as well as the Charybdis of Atheism; but this is not the place to pursue this important subject further.

The Higher Being is like a light veiled with many thicknesses of obscuring matter. It is the root of human consciousness, and the brain-mind is only one of the aspects of this permanent underlying unity, differentiated for the gaining of experience in terrestrial life. It needs organs, such as the mind with its physical senses, to bring it into touch with the material world; but there are other methods by which this Higher Being, of which our ordinary personality is the instrument, can obtain information from planes utterly un-

44 PSYCHOMETRY AND CLAIRVOYANCE

known to the brain-mind. It uses intuitive methods so recondite as to be meaningless when translated into the terms of common life. The astral senses are not in themselves more spiritual than the physical. Psychometers and other clairvoyants are persons born with constitutions so exceptional that the perceptions of the astral senses are able to register themselves on the physical brain with more or less ease. The frequent transference of susceptibility of sense-perception to unexpected places, such as the power of some clairvoyants to read with the solar plexus or the tip of the ear, proves that lens, retina, and optic nerves are not essential elements for coming in touch with the outside world, though probably the knowledge obtained by the inner astral sensorium through its own channels is sub-consciously transformed upon its entry into the brain into impressions of sight, sound, etc. In the case of the clairvoyant reading of something invisible to the physical eye, the impression of the page must be received by the astral senses and thrown by reflex action *from within* upon

the retina, where the optic nerve deals with it in the same way as with an ordinary impression. The five physical senses are the product of evolution, *i. e.*, differentiation, and the astral senses are not intrinsically different. It is a truism in Biology that sense-perceptions are displayed by low protoplasmic, structureless forms, like the amoeba, which show discrimination in their choice of food, color-preferences, taste, etc., without any corresponding differentiation of organs of sense. The specialization of the sense-organs, which has been the work of evolution, into our present material conditions, is, in large measure, the *limitation* of consciousness, and the future and more perfected humanity will, Theosophy teaches, outgrow the conditions needing the separation of the senses. It is strange that our philosophers have not perceived that the evolution of the senses as separate faculties implies the previous possession of them in unity, as the amoeba so plainly suggests. Ordinary clairvoyance is a kind of weak reflection of the one higher sense peculiar to the Higher Ego,

46 PSYCHOMETRY AND CLAIRVOYANCE

in which, as it were, the separate senses are combined into something much greater than we can conceive. As Browning says in *Abt Vogler*:

That out of three sounds he frame, not a fourth sound, but a star.

ORDINARY CLAIRVOYANCE ONLY ANOTHER SENSE AND NOT SPIRITUAL PERCEPTION

CLAIRVOYANTS are much mistaken if they think their faculty proves they are on the path to the supreme goal of spiritual perfection, for they have merely obtained an uncertain, incomplete and erratic use of senses which are no higher than the physical. It has been clearly pointed out by the Teachers that these attributes of the lower mind either perish at death or leave undesirable mediumistic tendencies for future lives. The Theosophical teachings do not exclude the possibility of something from a really spiritual source occasionally reaching the mind of a

clairvoyant as well as anyone else, but the passive condition of the average mediumistic seer is actually a hindrance to the attainment of the higher realms of being, which demand long-continued, positive, and purely impersonal effort for their realization. The fact of a person having been born with a psychic aptitude is no reason for supposing that he is a bit more brotherly, noble, or serviceable to mankind than anyone else. In many cases marked clairvoyance is an affliction, and, being abnormal at this time, is often accompanied by weakness of body, or mental peculiarities; and there is the ever present danger of the seeds of vanity being stimulated by the illusion of being specially favored by heavenly gifts! William Q. Judge emphasizes the important Theosophical teaching that the pure-minded and the brave who use common sense can deal with the future when it comes far better than any clairvoyant who trusts to the uncertainties of astral vision for protection. A heart filled with brotherly kindness and a complete reliance upon the Divine Law of

48 PSYCHOMETRY AND CLAIRVOYANCE

Justice is the only support that will not fail.

In studying the records of astral clairvoyance one of the most striking things the careful observer notices is its unreliability. That clairvoyants, psychometers, and thought-readers make many successful hits is undeniable; but their failures stand out more prominently. Besides the reversal of numbers and forms such as previously referred to, the seeing of small things enormously magnified and large ones reduced to nothing, summerly surroundings transforming themselves into winterly ones, and so forth *ad infinitum*, there are numerous cases of strongly marked thoughts in the aura or thought-atmosphere of the investigator being mistaken for actual spirits of the dead or for mystic communications! An example occurs in an early volume of *The Path* where an account is given of a clairvoyante who told the seeker that the name of his guardian spirit was written all around him in the air! When the name was mentioned he found it was nothing more than a trade-mark on a packing case he had just previously been

puzzling over; the clairvoyante had simply read his thoughts without in the least understanding what she saw! Cases like this, while they establish the *bona-fides* of the seer, utterly discredit the usefulness of the clairvoyance.

The great number — forty-nine — of the different “sheaths” or conditions of the astral body are limitations and natural divisions of the astral perceptions. The natural-born clairvoyant has seldom more than partial control of one or two of these divisions, and as each is *en rapport* with a corresponding and different plane of consciousness, only the most incomplete version of what is looked for can be expected. For instance, as W. Q. Judge tells us, a clairvoyant may have developed the clairvoyance corresponding to the right hand — say the positive side of touch — while all those important and indispensable qualities corresponding to the other organs are unknown and unsuspected by him.

A remarkable effect of one kind of clairvoyance has been a source of great surprise to the French hypnotists. It is that in which the

50 PSYCHOMETRY AND CLAIRVOYANCE

personality and whole character of the subject seems to be changed in an extraordinary way in alternating periods, even the memory being dual. All sorts of wild theories have been started to explain these abnormal conditions, but the fact is that the lower mind is functioning through different astral sheaths successively, each one having its own memories and qualities, some possibly brought over from a previous incarnation. In the normal life they would unite to form a blend, the "false personality," the lower ego; but when the balance was upset by ill-health, hysteria (whatever that very convenient word may mean) or hypnotism a temporary separation of portions would occur, each one looking like a different person. When the patient was cured the normal blend appeared, though the memory was not always complete. Cases of entire loss of memory may be explained in this way, such as those of persons awaking to find themselves in a strange city, leading a new life under a new name and without the slightest idea how they got there. H. P. Blavatsky says:

Memory—the despair of the materialist, the enigma of the physiologist, the sphinx of science—is to the student of the old philosophies merely a name to express that power which man unconsciously exerts and shares with many of the inferior animals—to look with inner sight and behold the images of past sensations and incidents.

After years of experiment and discussion clairvoyance has only been able to establish two things satisfactorily: the existence and some of the qualities of the astral light, and the fact that we possess astral senses corresponding to this condition; and after all, the scientific world has not been convinced! But apart from the details, the general broad fact of the existence of such a faculty as clairvoyance, the reflection of the higher powers of the soul, gives a plain hint that we are disinherited children of Royal strain—disinherited by our own foolishness; and, finding ourselves to be more wonderfully made than we thought, a scorn for meanness or impurity should arise and be helpful in temptation.

VI

PSYCHOMETRY

PSYCHOMETRY is the branch of clairvoyance that has given perhaps more satisfactory results than any other for it has been frequently practised with some success by persons in normal conditions, that is to say without bringing in the undesirable trance state with its physiological disturbance; and many people show more or less conscious possession of it in what are called natural antipathies and sympathies. The peculiar and otherwise inexplicable cognizance and horror of the presence of a cat in the room, although unseen and unheard, and hidden away in a box or cupboard, which many people have, is a common example of psychometry.

Nature has been eternally photographing everything in indelible colors. Not a leaf stirs nor a ripple moves, not a star twinkles nor a

cloud passes but a record is imprinted upon all the surroundings. In *Isis Unveiled* H. P. Blavatsky gives a remarkable description of the fixing of a psychometric image upon a plate of metal, which was done in her presence in Bengal. Where cities of the past have stood, their ethereal pictures subconsciously impress newcomers to build again. Germs of moral contagion hang around localities where crime has been rife, and purification by fire seems to be the only way of counteracting such influences. This may give a clue to one reason for cremation. The human mind is so sensitive that the most chance encounter engraves an indelible impression, though it may not be brought up in normal consciousness until the time of death, when every detail of the past is reviewed. In the recording atmosphere carried by a mother there are multitudinous pictures of many generations past, some of which receive their "development" as the children come along, their Egos requiring just what is waiting there for them.

The psychometrist in attempting to read in

54 *PSYCHOMETRY AND CLAIRVOYANCE*

the astral light is exercising a faculty which can hardly be distinguished from the power of recollection, only the astral picture gallery he is trying to examine is not of his own collection. The psychometrist usually places the specimen to be studied, such as a coin, mineral, letter, etc., in contact with the forehead or the epigastrium, or may even hold it in the hand. After a minute or two the external surroundings disappear and a series of pictures, more or less correct and more or less tintured with the workings of the imagination and with the thoughts of other persons, begin to unfold themselves to the inner sight. Sounds too are heard, perfumes smelled, and even the sensations of heat and cold, dryness and moisture, are often reproduced with surprising clearness. Sometimes the object being examined has passed through so many vicissitudes that the pictures seem to fly with the speed of lightning and then it requires the greatest mental effort on the part of the seer to hold each one for the time necessary for a careful examination. At other times few, but long-continued,

influences have affected it and the reading is, of course, easier. Psychometric vision, like all other branches of clairvoyance, is subject to great error owing to the imperfection of the human subjects and the general ignorance of the laws governing it, but for those who are sceptical as to the reality of clairvoyance, psychometry affords the most easily verified form. Different psychometrists agree generally in the broad delineation of an object, though when it comes to the details wide divergences are often found. Different seers apparently perceive the surroundings of the specimens from very different points of view, and the pictures are greatly modified by their individual prepossessions and the vividness of their imaginations, the "personal equation," it would be called in scientific language. Occasionally psychometrists agree in every detail, but there are always unexpected difficulties in getting perfect satisfaction and complete demonstration. It is a singular and well-known fact that hardly any "sensitive" takes the slightest interest in the careful and painstaking study of the

56 *PSYCHOMETRY AND CLAIRVOYANCE*

laws of the astral plane under which the phenomena are taking place. They are satisfied to accept things as they come, and unfortunately, usually regard their psychic sensitiveness as a means of making a living by "telling fortunes."

The experiments of Baron von Reichenbach conducted in Germany in the middle of last century are classic, and have been largely corroborated by subsequent researches. Reichenbach found that numerous persons could see colored flames issuing from, and surrounding the poles of magnets, particularly in dark rooms. His experiments, which were conducted with great skill and care to avoid fraud or mistake, confirm the statements advanced by Theosophists of the uncertainty of clairvoyance; for the resulting descriptions, though agreeing in the main, differed in detail. In proportion to the sensitiveness of the clairvoyant, differences were seen in the brilliancy and size of the flames. Many of the subjects were invalids and it is noteworthy that with the recovery of their health the clairvoyance rapidly diminished, resulting in an apparent dimin-

ution of the radiance given off by the magnets. Some of the sensitives could see other astral things as well, and for those who wish to examine unbiased scientific evidence upon the subject, Reichenbach's treatise is valuable.

About the same time Professor W. Denton of Boston spent many years and immense pains in collecting first-hand records of psychometry, which he published under the title of *The Soul of Things*. His sensitives were his wife and son and a few friends, and any suggestion of conscious fraud seems uncalled-for. He took many precautions to prevent the imagination of the clairvoyants from leading them astray, sometimes even grinding to powder the specimens to be psychometrized so that their nature should not be known; and to obviate the possibility of unconscious reading of his thoughts the psychometrists were caused to pick out the objects from a large heap wrapped in tissue paper, the particular one chosen being unknown to any one until after the delineation. Yet despite all the precautions against imagination and thought-transference, etc., Denton's

58 *PSYCHOMETRY AND CLAIRVOYANCE*

psychometers usually described the origin and surroundings of each specimen with surprising accuracy in the main, and in some cases mentioned things which it was impossible to verify until afterwards, when they were found to be true. In other attempts, such as the alleged description of life in the planets, it is fairly certain that the imagination played the most important part.

When a bit of lava from California gave a correct picture of a locality in that State, unknown to the seer, with the details of an antique volcanic eruption; and a fragment of plaster from Pompeii rendered snatches of photographically realistic glimpses of ancient Roman life, some of which can be verified, as well as a strong impression of the terrors of the ruin of the city; or an old letter depicted the character and incidents of the life of the writer, a person quite unknown to the clairvoyants; or a thousand other objects were the exciting causes of vivid scenes which were repeated with more or less agreement on different occasions and with various psychometrists, it

would appear useless to deny that the evidence is very strong in favor of material objects preserving the images of all that has occurred, and that certain persons are so constituted as to be able to see them in a fragmentary way under favorable conditions. Denton's psychometrists described certain degraded races of men in terms that strongly resemble the account given by H. P. Blavatsky of the lower offshoots of the early Atlanteans. They also had intimations, from prehistoric remains, of high antique civilizations, but these were not so clearly defined, probably because Denton was not looking for anything but "primitive savagery" in the extremely distant past! His experiments, while classic, are still open to objections.

The writer had the opportunity once of investigating the claim of a friend who believed she possessed psychometric faculty. She was not trying to exploit it financially and even disliked that it should be known outside her family circle. Among other experiments she was given a small bit of wood showing no

60 PSYCHOMETRY AND CLAIRVOYANCE

marks by which it could be identified, and, to avoid the possibility of thought-transference, the writer, who handed it to her, had been careful not to inquire into its history when borrowing it from another friend. Immediately that she took it up, she saw and described a terrible scene of men fighting for their lives in a confined place close to some water, followed by an immense public funeral in a flat and marshy locality. The owner of the specimen confirmed the delineation. It was a piece of the wreck of the *Royal George*, which sank with nearly all the crew below deck off Portsmouth, England, about a century ago. The funeral took place in a spot which answered to the description. The bit of wood may have been a portion of something carried to the funeral from the ship, or the original owner may have impressed it with what he saw. Although the experiments were often fairly successful, all concerned found that it would be wiser to discontinue them, as being conducted without direction, and without special purpose, they did not lead anywhere, and the

effects were soon found *not* to be beneficial.

The waterfinders, or "dowsers," who sometimes discover hidden springs and veins of metals, have faculties closely corresponding to the psychometric, but they do not claim to *see* the object of their quest; and the stories of Talismans and Amulets are not irrational in view of the fact that as sensitive persons can be consciously affected by the pictures carried by inanimate objects, it is extremely likely that all must receive *some* impression from them.

It has been proved that in the system of the universe the law of periodicity, or cycles, is of primary importance. This law reaches from the lowest physical to the spiritual worlds. In *The Secret Doctrine* H. P. Blavatsky puts it forward as one of the fundamentals of Theosophy. Now it is well known that in the accounts of "haunted houses" it is often mentioned that mysterious noises or apparitions are observed on the anniversaries of the events that caused the trouble. Naturally sensitive persons, or those made so by fear and expectation, may see these pictures of the past in the

62 PSYCHOMETRY AND CLAIRVOYANCE

hues of life, and there are soon the materials of a full-fledged ghost-story. At times a state of stress in the mental atmosphere caused by trouble or sickness develops the psychic photographs and then a warning vision or sound may be perceived. It is impossible to deny that there must be some cause for the many well-authenticated accounts of such things; but when the law of cycles is considered it becomes more than probable that the images of the past, with which the atmosphere of old houses is crammed, are vivified at certain periods, such as anniversaries, when physical conditions are similar and mental expectancy has raised the tension — and can then be perceived by other persons than psychics. Psychometry, combined with thought-transference, gives a rational interpretation to many of the tales that have been considered unworthy of notice by intelligent people. There are, however, certain occurrences, for which there is very strong evidence, that cannot be explained in this way, but to consider these would transcend the bounds of this Manual.

The stories of "supernatural" goings-on in haunted houses usually tell of horrors and crimes. William Q. Judge explains that the lower astral planes upon which the impressions are made and which are the field of ordinary clairvoyance are more easily impressed by the images of passion because of their semi-material nature. The more spiritual emotions are recorded more vividly upon higher planes, which are not in such close contact with the physical, and so are less accessible to the ordinary man.

VII

THOUGHT-TRANSFERENCE

BY a careful examination of the records of Thought-transference it will be seen to be a factor of the greatest importance in the unraveling of many puzzling accounts of apparitions, especially those wraiths seen sometimes at the moment of death. Since wireless telegraphy came into use there has been less difficulty in accepting the possibility of thought-transference, but there is one fundamental difference between the two — so far as at present ascertained — which shows that the laws operating on the astral plane are not precisely the same as those manifesting upon the physical. While electric waves spread out in all directions, weakening in intensity inversely to the square of the distance, like gravity and light, thought-vibrations reach their destination in full intensity, even from the antipodes. They

travel in the determined direction as if attracted by sympathy. The action of thought-transference differs from that of psychometry chiefly in requiring a human brain as the transmitter; we should not call anything like the reading of stored-up records by that name. The psychometrist reads the passive emanations from objects, the thought-reader receives active impressions from another person who usually, though not always, knows he is trying to communicate.

Mark Twain relates a curious experience he had, among many others of a similar nature, in the receipt of a plot of a book. It came into his head in a steady stream of thoughts at an early hour one morning, and he thought it an excellent subject but much better fitted for a friend to write. Shortly after, while arranging to send the general outline to this friend, who lived far away in the West, he received the very same thing from the man himself, with a letter asking advice! It turned out that it was the intense thought of the friend that had projected itself across the continent

against his brain, and that he had mistaken the stream of thought for something original of his own!

How often the act of letter-writing produces a reply that is not a reply, for it has been written at the same time! With some people the occurrence of letters crossing each other is so frequent as to be a source of annoyance. H. P. Blavatsky says:

As God creates so man can create. Given a certain intensity of will and the shapes created by the mind become subjective; given a more intense and intelligent concentration of the will and the form becomes concrete, visible, objective.— *Isis Unveiled*, vol. I, page 62.

The sympathy of twins, even at a distance, is well known and, in a lesser degree, of mothers and children. So many experiments have been made of late years in thought-transference that no intelligent person who has given a proper amount of consideration to the subject can doubt that it is a fact, but we may safely neglect the claims of boasters who assert on public platforms their ability to read all the

thoughts, however private, of any one in the audience!

Much of the success of experiments in thought-transference depends upon fixed concentration by both sender and receiver. It has always been noticed that when the sender wavers in concentration the image disappears or at least becomes confused. The images are subject to the same uncertainties as are found in all clairvoyance; they are frequently reversed in transmission, they appear and disappear incomprehensibly, and are very little under control.

There is a higher kind of thought-transference by which those who have passed into the Devachanic state (the heaven-world of rest between incarnations) are able to help their friends on earth by sending them pure and holy ideas and enveloping them in a protective atmosphere of love. The living are rarely able to receive these blessings knowingly, but on awaking from sleep a faint memory is sometimes retained in the form of a beautiful dream. Anyway the influence is not without

its effect. The advanced Helpers of mankind are also constantly throwing out beneficial ideas for receptive minds to feel and carry out, ideas that seem to come into the head spontaneously. This communion of thought or overshadowing must on no account be confused with what is called "spirit-return" or "trance-messages," or anything of that sort. Spirit-return is considered by Theosophists as a highly undesirable, and fortunately a *very* rare, possibility, not to be encouraged by any one who loves his fellows; and the usual kind of "spirit" messages, when not complete fakes, are so unsatisfactory and twaddling that it is impossible to believe they come from sources of even moderate intelligence.

Without the explanation of thought-transference we could not understand the rapid spread of epidemics of revolution, such as in 1848, and outbursts of suicide, crime and fanaticism; for the ordinary theories are notoriously inadequate and puerile. Many criminals and lunatics have asserted most earnestly that their excesses were absolutely objectless, but

that they could not resist the impulses that seemed to come from some external source. Though this is no real excuse, it is perfectly comprehensible that the terrible pressure of ugly thoughts that mankind is continually evaporating into the invisible planes will leak through the thinnest and weakest places. Man is truly his brother's keeper on every plane, and his responsibility is unmeasured.

VIII
THE
"BOOK OF THE RECORDING ANGEL,"

AS the Astral Light or Plane has been considered in another Manual it is unnecessary to touch upon it in any detail here; it will be enough to draw attention to a few thought-provoking points which throw light upon the phenomena of clairvoyance. It is very difficult for us, with only the few faculties we have specially trained, to comprehend the existence of this peculiar state of being and substance, separate from, yet interlocking with and even interpenetrating the material world, throbbing in alternating currents of positive and negative impulses, capable of being concentrated into tangible form under rare and peculiar circumstances, and carrying the images of everything that has been and a great deal that will be — in embryo — in the form of

potentialities that can be instantly developed into the glowing hues of life under proper conditions. Even our established conceptions of time and space have to be modified when considering its problems. The lower portion of the Astral Plane is a great hypnotizing machine, so full of filth that the task of purifying this Augean Stable seems almost hopeless. But its purification is the only hope for humanity, and by noble deeds, unselfishly performed, those who love the better side and are devoted to the uplifting of the world can project into the air winged hosts charged with dynamic force. In *The Little Philosophers*, a Symposium written for children by Katherine Tingley, the Leader of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, one of the characters laments the limited number of really impersonal warriors ready to lift the stumbling-blocks out of the way of humanity, but the next speaker cheerily responds: "That is the very reason why we should wait no longer to begin!" Fortunately the will-directed and brotherly thoughts of the few who are enlight-

72 PSYCHOMETRY AND CLAIRVOYANCE

ened, in comparison with the heterogeneous confusion of base ideals and hideous images in the astral plane, can be likened to a disciplined force in presence of an unruly mob. Though the soldiers may be few they have a definite aim and a leader working with the Law, while the crowd is undirected or misdirected and wastes its strength aimlessly.

The Higher Ego has the power of acting without the co-ordination of the physical organs and brain; it sees things by means of its higher clairvoyance, and is sometimes able to impress them by a sort of thought-transference to the lower brain-mind if the latter will permit. In sleep the Higher Ego makes great efforts to inform the brain-mind with knowledge of many kinds, including that of coming events, in order that it may not be altogether unprepared, but it is seldom that the brain can carry these intimations back into waking life; and as the Higher Ego does not use physical language its symbols are not always understood nor recognized in their true importance. If, as is the case so frequently in this material-

istic age, the symbolic teachings are persistently ignored and no effort is made by aspiration in wordless meditation to draw sustenance from that Source which possesses real wisdom, the symbolic suggestions and guidance will disappear. The symbolic dreams created by the imaginative faculty of the Higher Ego are seen, once their clue is obtained, to be exceedingly apt, and oftentimes not destitute of the keen edge of humor. Although there seem to be certain types of dreams bearing definite meanings, and much truth in the old proverb that "dreams go by contraries" (a popular appreciation of the reversal that so often takes place in the astral light) each one must, for himself, learn the symbolic language of his own higher nature.

The Astral Light is not only the storehouse of forms, colors, sounds, etc., but holds the records of all the ideas that have ever been evolved out of man's brain. The thinkers of today have very few original thoughts; nearly all the philosophies of modern times are little more than modifications of those that were ex-

74 PSYCHOMETRY AND CLAIRVOYANCE

istent at the time when "Solomon" said there was nothing new under the sun and that to the making of books there was no end! Herbert Spencer's fundamental principle of Evolution, i. e., that the Heterogeneous proceeds from the Homogeneous and back to it in endless succession, was worked out in ancient India millenniums ago in the philosophy of the "Ever-Becoming," by thinkers who had more spiritual insight and more departments of nature open to them than those of the present day—even *if* they had not all our exquisite mechanical instruments and opportunities of obtaining statistical information. But if we go back to much earlier periods we find that our boasted inventions are old and are largely derived from the astral storehouse of Atlantean or Lemurian antiquity where the principles that our inventors look for are preserved in germ. When the time is ripe, or in other words, when the cycle has come round again, the principle breaks through into the seeking minds, and the last link desired for success comes in a flash, or by what is called "a happy

accident." In America the rush of invention has been especially active, one reason being that the people are more receptive to the pressure of the stored thought of the past than Europeans. Then, again, sometimes men originate brilliant ideas but have not enough education or opportunities to push them to perfection; in such cases a receptive and well-qualified mind will pick them subconsciously out of the astral light by a kind of thought-transference and utilize them for the benefit of mankind.

IX

TIME AND SPACE

IN a discussion on the will, in the *Parerga*, Schopenhauer, who derived much of his philosophy from the Orient, makes some curiously suggestive remarks upon the supersensual world in general, and his words apply perfectly to the Astral Planes, lower or "infernal," and higher or "Divine." He says that there is quite a different order of nature from that with which we are commonly acquainted, with its ordinary laws of space, time and adaptability, an order that goes far deeper, for it is nearer the Original. In this order, which is imperfectly shadowed forth in clairvoyance,

Changes may be wrought by quite a different course than the course of physical causality. . . . Therefore the peculiar action of all the aforesaid manifestations is vision and action at a distance in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fun-

damental character of what is called *magical*; for such is the immediate action of our will, an action liberated from the causal conditions of physical action, viz., contact.

From this the consideration of Time in its relationship with clairvoyance and the astral plane is a natural step. In the clairvoyant state and in dreams, which are often partial incursions into the astral consciousness, Time and Space unmistakably enlarge their borders and take on new relationships. For instance a dreamer will undergo experiences in a moment which would require a long time for the waking mind to pass through, and in prophetic dreams the future practically becomes the present. In this connexion it has been ingeniously advanced, and not without a reason, that as an immense experience may be packed into an instant in a dream, so a whole long life is but a moment in the sight of a higher Being, unrolled, like a scroll, out of another order of time of almost infinite rapidity into our deliberate system of existence, to enable our slow-acting faculties to appreciate in an illusory

78 PSYCHOMETRY AND CLAIRVOYANCE

succession events that are practically co-existent. We must not dwell on this metaphysical idea too long, but neither can it be overlooked, for H. P. Blavaatsky enunciates this difficult proposition for our consideration :

The Human spirit, being of the Divine, Immortal Spirit, appreciates neither past nor future, but sees all things as in the present. — *Isis Unveiled*, vol. I., page 185.

H. P. Blavatsky here refers to the Higher Ego, but in a minor degree the same thing applies to the personality.

Under the influence of anaesthetics, past and future, space and thought are seen under very different relationships from the normal, and many people speak of the sensation, when coming to, of returning from a superior condition in which the spirit has explored the bright, illimitable fields of eternity. In reality the experiences have been very limited and mostly imaginary, but they have demonstrated to the subject that our ordinary consciousness is intensely and painfully cramped; they have demonstrated to him that life has infinitely

larger possibilities, and that if we once escape from the prison of self to which we have condemned ourselves, the kingdom of heaven would indeed be at hand. The door is not barred, but men are afraid to turn the key, which is unselfishness in act and thought.

Another way of regarding the Time question in clairvoyance, is to look upon the causes of the events of the moderately near future as being already in existence. It is therefore reasonable to suppose that to one who could penetrate behind the veil of Karma and could distinguish all the causes of action, the effects would be as calculable as a problem in mathematics, and it is probable, therefore, from this point of view, that some of the failures of ordinary clairvoyance arise from limited perceptions of the enormously complex interaction of causes. In a simple matter like the mailing of a registered letter there is the highest probability that it will reach its destination, and the prophet who declared that it would arrive on a certain day would run little danger of losing his reputation, because the factors in

80 *PSYCHOMETRY AND CLAIRVOYANCE*

the problem are fairly certain, though of course there would always be a percentage of uncertainty. That this simple argument can be applied to clairvoyance of events in the far distant future is doubtful; in such problems knowledge of the recurring cyclic periods of manifestation is apparently a necessity, as in astronomical calculations, and only the broad outlines can be established by any ordinary kind of clairvoyance.

Putting on one side the fact that the transcendental perception of the Higher Ego is of a higher order than the sensual, the probability of the lower clairvoyance being an extremely rapid deduction of probable effects from causes sensed by the faculties akin to it and reflected into the brain-mind, is sufficient to show that Voltaire's objection to clairvoyance, i. e., that there can be no knowledge of what does not yet exist, is very superficial. Upon this point Gorwitz quotes some very suggestive remarks made by a boy named Richard who showed considerable clairvoyant faculty. He said :

When in my present state [clairvoyant] I see into the future; I see the interlinked causes *all at once*, and the spirit of destiny stands before me! . . . Only you call it *seeing beforehand*; but it does not appear *beforehand* at all, it really is.

Leibnitz says, "The present is pregnant with the future," and, "He who sees all things in that which is, sees that which will be."

This fascinating problem of the co-existence of present, past and future is closely linked with the difficult Fate and Freewill question and turns largely upon the definition of terms, for Freewill on a higher plane may be compulsion on a lower. As the extraordinary rapidity of working of the image-making faculty in dreams and the existence of clairvoyance shows there are deeper powers within us than are commonly manifested, so we may rightly expect that as the higher faculties of the soul appear, through the elimination of selfishness and personal desire, we shall understand the how and the why of the manifestation of the Eternal, the One Life, in the limitations of our Time and Space.

X

INTUITION

CLAIRVOYANCE gives us plenty of food for thought on the Theosophical concept that the world of the senses is illusory when seen from a higher standpoint. In dreams we get a hint of the higher experiences of the Ego upon planes where our time and space relations are unknown. Theosophy, when its teachings concerning the impersonal nature of the true Self are understood—that Individuality that knows no fear and desires no reward—renders the current notions of an eternal personal heaven or a personal eternity of punishment unthinkable. Once realize the existence of the overshadowing Higher Ego in all its grandeur and beauty, the Pilgrim that is gaining certain needed experience through reincarnating in many “false personalities”—ordinary humans—and the puerile concept of

the eternity of the limited personality as taught by the theologians takes its place with other exploded superstitions.

Happily man is much greater than he dreams; the brain-mind of which he is so proud is only one facet of the jewel of the soul, and not a very bright one either; the selfish, limited, and generally rather contemptible personality — *not* the Man that “was made a little lower than the angels”—is only a mask for the *real* Man “for whom the hour shall never strike.” A glance at the psychic faculties is useful in a limited degree for materialistically-inclined persons to see how very slightly modern science has sounded the depths of human nature, and what fallible guides these certain ecclesiastics must be who are so ready to lay down the law upon the subject and to enforce their views by every means in their power. The orthodox teaching is founded upon a false premise, i. e., that the personal, everyday man is he who is to be “saved.” This anti-Christian idea has ingrained a subtle form of selfishness into very many of the pro-

fessed followers of Jesus, whose whole teaching and example was opposed to anything like "personal salvation." He told his disciples and the people over and over again that a man must disregard his self-centered, limited life, and that by striving to kill out personal desire and by leading the life of altruism he would in time become one with the Father in Heaven — "the kingdom of heaven within you." The lower personality is for the real man to use as "an instrument for grave experiment" toward this great end. This subject cannot be pursued further here, but it is fully considered in *The Key to Theosophy, Light on the Path*, and elsewhere in Theosophical literature, and should be carefully studied by inquirers, for it is fundamental.

One of the most serious dangers in the hunt after psychism arises from the desire to make money by it. The temptations to commit fraud are constant, for even when astral clairvoyance is genuine it is a very unruly servant, and will not always work; then the persons who have paid their money for a phenomenon demand to

see something in return, and the unfortunate psychic finds himself on the horns of a dilemma. The rules for the development of the higher and only *true* clairvoyance *cannot be divulged* to the merely curious or the self-seeker, for they depend upon inner spiritual growth; and Those who know perfectly the laws governing the *lower* clairvoyance will never teach it, thus to put edged tools into the hands of the ignorant and careless. The intense selfishness of the age prevents the possibility of many things being the common property of ordinary humanity. As Jesus expressed it, in very forcible language, it is foolish to throw pearls before swine; not only because of the waste of time and profanation of sacred things, but above all for the protection of mankind in general, including the unprepared themselves. That "hard saying" of Jesus which has puzzled so many students of the Bible, was really an example of his exquisite compassion, for how few there are who could be trusted with even the power of thought-transference! How few there are

who would never pry into other people's business, under the strong temptation that they would frequently have, and the certainty that they could not be punished or even detected by human law! How few could resist the temptation of using their power under the pleasant self-delusion that they were "setting things right" and doing beneficial work, while they were really only flattering their own vanity! How few could face with equanimity the revelation of the events of their own future if they gave absolute credence to the vision! As things are, the uncertainty of the lower clairvoyance is so enormously great that no sensible person can give entire credit to any so-called prophecy emanating from such a source, and so we are protected.

It is fortunate, as things are, that the clairvoyance known to the world is generally discredited and ignored, for it leads away from real spirituality and practical service for humanity by encouraging the seeds of vanity and personality to grow. Another danger that the unprepared are exposed to in dabbling with

psychism is that of the confusion of the mind — a most real danger. The mind is startled and unbalanced by having strange things forced upon it without the knowledge of causes, and the Intuition, the noblest faculty of man, is hindered in its development by the false glamor of the psychic senses. The Intuition, though so little used, is the Master Faculty which is destined to lead mankind to the heights. When these are reached, even in part, the vast reservoir of past impressions will begin to become accessible, and the higher Psychometry will reveal to all what is now open to the Initiates only. With its present purely intellectual ideals, cold, unmoral science will make no progress into the causes, but must confine itself to the region of speculation and laborious collection of facts. William Q. Judge says:

No aid will be given to science until she looks at man and life from the moral and spiritual side. For this reason those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any

great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man.

In *The Path*, 1887, the following is quoted from an anonymous Theosophical writer :

One who is thrall'd by the concerns of this life, hungers for the love of fellow beings and dreads their hatred, still cares for wealth and honor, still lusts for physical life and separate existence, had better not intrude upon that other field of illusion, the astral world. Astral perception in itself is not a thing to be desired ; it should come in the normal course of development. Nothing is gained by turning from one set of illusions to pursue another ; and so of all pursuits phenomena-seeking is most to be deprecated. The knowledge comes only to those who strive to realize unity. He who, beginning upon the lowest plane of life by self-renunciation and devotion to the interests of others, realizes this truth upon each successive plane, attains Nirvāna. He who seeks knowledge with any other motive than the unselfish desire to benefit all living creatures is drifting upon the sea of rebirths unpiloted and starless.

It has been falsely taught by certain *soi-disant* Theosophists that the higher wisdom,

the "Knowledge of Divine Things," was *only* to be obtained by withdrawal from the clash of the world's life and by entry into the study of one's own private and personal states of consciousness. This has not been, and is not the teaching of the Leaders and earnest workers in Theosophy, nor of the Helpers who sent H. P. Blavatsky to "sow the seed of Brotherhood in the soil of Mysticism," and those who have not felt the cry of the world for help deeply enough to be willing to sacrifice something, have never been able to keep pace with the stately march of the Theosophical Movement, but have found themselves stranded upon some sandbank of thought. While it is undoubtedly necessary for students to live a retired life at certain times, when they are preparing themselves for some new or greater work for humanity, it is all the more important at such periods of seclusion that no element of personal gratification should enter, but that all should be done with the object in view of "the welfare of their other selves." In Theosophy the only heresy known is the

90 PSYCHOMETRY AND CLAIRVOYANCE

“Heresy of Separateness,” the heresy that blinds the selfish to the basic fact in nature that universal brotherhood is a reality upon every plane and that one can not advance alone. Universal Brotherhood does not need to be artificially built up; it exists; but we have to realize it and to act upon it. The existence of Unity, or Brotherhood, at the base of all things, like the existence of Beauty, is there for all to see, but if the eyes are deliberately closed or turned downwards how can it be found?

Innermost Being is One. Differentiations occur more and more widely and illusion increases as the inner becomes the outer; but the unity begins to grow in strength as the learner practises the impersonal life:

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean; the ever present ray become the All and the eternal radiance. — *Voice of the Silence.* — (H. P. Blavatsky.)

THEOSOPHICAL
MANUALS

XII

THE ANGEL AND THE DEMON

Vol. 1

The Aryan Theosophical Press
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THEOSOPHICAL MANUALS

XII

THE ANGEL AND THE DEMON

BY

A STUDENT

Vol. I

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1907



J. E. Chase
Boston

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PREFACE

THE 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

	PAGE
The Need of the Study	1
The Demon in Human Life	19
The Angel in Human Life	38

I

THE NEED OF THE STUDY

THIS 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 morphinomaniac, 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

THE 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

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Point Loma, California
1907

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BY

A STUDENT

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*F. & Chase
Boston*

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CONTENTS

	PAGE
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

UPON 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 entitaded 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,

* 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

IN 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

TIME 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.

THEOSOPHICAL
MANUALS

XIII

THE FLAME AND THE CLAY

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THEOSOPHICAL MANUALS

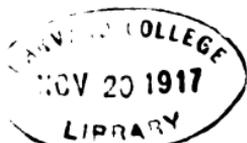
XIII

THE FLAME AND THE CLAY

BY

A STUDENT

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*F. E. Chase
Boston*

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PREFACE

THE 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 this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

CONTENTS

	PAGE
Introductory	1
Teachings of Theology	4
Teachings of Science	9
Wisdom-Religion of Antiquity	14
Real Meaning of Christian Teachings....	20
The Creation in the Bible	30
Other Ancient Teachings	35
Brotherhood a Fact in Nature	39
Resurrecting the Buried Christ	47
The Temple	51
The Perfected Man	55
The Kingdom	59

O my Divinity! Thou dost blend with the earth
and fashion for Thyself Temples of mighty power.

O my Divinity! Thou livest in the heart-life of
all things and dost radiate a Golden Light that
shineth forever and doth illumine even the darkest
corners of the earth.

O my Divinity! Blend Thou with me, that from
the corruptible I may become Incorruptible; that
from imperfection I may become Perfection; that
from darkness I may go forth in Light.

INTRODUCTORY

FROM time immemorial Man has been aware that his nature is dual. On the one hand he perceives his likeness to the animal kingdom; on the other he is conscious of his reflective self-consciousness and power to progress indefinitely. Man is a two-fold being, the product of two lines of descent. His physical organism and the animal instincts and desires can be traced back to their analogs in the animal kingdom; but his essential consciousness comes from a higher source and links him with the divine.

From all antiquity Man has been aware that there are no limits to the expansion of his consciousness; that he has a power of elevating his thoughts far beyond the bounds of personality and of identifying himself in contemplation with the mighty Consciousness that prevails throughout all creation.

At the present day we have two schools of thought which concern themselves with these two aspects of the human question. One is religion which concerns itself with the spiritual nature of Man; the other is science, which deals with the animal nature. Besides these, we have a perfect bedlam of theories, conjectures and fads, proving how inchoate is our knowledge of human nature. We keep our religion and our science in separate boxes. But in antiquity there was no such distinction. One grand *Gnosis*, the Wisdom-Religion, included the whole question and dealt with human life in all its aspects. All science was sacred and all religion scientific.

Since those days the direct knowledge of Man's Divinity has ceased to be a practical force in human life; and in forgetting his own Divinity, Man has neglected his most precious possession. This Divinity renders Man unique and all-powerful among the kingdoms of the universe; and it is because he has this power that enmity has ever existed among the powers whose aim is the destruction of Man. When

we find that both Theology and Science have preached the unworthiness of human nature, we can see behind them influences of which they may or may not be aware, but which are mortally pernicious to human interests. Theosophy calls upon Man once again to avow his Divinity and stand forth in his rightful place as a commander in the universe, yielding to naught save the eternal law of Right, which is his own inner Selfhood. Theosophy proclaims once more the unity of SCIENCE and the sacred character of all knowledge.

I

TEACHINGS OF THEOLOGY

THEOLOGY has left us but a sorry travesty of the ancient teachings about the origin of Man. This idea, so far as there is any definite idea at all, may be said to be that God — the personal ecclesiastical God, whom Theosophy calls a fetish made in Man's own image — creates a fresh soul for each human being born upon earth; that his soul, once created, is immortal; that it plays no part whatever in Man's life so long as he is on earth, but has its own life afterwards in heaven or hell. We are expected to regard ourselves as helpless, sinful beings, passing through a hall of probation in expectation of eternal reward in a mysterious heaven, if we are fortunate enough to escape eternal punishment.

Now compare the hypothesis of a craven

sinner supplicating for mercy a personal God and his Son, with the ancient ideal. According to the ancient ideal, Man was himself a God. This is not irreverent, for it does not mean that the *personal* Man is a God. We know that the personal man is full of passion and ignorance. But this is not the real Man, it is only a shadow. For Man has three souls — the animal soul which he has in common with animals, the Divine Soul (his true *Self*) with which he is linked to the inner Truth, and the human soul which stands between the other two. Thus the human mind is a battle-ground of opposed tendencies, and the good and evil alternately prevail as he proceeds along the path which will ultimately lead to his final choice of the good as being the only enduring reality. Instead of believing that we are born in sin and can never attain anything on this earth, the ancients believed that we can evoke the divine power within us so as to overcome passion and illusion, and attain to higher powers while on this earth — for of course they believed in

Reincarnation. This is in fact the teaching of Jesus, and many passages might be quoted to show how he teaches us to invoke our "Father in Heaven" and to make ourselves perfect, and how he promises wisdom and powers to those who lead the pure life.

The truth as to the supremacy of the Divine Self in Man is the basis of the Râja Yoga teaching. Children are taught to invoke and rely on their own Spiritual Will for overcoming their faults, and in this way they soon acquire mastery over their weaknesses. They do not, like ordinary children, regard their passions as part of themselves, but as extraneous forces that try to invade the mind, and so they can easily bid them go. No longer fearing the inscrutable decisions of a personal Deity, but taught to rely on the justice of Universal Law, they regard their Spiritual nature as a reality, ever-present, and as being the real "I." They look upon selfishness and passion as being states of illusion or obsession, and strive to return to their normal condition of happy peaceful brotherliness.

Think what it would mean if all people believed so faithfully in their own essential worthiness, were conscious of such a source of power, and were endued with such a dignity and true self-respect! Clearly the world can only be saved by bringing back to mankind the forgotten knowledge of their divinity; but the Churches do not seem likely to do this; they are as much in doubt as the layman, and are no longer looked to as teachers by those who desire the truth.

Think of the Churches as the professed exponents and conservers of religion! A Church is properly a fellowship of people bound together in a common recognition of the truths of Religion, the greatest of which truths is the inner Divinity, and the perfectibility on earth of Man; and the ministers of the Church are those whose lives have acquired true holiness and wisdom by their living up to these truths. The Church is collectively the Temple of Deity, the outward manifestation of divine power. But it has become — as all know — a means of preserving certain

ecclesiastical teachings the exact opposite in character and tendency, since they represent Man as almost a helpless sinner, with few or no prospects on earth, and heir to a doubtful glory in heaven through the power of intercession. Moreover the ministers have seldom excelled the people in either holiness or wisdom. The churches have too often upheld old-standing failings and opposed the progress of enlightenment. They follow in the wake of progress when finally compelled to do so, taking to themselves as much credit as they can for initiating the very reforms they had failed to prevent. Thus, the churches at first resisted the ennobling and emancipating influence of the Chivalric spirit; and finding themselves unable to put it down, deflected it into a theological channel and wasted its ardor on useless fights with the Turks at Jerusalem. They have persecuted men for preaching the truths of science, and afterwards changed around and claimed these teachings as orthodox.

II

TEACHINGS OF SCIENCE

AS another possible means of enlightenment about the nature of Man let us next consider our modern science. One can scarcely think of modern science in such a connexion at all; it is associated exclusively with what is called "profane" knowledge — for in these days we have divided our life into two sections, sacred and secular. Science proposes to obtain exact knowledge of Nature by the process of investigation, but the greater part of human nature does not come under its province. It has made a close study of the physical body, so far as is possible from its single point of view; but this scarcely enlightens us as to the mysteries of the Ego and the relation between the various factors of our consciousness. We can hardly build a complete philosophy of conduct or a lofty ideal-

ism upon physiological data. So far as science may be said to have concerned itself with the question of the soul at all, it has perhaps demonstrated that the body is actuated by something else which is immaterial — a fact which we knew before; but even so, it does not follow that this something else is the soul. We cannot regard modern science as an authority on such a large question as the present one; its domain is confessedly restricted to bodily and physical concerns, and it willingly abandons other fields of inquiry to religion or metaphysical philosophy. When it attempts to fabricate a philosophy of life, it exceeds its own properly defined limits and makes itself ridiculous by trying to find in the physical world the source and energizing power of things physical, and representing mind and soul as functions of matter.

Thus, not only does our science confine its studies to a small section of Nature, but even its *conclusions* about that small section must be largely erroneous because they are based on only a part of the facts. Its premisses are

its observations; and, as these observations are very limited in scope, the premisses are incomplete and the conclusions therefore essentially fallible.

If modern science is to be considered in its best light — as a branch of research with a confessedly restricted domain, but conducted with perfect sincerity and freedom from prejudice — then it ought to confirm the truth. And so it does when thus conducted. It reveals to our eyes the structure of material bodies, but proves that the agencies at work in those structures are immaterial and that the energies revealed in matter have their source outside of matter. Here it reaches the legitimate confines of its own appointed domain, and should leave further questions to other branches of inquiry. But scientific men are often as dogmatic as religious teachers; and they have sought, by extraordinary perversions of logic, to deny the existence of superphysical causes and to explain the *material* world as a self-contained universe. Not stopping here they have created an ideal of Man conformable to

their strange ideas of the universe; and, with an arrogance curiously inconsistent with their theories, have arrogated to themselves the proud position of mere helpless victims of blind cosmic forces. Thus matter makes man and man makes God, so that matter is supreme; and yet it is man that makes these theories about matter.

The most we can look for from science, as at present constituted, is confirmation after the event—tardy admissions of the truth. Over and over again has the attempt been made to constitute a church of science, having dogmas and a special knowledge vested in its professors. The aim has too often been to bolster up certain views previously decided upon, rather than to ascertain the actual facts regardless of prejudice. But the body of scientific people is too large to be thus bound into a sect. Inconvenient discoveries are continually being made by free-lance investigators. And these discoveries always confirm the teachings of Theosophy. Thus attempts have been made to show that Man is a member of

the animal kingdom, *and nothing else*; but discoveries in biology and evolution disprove this, and show that there is in Man a factor which differentiates him entirely from even the highest members of that kingdom.

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?—*The Secret Doctrine*, H. P. Blavatsky.

III

WISDOM-RELIGION OF ANTIQUITY

SINCE, then, we can look neither to religion nor to science, as at present constituted, for instruction as to the mysteries of our own nature, we must look elsewhere. And giving up the absurd idea, worthy only of a race of savages on an oceanic island, that we are the last possibility in the way of human enlightenment, we can turn to the garnered experience of past ages of untold duration,* during which humanity has existed on this earth throughout the myriads of years of geological time. With archaeology daily yielding up such treasures of information from the bowels of the earth, we must now enlarge our ideas of

* There are people who try to cut themselves off from the past history of the race; who throw aside the old legends and traditions, and documents and experiences, and say they will construct a scheme for themselves. Well, it will be a very poverty-stricken scheme, for we are all dependent upon one another; we must all learn from one another and from the experience which has been handed down to us.—*Professor Oliver Lodge.*

antiquity to keep pace with discovery, and admit that mighty civilizations, hoary with wisdom, have preceded us. And an earnest study of the Wisdom-Religion of antiquity, as preserved in its symbols, will reward us by revealing the lineaments of this ancient Science which included all possible departments of knowledge.

The last 5000 years of the world's history have belonged to the *Kali Yuga*, or Black Age, the lowest stage in the cycle of human evolution, when Man is farthest from the Light and most deeply sunk in materialism and selfishness. During this period the ancient *knowledge* gradually sinks into oblivion and is replaced by religious dogmas and materialistic sciences. Man makes considerable progress in the arts that conduce to selfish ease, but deteriorates in spiritual knowledge. It is during this period that the direct knowing of Man's divine nature has faded away; and it is in consequence of this wave of spiritual darkness that we now find ourselves with religions that are helpless, discredited, and at variance with

each other, and with sciences that ignore or deny the spiritual nature.

It is difficult for us, born as we are to a long heritage of the ignorance and heedlessness of *Kali Yuga*, to form any conception of the status of mankind in ages when he was conscious of his divine nature, and when, instead of our flickering rush-lights of theology and science, there was the Wisdom-Religion, that sacred knowledge which taught of all the mysteries of life, including not only those we now class under the heads of science and religion, but many more which we do not study at all. Yet of late years our ideas have been broadening. In particular we have learned a greater respect for alien races and for antiquity. Archaeological discoveries have shown us that mankind has not evolved upwards from a state of primitive barbarism, but that mighty civilizations stretch far back into the remotest past, and that our race has had an antiquity commensurate with the myriad centuries of geologic time. We have seen the East begin to awake to a new career of activity

which has revealed the immensity of its latent power derived from the heritage of its past. The bonds of invention and commerce have linked together the nations of the world in a closeness that has compelled us to recognize the necessity for a larger brotherhood; and among nations is awaking an international spirit that can be based on nothing shallower than that humanity which is the common factor of all men independently of distinctions. In this vision of the future we see the reflection of the past; and both prospect and retrospect help us to realize that the period we have called "history" is after all but a brief episode in the vast drama of human life.

If, in the light of this expansion of ideas, we could shake off the fetters of conventional thought and regard the past, not through the jaundiced eyes of a priggish ignorance, but with vision irradiated by generous sympathetic appreciativeness, we might learn that the ancient mythologies were not the imaginative dreams of untutored humanity, but pages from a book we have failed to understand and in

our prideful ignorance have therefore scoffed at. We might learn that the ancient "Mysteries" were genuine schools of sacred Wisdom, world-renowned, whose teachings have been the source of all our boasted culture, whether religious or scientific. Years ago H. P. Blavatsky called the attention of the world to the fact of this Wisdom-Religion or Secret Doctrine of antiquity; and since then discovery and thought have made rapid strides towards vindicating her words. But prejudice and fixed ideas die hard, and powerful are the interests leagued together against the inconvenience of admitting that current established authorities must bow before a greater authority accessible to the humble.

Ancient civilizations that flourished before the dark wave of religious persecution swept over the world, had a Science of which ours is but a few recovered fragments. This science taught about the invisible realms of Nature and the inner powers and faculties of Man. The fact of Man's spiritual nature was known and recognized. It was this fact and

the sacred *Gnosis* pertaining to it, that in later ages of persecution had to be kept secret in the Schools of the Mysteries, the profanation of which was visited by death.

The language used by the ancients in teaching the mystic doctrines was allegorical or symbolical; and the reason for this was partly because of the aforesaid necessity for guarding it from those who might abuse it, and partly because such deep truths can be better conveyed in symbolical language than by ordinary words to those initiated into the meaning of the symbols. A comparison of *all* the ancient teachings will leave no room for doubt that they form parts of one great original system; and it is the existence of this system that H. P. Blavatsky undertakes to prove in her writings by collating numerous sources of information about the ancient teachings. The Wisdom-Religion was at one time generally known, but during the Dark Age it has been, as said, withdrawn from public knowledge, taught esoterically to the proven candidate, and to the multitude in symbols or parables.

IV

REAL MEANING OF CHRISTIAN TEACHINGS

REMEMBERING that our Christianity is the faint echo of the ancient Wisdom-Religion, from which the early Church borrowed most of its teachings, we may seek the true meaning of some of the Christian terms. For instance, there are the Son of God (or *Christos*) and the Holy Ghost. In these expressions we have a glimpse of the teaching as to the Divine Nature of Man. The Son is the Divine Soul in Man, so-called because he proceeds from the Father who is the Universal Spirit, the great Unknowable source of all life. "No man can know the Father but through the Son." The Son is our mediator and intercessor; a teaching which has been turned into a superstition, for we have been taught to regard Christ as a person, and more-

over have had other mediators put in in the shape of ecclesiastical authorities. But this Son of God is our own true Divine Self, the source in every man of all goodness, power, and wisdom.

In ordinary Christian doctrine, too, Jesus is made to be God, and therefore entirely superior to ordinary men; wherefore the example of his life is of little use to people who do not possess the advantage of being present Gods, and is indeed little short of a mockery. "He came to show us how good a God can be," as an Oriental critic has put it. But if Jesus was both God and Man, in exactly the same sense as other people are, then indeed, his example is one that we may reasonably hope to follow. In the teaching of the influx of the Holy Ghost or Spirit, we have the same idea. This doctrine declares that man can actually be informed by the influx of a power from above, and it is admitted that the apostles and some of the saints were so informed; but the belief can hardly be said to be real and practical in present-day life.

The fact is that the life has dropped out of Jesus' original teachings in the course of the centuries since they were given. It is doubtful whether his esoteric teachings ever were recorded. He taught his disciples privately, we are told, but the multitude in parable. If these esoteric teachings were recorded, they have been lost or destroyed. The gospels consist of certain sayings and reminiscences of his life, which have been preserved; and even these have been overlaid by dogmatic teaching to such an extent that their real meaning is perverted. During the dark ages that succeeded Jesus' mission, the last remaining traces of the Wisdom-Religion were diligently hunted down and removed by the emissaries of bigotry and persecution. The proof of this can be gleaned from history. There were originally schools which studied esoteric Christianity, such as the Gnostics and the Essenes; and many of the Church Fathers refer to and quote from their teachings, which are identical in salient points with the teachings of the (so-called) "Pagan Mysteries."

But all this was destroyed and replaced by dogmatic theology and ecclesiasticism. The sublime and universal teaching of the *Christos* or Divine Self in Man was turned into a dogma of an intercessory Savior who shed his blood for the human race; the mystery of the Crucifixion — a symbol which refers to the binding of the Divine Self upon the Cross of material life, and which is found among the ancient Egyptians — became converted into an account of an actual execution. The belief in Reincarnation was expunged (directly or collaterally with other teachings) from the canon at one of the early Church Councils. Nevertheless there is abundant evidence even in the preserved sayings of Jesus, to show what his real teaching was.

The following are some quotations from the New Testament, showing the existence of the Theosophical teachings as to the *Christos* in Man and the illumination to be attained by relying upon It and uniting ourselves in thought and purpose therewith.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. v. 48.

Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. vi. 33.

Behold, the kingdom of God is within you.—Luke xvii. 21.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.—John viii. 34, 35, 36.

A clear reference to the Higher Self and the lower self, to the perpetuity of the Ego throughout incarnations, and to the true salvation or liberation by the power of the *Christos*.

Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do. . . . I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive because it

seeth him not, neither knoweth him; for he dwelleth with you, and shall be in you. . . . The comforter which is the Holy Ghost,

(to eliminate the hypnotic effect of the altogether special meanings which the words have acquired during several centuries of preaching, let us give them their true sense by using synonyms and translate them the "Sacred Breath" and the "Helper," which are exact translations of ἅγιον Πνεῦμα and Παράκλητος)

whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. . . . Abide in me, and I in you. . . . I am the vine, ye are the branches.—John xiv, xv.

Jesus speaks frequently, in these reported teachings, not in the name of his own personality, as Jesus, but in the name of the *Christos*. So also does Krishna in the *Bhagavad Gîtâ*, and so also do other Saviors whose teachings might be quoted. As *Christos*, or illuminated, he would have the consciousness of his oneness with all his disciples, though he would of course address their *minds*. Thus, as Chris-

tos, he declares that he is the vine, and the human minds the branches.

Paul speaks as one of the initiates into the esoteric teachings of Christianity, but his words have been badly obscured by the special theological significances they have acquired in the course of centuries. The word "redemption" calls up a host of dogmatic conceptions, but the Greek word ἀπολύτρωσις means "a loosing away," and might therefore just as well be rendered "liberation." He speaks of the Son as the "firstborn of every creature," thus clearly indicating his belief that the Christ was in every man.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ["saints" has an acquired theological sense; the words are τῶν ἀγίων, meaning "those consecrated" to the light]; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins ["forgiveness" is ἀφεσις, meaning "deliverance"]: who is the image of the invisible God, *the firstborn of every creature.*

The gospel [good tidings] . . . whereof I Paul am made a minister . . . the mystery which hath been hid from ages and from generations, but now is made manifest to his saints [devotees]: to whom God would make known what is the riches of the glory of this mystery among the Gentiles [nations]; which is Christ in you, the hope of glory [illumination].—Colossians i.

As this is not an essay on Christianity, we cannot stop to give many quotations in support of the fact that Christianity was an offshoot of the “pagan” Mysteries, particularly as this has been more fully done elsewhere; but the following passages will bear quoting again:

The profound respect that was paid to the Greek and Roman mysteries, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a mystic air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution several of the terms employed in the heathen mysteries, and proceeded so far at length as even to adopt some of the rites and ceremonies of which

those renowned mysteries consisted. — *Ecclesiastical History*, Mosheim.

The very thing which is now called the “Christian” religion was really known to the ancients, nor was it wanting at any time from the beginnings of the human race up to the time Christ came in the flesh; from which time the true religion, which had previously existed, began to be called Christian, and in this our day is the Christian religion, not as having been wanting in former times, but as having in later times received that name. — *St. Augustine*.

The “Christ” is a term taken from the Mysteries. It means “the anointed,” and was the name given to a candidate for initiation after having passed a certain stage — after having so effected the union between the mind and the immortal Self that the latter had become the conscious center of his being and the ruler in all his doings. All men are potentially Christs and can become Christos. The Crucifixion is an emblem of the sacrifice made by the Christ when it assumes the duty and burden of attaching itself to the cycles of Reincarnation and undertakes the salvation of the lower principles of Man. It suffers im-

prisonment in the flesh, and the Cross is a well known ancient symbol of matter, found among all nations. The Death, burial, and Resurrection of the Christ are also symbolical of the same story of sacrifice and salvation. If we inquire whether or not there was ever an actual execution of Jesus, the question becomes one of history; but, whenever he existed and whether he was strangled or crucified, the symbolical meaning remains the same as it always was, ages before the time assigned to the historical Christ.

V

THE CREATION IN THE BIBLE

THE Soul of Man was not given him by a personal God, but comes from the Universal Soul. In the Bible we read that the Lord God breathed into Man's nostrils the breath of life, and Man became a living soul (Genesis ii. 7). But the Lord God here mentioned, is in the original *Yehovah*, a word understood by the Hebrew Kabalists as meaning a *group* of creative agencies, but afterwards made by the Christians into a personal God; and the word for "a living soul" is *nephesh*, which means "animal soul" (See Young's *Biblical Concordance*). The word *nephesh* is used in Hebrew teachings to denote the animal life which Man possesses in common with all other creatures, and is distinguished from *ruach*, the Spiritual Soul, and *neshamah*, the Spirit. *Nephesh* is the "breath of life"

in man, as in beast or insect; of physical, material life, which has no spirituality in it. Hence this passage refers to the creation of the animal nature of Man, and should have preceded in the Bible — from one point of view — the other account of creation, in Genesis i. 26, 27, which says:

And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image.

Here the word translated God is *elohim*, a plural word meaning the creative powers. Yet our translators have confused the whole subject by translating it God. This passage refers to the endowment of the animal man with the *Manas* or Higher Mind, by which he was given a link with the Spiritual world and became immortal and potentially omniscient. St. Paul refers to this double creation in I Corinthians xv, where he says:

There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul [*psuche*, "animal soul" — see

Young's *Concordance*]; the last Adam was made a quickening spirit.

This endowment of Man with the Higher Mind, by which he became a Spiritual being, is what is known in Theosophy as the coming of the *Mânasaputras* (see Manual on *The Seven Principles of Man*). The organism of man was perfected by long ages of evolution until it became a highly evolved animal; but it had no spirituality and was not immortal. To complete the work, it was endowed with the *Manas*, or Higher Mind, by other Beings called the *Mânasaputras*, or "Sons of Mind," who had evolved it during past cycles in other spheres. This *Manas* forms the connecting link between the lower and higher nature of Man, and by it he becomes a self-conscious responsible Being.

It is very important to notice that this implies a radical difference between Man and even the highest animal. In a sense all organized beings, even those of the mineral kingdom, are endowed with a spark of the Universal Spirit; otherwise they could not

continue to exist, much less grow and evolve. For evolution and growth, and even existence, imply that there is within the evolving form an indwelling spirit of life, which is unfolding itself and seeking outward expression in the material world. Some modern evolutionists have tried to account for growth and evolution without postulating this indwelling spirit; but, to satisfy the demands of logic, they have been obliged to endow the "atom" or the "cell" with all those effectual spontaneous potencies which in reality belong to the indwelling spirit. So that in any case, the existence of this indwelling life-spirit is admitted. But we must not go too far in looking at *material* evolution as the only factor in progressive development, for it is not. Each kingdom has a special "soul," (*Monad*) peculiar to itself, which is the urging power to what is below it. And so with Man; he is the product of several distinct lines of evolution. The natural evolution could never have produced more than a highly evolved animal; it was supplemented by the endowment with

Mind, and this Mind was the product of evolution carried on on other planes.

This subject is more fully treated of elsewhere, but it was necessary to epitomize it briefly here. It shows that Man's clay is endowed with a Spark in more senses than one. For, besides the Spark of Universal Life that he shares with the inferior creation, he is specially endowed with the Mind which links him with the Eternal and makes him a potential God.

VI

OTHER ANCIENT TEACHINGS

PLATO showed that Man had mainly three principles: the spiritual Soul, *nous*; the animal soul, *psuche*; and a mortal body. Another Greek philosopher, Plutarch, says:

Man is compound; and they are mistaken who think him to be compounded of two parts only. For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body. For the understanding as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul with the understanding makes reason; and with the body passion.

What the ancient Egyptians taught about the Soul is not understood by those who have not studied their philosophy; but those who have studied it admit that the Egyptians spoke of "seven souls" (the Theosophical Seven Principles). For instance, Gerald Massey,

a learned Egyptologist, tabulates them as follows:

Kha, body.

Ba, the soul of breath.

Khoba, the shade.

Akhu, intelligence or perception.

Seb, ancestral soul.

Putah, the first intellectual father.

Atmu, a divine or eternal soul.

Without endorsing the accuracy of his descriptions, we are content to show that this knowledge on the part of the Egyptians is admitted by modern scholars. That ancient Ritual which has come down to us called "The Book of the Dead," or "The Book of the Master," is full of teachings about the various principles of Man; as, for instance, where the defunct addressing the "ancestral heart," says:

O, my heart, my ancestral heart necessary for my transformations, . . . do not separate thyself from me before the guardian of the Scales. Thou art my Self within my breast, divine companion watching over my fleshs (incarnations).

Here is an appeal to the Higher Self, recognized as being the eternal Self throughout incarnations.

The following are quotations from the *Memorable Sayings* and the *Avesta* of Persian Zoroastrianism:

The Soul being a radiant fire by the power of the Father, not only remains immortal and is absolute ruler of the life, but also holds in possession the many perfections of the bosoms of the world; for it becomes a copy of the mind, but that which is born is somewhat corporeal.

The mortal approaching the fire will be illuminated from God.

He gives us by his most holy spirit the good mind from which spring good thoughts, words, and deeds — also fulness, long life, prosperity and understanding.

The Zoroastrians believed that Ahura Mazda, the Supreme, had endowed Man with a *Favarshi*, or *Ferouer*, the spiritual counterpart; and the *Zend Avesta* enjoins men to invoke this spiritual counterpart and not to pray to *Ahura Mazda* himself. The whole Zoroastrian religion turns on the distinction

between the Divine and grosser natures of Man; men are everywhere urged to strive towards their Divine counterpart which inspires good thoughts and noble actions, and to subdue the promptings of the animal nature.

It would be easy to multiply, almost endlessly, references to the fact that the ancients in all lands recognized the seven principles of Man; distinguished between the three souls, animal, human and divine; knew of the mysteries of the animal and divine natures of Man; attached supreme importance to the recognition and reverence of Man's Divine Counterpart, his Higher Self; and taught secretly in their Schools of the Mysteries, those methods of self-purification and attainment of Wisdom which, in the Dark Age it was no longer possible to teach publicly. But there is not space for such a lengthy digression. Referring the student then, to other writings for fuller information, we must summarize the teachings.

VII

BROTHERHOOD A FACT IN NATURE

IT must not be thought that Theosophy merely re-states the ethical teachings of the Churches regarding altruism. It does far more than this. It is a Science as well as a Religion. It renders the teachings of religion practicable; connects them with the known facts of daily life. In the ancient Mysteries were taught—and in the future Mysteries will be taught again—the real secrets of life and nature, those that tell of the causes and reasons of things and which elude scientific scrutiny. There is a wide world of knowledge awaiting him whose eyes are opened and ears unstopped. But *brotherhood* is the first condition. Knowledge cannot be given to a world that would abuse it, nor to individuals unfit to receive it. The prime condition of moral worthiness and temperamental fitness

must be observed; these conditions are imposed partly by the nature of things and partly by the protection given by Those pledged to stand guard over the sacred Knowledge. But no Law or power withholds the Truth from Man except the barriers he himself raises, and revelation ever awaits the ready. The published teachings of Theosophy represent the outer Mysteries and the teachings which Jesus gave to the multitude in parables.

It is clear that there are enormous gaps in our knowledge of things. Our science can study the various properties of chemical elements and compounds, or the forces that play in matter, such as electricity and heat; but it can find out practically nothing about what these properties and forces are in themselves or the reasons for their existence. Thus the whole world, except its final physical manifestation, is a sealed book. But we are dealing here particularly with the case of Man. To the eye of science the body of Man is a most wonderful and complicated machine, whose workings can be seen, but nothing is

known of the invisible workers. It is a mighty organ, and some scientists say that it plays itself, the music which it produces being the force that plays it. This is nonsense. The atoms and cells and fluids cannot move and grow and change of themselves. Theosophy introduces us to the study of these invisible parts of Man's nature.

Modern ignorance will hastily assume that everything beyond the body must be the Soul, and one has heard of scientists trying to weigh the Soul, and of spiritualists imagining that an astral appearance was the immortal spirit. But it is most unscientific thus to limit the possibilities of Nature and jump at one bound from the bottom to the top. We cannot limit the whole creation to just these two things — the material world and the spiritual world, the former belonging to science and the latter to religion. There are worlds within worlds without number, stretching away from the boundaries of our physical sense-world, getting more refined as we proceed. In these worlds lie the causes and agencies whose ef-

fects we witness but whose essential nature eludes observation.

Keeping to the main subject, the Flame and the Clay, we must recall the fact that there are the Seven Principles of Man; so that, to divide Man into only a body and a Soul is very inadequate. Such a doctrine as the latter leads to great error; for people mistake for their Soul parts of their nature which are very earthly. The Astral Double or *linga śarīra* is merely a duplicate of the body and does not of itself possess any intelligence, far less conscience; yet spiritualists play with these doubles and allow themselves to be played with by them. Even the Lower Manas is not the real Soul, though it may be very highly endowed with brain-mind power. Yet this is what many people invoke when they pray; for their prayers are selfish.

The word "subconscious mind" is being used a good deal by dabblers in this kind of speculation. It covers a great deal of ignorance and stands for all sorts of latent powers in our nature, many of them potent for evil.

To rely upon whatever influence may chance to act through us when we are off our guard, is, to say the least, rash; we may simply become the victims of the hypnotic influence of other minds, or a prey to obsession; we may merely be making appeals to that part of our lower self which is not yet fully manifested. This is what the "New Thought" unwisely does; it invokes unseen powers without discrimination and so calls into play latent forces that are more likely to be selfish and destructive than spiritual and beneficent.

Hence the importance of a knowledge of Theosophy and of an observance of the duties of altruism. These protect us from the mistakes and passions to which unguided speculation and unpurified living render us liable. They show us that the true Soul can be in no way connected with selfishness, and that anything in which there is ambition or pride, no matter how apparently exalted and intelligent, is not the Soul.

In days of yore men knew how to meet together for the purpose of invoking the Soul —

that mysterious Presence which is One and yet many, which knows no separateness, yet has a home in every faithful heart. Not in the heat of their passions and the turmoil of their unpurified bodies did they meet, as when a crowd of fanatics assemble to arouse the *Kâma* principle and lash themselves into unholy frenzy and lust. The rite was guarded by initiatory tests and preparations directed by the Teachers and sanctioned by the common knowledge of the Mysteries. We find traces of such rites and of their subsequent degenerated forms, which historians interpret in the light of their own prejudice and ignorance. In the statues of Egypt are preserved the pose and mien of those who commune with the Soul, and the faces are full of inspiration to the reverent and understanding; but profane scholars call them stiff attempts of primitive art. Even today the descendant of mighty civilizations, dubbed by modernity "primitive man," withdraws to the mountain-top or forest to commune with the Great Spirit that he may learn what is wise to do.

This Holy Communion we have lost; we pray for selfish advantage; when we meet for communion, it is not for communion with each other, but that each one may separately appeal to a God of desires. The Soul cannot manifest itself through hearts that are not united, any more than music can flow from an orchestra where each player plays his own tune. Only to united hearts can the Soul reveal itself and its Light shine upon the mind of Man, illuminating him as it did in days of yore.

And this revelation is a very real FACT, and something more than a pious resignation or other equally vague affair, such as religions have made it. And it is this fact that Theosophy aims to bring back to Man's knowledge — to make unity a *fact* in nature. Ordinarily it is the false teachings of science and religion that keep us from learning these truths, for often people find out things by their intuition, which they are prevented from accepting on account of their fixed beliefs; but once let the lucid teachings of Theosophy about Man's nature be known, and many facts of life which

were formerly mysteries will be explained. People will not then reject their flashes of intuition under the impression that they are sinful or delusions. Once let us understand that there is Divinity within us, and we shall daily find indications of its presence. The songs of the poets will no longer be regarded as magnificent flights of the imagination, but recognized as glimpses of truth. There will be no *ex cathedra* utterances from pulpit or chair to frown down our efforts to understand ourselves.

VIII

RESURRECTING THE BURIED CHRIST

THE Higher Self ; — this may be said to be one of the key-words of Theosophy. It sums up the sacredness of the Wisdom of Antiquity ; it gives the key to the grandeur of ancient civilization. In place of this Higher Self we have now only the (hypothetical) personal God and his son Jesus Christ, dim figures that are little more than theories to most people and, unhappily, mere fetishes to others. We find the truth of Man's higher nature coming forward, but it is not always by any means in connexion with religion, but by some other influence, such as Chivalry. What were the ideals of honor, fealty and self-sacrifice, inculcated by Chivalry, but the recognition of Man's essential goodness and dignity? For this ideal the Churches have substituted the "miserable sinner" theory and thereby degraded Man and

taken away his true ambition and spur to progress. Progress has been achieved in spite of ecclesiasticism, by the irrepressible urge of Man's Higher nature, and ecclesiasticism has afterwards laid claim to the credit for this progress.

It is still incumbent upon us to endeavor to make the Christ manifest in us. And now, as before, the prime condition is fraternity. "Where two or three are gathered together in my name, there am I in the midst of them." The great cause of illusion and enthrallment is our false self, or rather our false selves, for each one of us has many false selves. Like a dreamer or an actor engrossed in his part, we live in a constant state of illusion, believing ourselves to be other than we are, falsely attributing *self* or *I-am-ness* to parts of our mind that are merely incidental. Under this illusion we imagine ourselves to be separate from other people. But there is really no such thing as separateness, the Universal Spirit being one. We are invited to wake up from our dream and attain full consciousness, and then

the illusion of separateness will pass away and we shall become aware of our oneness with all that lives. Therefore the way to approach this revelation consists in striving against selfishness. What holds us back is our personal desires. These have to be mastered; and not the lesser ones only; for, though a man should be the greatest saint and ascetic on earth and yet retain pride or love of eminence, he would be in as great a state of illusion as ever, and might be much further back than some poor drunkard with a bodily complaint but a pure heart.

Thus we see that the universal exhortation to charity and unselfishness is not an onerous condition exacted from us as a means to our personal reward in a future state, but it is simply a statement of the fundamental law of life. Unless this law is observed, conflict must result; the lower orders of Nature cannot resist it; but Man with his freewill, must consciously choose. Aside from the teachings of the Teachers, many men have tested and probed life in all directions and have at last found that

there is no lasting peace in anything personal. but that the eternal life and the enduring peace rest in the depths of the Soul in an ocean of Love without bonds or thought of self-interest.

What a pity that this glorious Truth of the Christ should have had to struggle so hard against the assaults of dogmatism on the one hand and animalism on the other ; and that the so-called guardians of Truth should have so travestied it that many have plunged into materialism as the lesser of two evils ! Oh, let us resurrect the Christ to a new life among men !

IX

THE TEMPLE

THE word temple has a double significance. It means not only the building erected as a place in which to invoke the Supreme; but it means also the human heart, which is a shrine sacred to the Divine Presence. In fact the outer temple, made with hands, is but a pattern of the Temple within. It is impossible to read the references made in ancient scriptures to temples without realizing this fact.

Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. . . . But he spake of the temple of his body.—John ii. 19, 21.

Him that overcometh will I make a pillar in the temple of my God.—Rev. iii. 12.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—I Cor. iii. 16, 17.

' What? Know ye not that your body is the temple of the Holy Ghost [sacred Breath] which is in you? —I Cor. vi. 19.

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.—II Cor. vi. 16.

And an infinity of instances might be quoted from other scriptures, all showing recognition of the great truth that the human body is (or rather, as we must now say, should be) the dwelling place or temple of the Divine Spirit. But we have defiled that temple, filling it with money-changers, making it a stall for cattle, and perverting its uses, until now it needs much purification ere it can be fitted again for the manifestation of the Sacred Light. Yet the Light is ever present, though veiled, and its undying rays continually warm and illumine us, filling us with an insatiable longing for a changeless peace and knowledge and love, such as the world cannot bestow. Aspiring to make our love impersonal, our ideals high and pure, and our interests those of humanity, we may call back more of that Light into the tem-

ple. If the reality could be revealed, all doubts would vanish; we should know what we are and what is the meaning of life. But the Light shining through many a clouded and tintured screen of the mind raises illusions, and these have first to be overcome.

It is positively dangerous to speak of revelations and illuminations, so many are the chances of error. The materialistic unenlightened man mistakes any state of exaltation for a "beatific vision," when it may be only an excited condition of the nerves produced by physiological causes. Circles of enthusiasts, whether psychic cranks or religious cranks, can produce collective hallucinations and imagine that they get inspirations. Materialism may have gone too far in denying the possibility of any revelation; but it was a reaction against superstition. Now, however, that very materialistic ignorance has made us an easy prey to the slightest spiritistic phenomenon or psychic experience or revivalist frenzy; and we have no wisdom to discriminate between states that may be low and states that may be high. But

let us remember what Paul says about the divine Love (*ἀγάπη*) translated "charity," that though a man should have all gifts and yet not have this, he would be but as sounding brass and a tinkling cymbal; and that it vaunteth not itself, envieth not, seeketh not its own, doth not behave itself unseemly, etc. The true illumination is soulful; it is not phrenetic, like those that lead to the founding of wonderful sects with new bibles or new cults of mental culture with weird practices; it renders the man reasonable, useful, and at peace with himself and with others.

THE PERFECTED MAN

JESUS the Christ affords us one example of a perfected man, but Western theology has made him the only one; moreover, it has made him a god—nay, *God*—in a special sense, thus giving him an insuperable advantage over ordinary men and rendering his example of little use. And this in spite of his own teachings on the point. But there have been many Christs, some known to history as great Teachers, others unknown. Only on special occasions and for special purposes do perfected characters appear publicly in this Dark Age. Ordinarily their work for humanity can be better performed in private. History furnishes us with examples of the occasional intervention of such characters, and the reason for their ordinary seclusion is apparent from the misunderstanding and perse-

cution to which they have always been subjected. The public presence of such beings seems to act disastrously upon human society as at present constituted, by stirring up fanatical personal devotion on the one hand and bitter animosity on the other. Men are not yet sufficiently well balanced to stand the presence of such helpers *visibly* and *publicly*. *Nevertheless they exist and continue to work for the welfare of humanity in other ways, influencing the tides of thought and inspiring great movements.*

This perfected state is an attainable ideal for humanity in general, and we are all on the road towards it. Sooner or later, in the cycle of rebirth, we shall have sounded the depths of experience and learned to distinguish between the permanent and the fleeting in our nature. We shall make a conscious choice of the Path that leads to perfection and to emancipation from the thralldom of desire. Those who have overcome the great delusion of self and made Divine Love the law of their life, step out into a wider life that is free from

the trammels which impede alike knowledge and action. They are Magicians in the true sense, commanders of Nature, servants of humanity. Recognizing the Flame, they have made that the center of their being, in place of the fires of desire and selfishness. The Path that leads to perfection is open to all who are ready to recognize their divinity and accept it as their guide. It cannot be followed by the ambitious for personal advancement or by the curious. Service and self-sacrifice are the conditions required of the pilgrim. Knowledge follows in proportion to his devotion.

The mind is the critical center of our nature, hovering between the divine aspirations from above and the selfish impulses from below. Divine Magic or the attainment of the eternal Life means that we must succeed in blending our mind with the Soul, so that the two may form a self-conscious entity for Good. For the Soul needs the mind for consummation of its perfection, and the mind can never be satisfied but by the Soul. And truly we all know by experience that there is that in our

mind which craves a perfection and finality not to be found in any worldly possession or any object of pride and vanity; it tests them all and exhausts them. For the mind is from the infinite, and longs to return to its native element. It calls upon its Divine Prototype; but ere the call can be answered, the house must first be swept and garnished.

Naught but the Truth can satisfy the eternal Pilgrim; and many are the delusions which he has to encounter and surmount ere he can attain thereto. He mistakes one passion after another for the true source of permanent satisfaction; but finds out the vanity of all, until at last he realizes that the only fixed dwelling-place of the heart is in the perfect purity and selflessness of Truth, when the mind has ceased to ally itself with the changing desires and has united itself to the Soul.

XI

THE KINGDOM

Man who man would be
Must keep the empire of himself, in it
Ruling the changes.

The proper study of mankind is man.

The King, an uncrowned king, is he
Who from desire and fear is free.

He who rules himself, rules others.

Γνώθι σεαυτόν.

DISCIPLINE is surely a thing greatly needed. There can be no liberty without governance; otherwise it becomes license. The true governing power is in the heart of the individual man. The reason why we have such disorder in our social systems is because the individuals composing them are undisciplined in their natures. Individual desires and passions, unbridled, make up collectively a vast

force that works for confusion. With this force civilization is struggling. But how can there be discipline and self-governance when we have no central rock of faith or knowledge to which to anchor? We are simply drifting, trusting to inertia and gravity to keep us from foundering. The average man allows himself to be swept easily along the currents of conventional motive, and is content to be part of a huge machine, working blindly so far as his knowledge is concerned; thus he becomes the tool of other people's desires. But a man who has a definite purpose in life and is so far emancipated from the thralldom of his own imagination that he has a sense of being an immortal Soul, can sit still and let the currents of thought and desire pass by. Thus he becomes free and is a power in the world.

Most children are brought up without any knowledge of the Soul. Their desires are never mastered; they never learn that it is possible to master them. As they grow up they may learn to cover up these passions in a mask of policy, but they are there all the

sāme, and they spoil the man's life, leading him along a path he would rather not have trodden. In the Râja Yoga system of education, children learn to take their stand on the basis of their Soul and to dissociate themselves from the personal desires. Thus they acquire a self-command which shows itself in everything they undertake, rendering them masters of every situation. They are kings in their own domain.

It is surely a proud ambition to be masters of the mental and emotional world around us and to control all the strong unruly forces of our nature. But this we cannot do unless we have a vantage ground outside of the complicated machinery we wish to control. Δός μου στῶ, καὶ τὴν γῆν κινήσω, "Give me somewhere to stand and I will move the earth," said Archimedes. The reason why we fail to control the Protean changes of our nature is that we do not take our stand on a neutral center. We cannot cast out Satan by the power of Satan. The self must be raised by the Self, as the *Bhagavad Gîtâ* says.

The recognition of the Flame means self-control, mastery, freedom; deliverance from the only real form of servitude — servitude to one's self. This is the riddle of the Sphinx — how to grasp life. We have to answer the question, "Who am I?" At present, our selfhood being wrongly located, the real Controller of our life seems like an outside Power — a God or Destiny — but we can recognize it as ourself, and thus learn to "will our destiny." All that we now imagine to be ourself will then be external to the real Self thus found; and, standing at the center of our being, we can dispose of the peripheral forces.

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THEOSOPHICAL
MANUALS

XIV
ON GOD AND PRAYER

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BY

A STUDENT

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F. E. Chase
Boston

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PREFACE

THE 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 this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

CONTENTS

	PAGE
Introductory	1
The Theological God	6
The Personal God and Pantheism	8
Real Meaning of Pantheism	26
How to Approach the Supreme	31
Prayer	37
True Independence	53

INTRODUCTORY

THE purpose of this manual must be to separate the wheat from the chaff, and to help people, while rejecting that which is false in their old ideas, to keep that which is true. It will be shown how the dogmas that have grown up around religion in the course of centuries have obscured the truth and kept men back from progressing in spiritual knowledge to the extent they should have done, by causing them to cling fast to errors sanctioned by authority only, and to expend their devotion on objects unworthy of it. It will be the endeavor to clear religious truth of these errors, thus rescuing that which is holy from that which has debased it. And this will not be done in the old tearing-down iconoclastic way of a certain class of atheists and "freethinkers" — a method that has often caused people to cling the more tightly to

their cherished errors. People may be pardoned for clinging to theology as *the lesser of two evils*, when the greater evil is a superstitious materialism, or rather animalism, that denies and scoffs at all faith and at everything held as sacred. If Theosophy unqualifiedly rejects the theological God, it is only because its own idea of Deity is so much higher that the theological idea seems like a profanation. If Theosophy repudiates the ordinary conception of prayer, it is only because it has a far higher conception of prayer to offer. Theosophy does not pull down and take away without having something better to give instead. It does not pull religion down at all, but merely asks believers to step behind the outer forms of their creeds and examine the inner spirit — that which is common ground for all religions and the source whence all religions are sprung. It asks them to lay aside the mental forms under which ignorant generations have sought to gain an idea of the Eternal, and to try to discover the source of everlasting life and power and wisdom through its manifesta-

tions in the world without and in the heart within. It asks them to give up petitioning a hypothetical personal creator for the fulfilment of questionable desires, and to endeavor to ascertain the spirit of the Eternal Law and harmonize their lives therewith. It teaches that right action is the truest prayer.

In the great extension of knowledge that has taken place in all directions, we can no longer regard the Christian religion as anything unique and specially favored. We realize that it is but one out of many religions that have existed from all time, and that religions are but the temporary and local forms which the one great eternal RELIGION takes during ages of spiritual obscurity when mankind as a whole is not able to grasp that one RELIGION. We can trace the symbology back to earlier sources among the Babylonians etc., and this is upsetting many people, although there is no need to be upset. It merely shows that our religion is, in its essential parts, much older than we had thought; and this surely does not detract from its merits. Our age is just learn-

ing to apply the scientific method of generalization to religion, and to realize that all religions are derived from a parent religion, as languages have descended from a parent language. Just as scholars show that the various tongues spoken in Europe and Asia are derived from some one parent tongue spoken ages ago by the Race from which the diverse nations are descended; so it might be shown that the various religions are offshoots of a Root-Religion understood in antiquity. And if philologists extended the limits of their inquiry so as to include other languages than the ones about which they treat, they might trace the present human races still further back to a still more inclusive and parent Race. And so with religions; if we trace far enough back, we shall draw continually nearer to the original unity from which has sprung all the diversity, and find that all religious symbology and doctrine comes from one and the same ancient source.

The world is very ancient; and the great civilizations of the remote past, whose remains we are discovering here and there, endured for

thousands of years. In comparison with our own brief history, their history was very old and mature; they had advanced farther in knowledge than we have as yet advanced; for our race is yet (comparatively) in its childhood. Hence in remote antiquity there was a general knowledge of the secrets of life and nature — a knowledge which was neither religion nor science, for it was both — and men were wiser and had greater powers than we. It is the scattered and misunderstood fragments of this ancient knowledge that form the basis of our religious symbology and doctrine.

As this ancient knowledge was founded on eternal Truth, which is always accessible to the illuminated understanding, it is eternally true and verifiable. It can be gained again. It is ours now to re-discover the essential truths of life and to re-constitute the **WISDOM-RELIGION** of antiquity.

I

THE THEOLOGICAL GOD

THE theological God is rather an elusive conception. The conception varies from that of the man whose ideas have been described as implying a "coarse familiarity with the Almighty," and who dares to pray to God to help him to choose new clothing, to the noblest and most intuitive conceptions of our great divines. Therefore it is difficult, in discussing this question, to know what one is discussing. If one points out the absurdity of the baldly stated orthodox dogmas of the creation and redemption, some Christians will deny that that is what they believe. There are many Christians who do not believe in the literal interpretation of the dogma that God created all men with a character that dooms them to eternal torment unless they are fortunate enough to hear of and to accept the teaching of the

Atonement. These crude beliefs do not represent the advanced thought of Christendom. Still it may be taken as a representative view that God favors the Christian religion as being the only true one, and that he sent his son, Jesus, to the world to preach a gospel of salvation which is essential to the future well-being of all men. And when the points of difference are sifted out, there remains a definite idea of "God" which is recognizable and definable as the theological God of ordinary Christian belief. This, then, is the conception with which we have to deal.

II

THE PERSONAL GOD AND PANTHEISM

BUT the principal trait of the Christian God which Theosophy calls in question is that which makes him a *personal* God. Theosophy holds that personality is an attribute which cannot be attributed to the Deity without limiting the conception to a degree that renders it entirely inadequate. Personality is an attribute of man, and of man in his state of illusion. It is a defect in man's nature, an obstacle which he is destined one day to transcend. To attribute this limitation to the Godhead is to create God in *our* own image. It is true that there are some, who, when speaking of God as a person, claim that they are using the word "person" in a larger sense than ordinary, and try to give the idea of a very large personality, including, as it

were, all other personalities. But when the meaning of a word is so modified as to make it entirely different, it would be better to drop it altogether, as misleading, and use another; but this our unitarian friends cannot do so long as they have to maintain the Christian idea of God against what they call "pantheism." Hence it is clear that the Christian God is a personal God, and that it is essential to make him so in order to avoid losing him altogether and becoming a pantheist. On the question of Pantheism, H. P. Blavatsky says:

The [true] Pantheists . . . do not deny a Creator, or rather a *collective aggregate* of creators, but only refuse, very logically, to attribute "creation" and especially formation, something finite, to an Infinite Principle. With them Parabrahmam is a passive because an Absolute Cause, the unconditioned *Mukta*. It is only limited Omniscience and Omnipotence that are refused to the latter, because these are still attributes (as reflected in man's perceptions); and because Parabrahm, being the "Supreme ALL," the ever invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. And if

the Vedântin postulates attributes as belonging to its emanation, calling it "Ísvara *plus* Mâya," and Avidyâ, . . . it is difficult to find any Atheism in this conception. . . . In this ALL, lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmâ (the male-female Potency) becomes or expands itself into the manifested Universe. — *The Secret Doctrine*, Vol. I, Proem.

And again:

Christian theologians . . . will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians.

Many say that if the idea of a personal God is rejected, either atheism or (what is commonly known as) pantheism is the only alternative. But this is not the case. As H. P. Blavatsky has explained the matter well in *The Key to Theosophy*, it will be advisable here to quote therefrom:

INQ. Do you believe in God?

THEO. That depends upon what you mean by the term.

INQ. I mean the God of the Christians, the Father of Jesus, and the Creator: the Biblical God of Moses, in short.

THEO. In such a God we do not believe. We reject the idea of a personal or an extra-cosmic and anthropomorphic God, who is but the gigantic shadow of *man*, and not even of man at his best. The God of theology, we say—and prove it—is a bundle of contradictions and a logical impossibility. Therefore we will have nothing to do with him.

INQ. State your reasons, if you please.

THEO. They are many, and cannot all receive attention. But here are a few. This God is called by his devotees infinite and absolute, is he not?

INQ. I believe he is.

THEO. Then if infinite—*i. e.*, limitless—and especially if absolute, how can he have a form and be a creator of anything? Form implies limitation, and a beginning as well as an end; and in order to create, a Being must think and plan. How can the ABSOLUTE be supposed to think—*i. e.*, have any relation whatever to that which is limited, finite, and conditioned? This is a philosophical and a logical absurdity. Even the Hebrew Kabalah rejects such an idea, and therefore makes of the one and the Absolute

Deific Principle an infinite Unity called Ain Suph. In order to create, the Creator has to become active; and as this is impossible for ABSOLUTENESS, the infinite principle had to be shown becoming the cause of evolution (not creation) in an indirect way — *i. e.*, through the emanation from itself (another absurdity, due this time to the translators of the Kabbalah) of the Sephiroth.

INQ. Then you are atheists?

THEO. Not that we know of, and not unless the epithet of "Atheist" is to be applied to all those who disbelieve in an anthropomorphic God. We believe in a Universal Divine Principle, the root of ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being.

INQ. This is the old old claim of Pantheism. If you are Pantheists, you cannot be Deists; and if you are not Deists, then you have to answer to the name of Atheists.

THEO. Not necessarily so. The term "Pantheism" is, again, one of the many abused terms whose real and primitive meaning has been distorted by blind prejudice and a onesidedness of view. If you accept the Christian etymology of this compound word, and form it of *pan* ($\pi\alpha\nu$), "all," and *theos* ($\theta\epsilon\omicron\varsigma$), "god," and then imag-

ine and teach that this means that every stone and every tree in Nature is a God or the ONE God, then, of course, you will be right, and make of Pantheists fetish-worshippers, in addition to their legitimate name. But you will hardly be as successful if you etymologize the word "Pantheism" esoterically, and as we do.

INQ. What is, then, your definition of it?

THEO. Let me ask you a question in my turn.

What do you understand by Pan, or Nature?

INQ. Nature is, I suppose, the sum total of things existing around us; the aggregate of causes and effects in the world of matter, the creation or universe.

THEO. Hence the personified sum and order of known causes and effects; the total of all finite agencies and forces, as utterly disconnected from an intelligent Creator or Creators, and perhaps "conceived of as a single and separate force" — as in your cyclopaedias?

INQ. Yes, I believe so.

THEO. Well, . . . When we speak of the Deity and make it identical — hence coeval — with Nature, the eternal and uncreate. Nature is meant, and not your aggregate of flitting shadows and finite unrealities. . . . Our DEITY is neither in a paradise nor in a particular tree, building, or mountain; it is everywhere, in every atom of

the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality. . . . In short, our Deity is the eternal, incessantly *evolving*, not *creating*, builder of the universe; that *universe itself unfolding* out of its own essence, not being *made*.

We make the mistake of attributing to God thought and feeling as we know them; forgetting that these states or processes of our mind are finite, transitory, conditioned. All thinkers who have tried to analyse the mind have been forced to admit that it proceeds from something higher than itself, and that thoughts are but the conditioned manifestations of this inscrutable something behind. All that we can know about ourselves, are the manifestations — the mental phenomena, the emotional phenomena, and the physical phenomena; the real Self, the real I, lies beyond them all. Shall we then make the Deity less than our own Self?

We speak of the Deity as thinking and

having emotions; but thought and emotion imply the externality of the exciting stimuli. Thus, to imagine the Deity as thinking, it would be necessary to imagine him as being external to the universe and as being conditioned by it. Deep reflection will show that even in order to form an idea of the nature of our own inner Self, it is necessary to go deeper than thought and feeling — to postulate, in short, something higher than the ordinary conception of God; yet such a God is made out to be the Absolute.

The Christian idea of God is limited by being thought of as separate from the universe, which he is supposed to have created as a man would make something out of the materials at hand; or "He" made the materials too. And he is supposed to rule in this universe. Furthermore, he is conditioned by the power of evil, personified as Satan, and by the perverse will of Man. This theological conception of God is extremely crude, and such as, while pardonable in a savage, is not worthy of a reflecting age.

Evidently this God is only a partial power, a minor deity, since so many things are not included in him. He is a personification of certain forces within Man and without. The ancients used many such personifications, such as Jupiter, Mars, Saturn, etc.; yet they did not any the less believe in a Supreme Power above and including all. We boast of having replaced polytheism by monotheism, but really we have the old polytheism over again in a less complete form; for the One God which we have substituted for the ancient Gods is in no way their superior.

Let one meditate on the nature of his own being, and then reflect that there are countless other human beings like himself; and let him try to conceive what must be the nature of the common Soul or Life that links all these human beings together. He will then see that personality must be a limitation — something of the nature of a delusion. The effect of this delusion is to make each man think that he is the center of the universe and that other people are merely external circumstances. He

cannot enter into their self-hood, yet each one of them has the same feelings about himself. The only way to overcome this perplexity is to imagine that there is a Super-Spiritual, or Divine, common Consciousness manifesting in Individual Monads, and that the appearance of separateness is a limitation caused by our brains or some other part of our personal apparatus. In this way we can at least eliminate the idea of personality from our conceptions; and, thinking of the Deity in this way, we may reach a broader and worthier conception than that of theology. Yet to reach this conception, it is necessary to eliminate all familiar mental modes, everything that goes to make up the notion of personal consciousness; even thought, as we know it. And even so, we have but foreshadowed the conception of one of the higher principles of man, and must yet be immeasurably far from a conception of the One God, the Ultimate Universal Spirit.

To the unreflecting person it seems as though if we take away thought and feeling

there will be nothing left; hence he may protest that the Theosophical teachings as to the Universal Spirit make it an empty abstraction or nothingness. But Spirit is that from which all thought and feeling proceed, and it is superior to them. Our ordinary consciousness is but a feeble light in comparison with the fuller consciousness beyond. Beyond intellect there is Intuition, as much superior to thinking as sight is superior to feeling. Even thus, the elimination of all limitations from the conception of the Spirit does not make it less, but makes it more.

It is absurd to jump at one bound from the material world to the Universal Spirit, without stopping to reflect that there must be grades and degrees beyond counting. The physical universe is complex beyond conception, as we know from science; why then expect the more spiritual worlds of nature to be so simple? Is it not clear that what is called "God" stands for the whole of nature lying beyond the reach of our limited senses, being in fact like the x representing unknown quantities

in algebra? Even in man's nature there are principles higher than the mind, and in the natural world around us there are worlds within worlds. Our conceptions of Spirit have been altogether too limited.

A study of the philosophies of antiquity shows that the world has reflected more deeply than we on these questions. For the days have gone by when it was possible to allege with any show of plausibility that the pantheons and cosmogonies of the ancient Egyptians, Hindûs, Greeks, etc., are merely systems of imaginary gods such as are — or are said to be — believed in by savages. We know now that these ancient races were highly civilized, that some of them had elaborate and accurate mathematical and astronomical sciences, and that they had advanced further in metaphysics than we have. The main difference between their science and ours is that where we place abstractions they placed Beings, where we speak of force they spoke of life, where we postulate attractions and affinities they saw conscious Mind. For they recognized a fact

that is at last beginning to dawn upon us — that the forces and qualities of nature are not blind and unintelligent; they may appear so when viewed solely from the standpoint of their manifestation to our physical senses, but in their real essence and to deep thought they are alive and conscious. In fact, all force and motion are the manifestation of conscious mind, and conscious mind appertains to some Being or Beings. Hence in the ancient philosophies we find these Beings represented as what we have called “gods,” “daemons,” etc. These gods and daemons are in fact the names by which were denoted the innumerable hierarchies of creative Beings that go to make up the boundless universe of life. In place of this we have on the one hand our One God, and on the other hand our scientific forces — both of them extremely hazy conceptions and mutually contradictory. Now it is surely no act of irreverence to admit that the Supreme acts through a host of conscious and intelligent Beings of various orders, any more than it is irreverent to say that he acts through

heat and electricity! At one time the Churches persecuted people for making scientific discoveries, and the very same outcries were raised against science as are now being raised against Theosophy — that it was irreverent towards the ideal of Godhead.

H. P. Blavatsky points out that the word “pantheism” has been degraded by modern ignorance and flippancy of thought, until now it means, for the general mind, something that is disparaging. It has come to mean that the Deity is nothing but a kind of summing up of the forces of *physical* nature, and thus pantheists are said to have no God and to be atheists. But the word pantheism has a higher and truer sense. No true pantheist ever claimed that the sum-total of the forces that play in the manifested universe was God. But if the words nature and universe are used in a wider sense, so as to include *all* — not merely the outer manifestation, but the sum-total of the spiritual creative powers — then pantheism becomes the doctrine that Deity is the ultimate Life and Will and Mind underlying

and directing all — a conception which so far from degrading the idea of Deity, elevates the idea of the universe to spiritual nobility.

In contrast to the lofty (true) pantheistic conception of Deity, consider that idea which limits Deity to the status of a personality — purely hypothetical — who established a certain religion in comparatively modern times and made truth and salvation conditional on the acceptance of a special scheme of salvation through Jesus. Add to this the fact that when we visit foreign lands we find swarms of people just as fixed and fanatical in their ideas about Mohammedanism and Mohammed, or whatever the names of their religion and its prophet may be, as some of us are about our current religion and savior. Is it not evident that these popular forms of religion are purely local, temporary and racial? But in all lands there will be found people above the common level, who recognize that true religion is one and universal, and that the less intelligent people are not able to grasp this truth and so have been obliged to reduce their relig-

ion to the form of a set of dogmas. Religion thus becomes dogmatic and exclusive and is thought to be the only true religion. And the conceptions of Deity are equally multifarious and local, in contrast to the universal conception of Deity as the ultimate source of all Intelligence and Power, standing in an equal relation to all religions. As the *Bhagavad Gîtâ* says :

In whatever way men approach me, in that way do I assist them; but whatever the path taken by mankind, that path is mine.

Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as ordained by me alone.

There are many people whose lives are cast in a limited mold and whose duties and interests do not lead them out of a comparatively narrow sphere, who worship in their hearts an ideal of Deity that does not lead them into

any conflict of thought and suffices for the simple needs of their nature, acting as an inspiration to worthiness of life. These people, as the above quoted passage says, worship the true Spirit through a mental form, and will eventually attain broader conceptions. But Theosophy is a universal religion and its appeal is to all men. It must appeal to the remotest peoples of other continents, equally with civilized western nations. Hence its teaching as to the Deity must go beyond the limited racial conceptions. Such a conception is peculiarly necessary for missionaries who undertake to help alien races along the path of spiritual perfection. It is of little use to preach to them the particular God of western civilization.

We are too hasty and impatient in our speculations about the universe and THAT which is supreme in it and over it. We need to study our own inner nature more. All light is from within; what reaches us from outside is the opinions of other people. Everyone who has meditated deeply is conscious of the presence

within him, beyond the reach of thought, of a Power that makes for good, speaks with the voice of conscience, inspires to better things. This Power proceeds from our Divine prototype, the Higher Self, our *real* Self. The Higher Self is far higher than any ordinary conception of God, for the latter is but the highest ideal the mere mind can imagine, and is limited by the imperfections of the mind that imagines it. If it is possible for a man's nature to become so sublimated that he can rise beyond thought to a higher and fuller state of consciousness, this would be a revelation, and its character might be such as altogether to stultify one's speculations as to the nature of Deity.

III

REAL MEANING OF PANTHEISM

AS stated above, to call Theosophy pantheistic is a serious error, unless the word "pantheism" be understood in its original sense. If pantheism be taken to mean that the Supreme Spirit is nothing but the totality of manifested nature, then this kind of pantheism is certainly not the belief of Theosophy but is the belief of certain modern schools of monists. Theosophy does recognize that the sum-total of manifested nature can be conceived of as a Unit, but this Unit is not the Supreme Spirit; it is what is called in Vedântic philosophy *Prakriti*, the basis of nature. But besides *Prakriti* there is another conception called *Purusha*, the Spirit of the universe. This duality of Spirit and Matter, or *Purusha* and *Prakriti*, is a necessary conception in every great philosophy of the uni-

verse. It is the Supreme considered in its dual or creative aspect. The Supreme is One; but, as Creator, It becomes Two; the One and the Two are the Trinity (or rather one of the trinities) found in every religion.

H. P. Blavatsky in *The Secret Doctrine* gives the following summary:

- (1) The ABSOLUTE; the *Parabrahm* of the Vedântins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.
- (2) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the "manifested." This is the "First Cause," the "Unconscious" of European Pantheists.
- (3) Spirit-Matter, LIFE; the "Spirit of the Universe," the Purusha and Prakriti, or the *second* Logos.
- (4) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHĀ-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

From this it will be seen that the conception of these later pantheists is a long way from the Supreme. It is only one half of number three in the list. Even the "First Cause" and the "Unconscious" of the more philosophical European pantheists is but the first manifestation of the Supreme; beyond that is still a profounder conception—the *Parabrahm* of the Vedântic philosophy.

From all eternity two states are recognized which appear alternately and periodically—a passive latent unmanifested state, and an active manifested state. To quote from *The Secret Doctrine*:

The esóteric doctrine teaches . . . that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. . . . The philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate only upon the active condition of this "Essence," . . . and deem it foolish to theorize upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theologians and modern scientists, for neither of the two are able to understand the

profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians.

This is represented symbolically in ancient teachings by geometrical figures. Speaking of such an ancient book, H. P. Blavatsky says:

On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the awakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in *Pralaya*, denotes the dawn of differentiation. . . . The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract ever incognizable PRESENCE, and its plane, the Universal Soul, although the two are one. . . . It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-

existing reality; truly "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF, eternal ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless ever-present SPACE.

The second symbol, the circle with a point at the center, shows the first differentiation in the periodical manifestations of the ever-eternal nature. Even this is impersonal, being the "Unconscious" or Unknowable of European philosophy and the Hidden *Logos* or Word of Greek philosophy.

The third symbol is a circle with a horizontal diameter, and *symbolizes* divine immaculate Mother-Nature.

In the fourth symbol a vertical diameter is drawn, making a cross, and this represents the origin of manifested life. The Cross without its circumscribed Circle represents materialism or materialistic pantheism.

IV

HOW TO APPROACH THE SUPREME

WHAT precedes has dealt with mental conceptions of the Supreme, which at best can only be very imperfect. Yet it is of the utmost importance to have a correct intellectual conception, for illogical and erroneous conceptions are capable of misleading and keeping in the dark people who otherwise, by their intuitions, would be on the right track. The false intellectual conceptions of the Supreme current in Christian theology, are responsible for much ignorance.

Now we come to the question of how to approach the Supreme. An intellectual idea conceived in the mind is imperfect, but a fuller knowledge, above the intellect, is attainable by those who can draw near in heart to the Divine center of their own being and thus know

the Supreme, *so far as that may be possible*, by blending themselves therewith.

The esoteric teachings concerning the relation of man to the universe, on all planes, spiritual, psychic, physical, etc., comprise a subject far too vast to be summarily dealt with. But it may be briefly stated that the Higher Self of man is a radiation from the Universal Spirit. It is through this Higher Self that man comes in contact with the Spirit and attains to knowledge and enlightenment. We cannot do better than quote from an ancient scripture, the *Bhagavad Gîtâ*, which deals with the mode of attaining spiritual enlightenment. The speaker is Krishna, who allegorically represents the Higher Self; and the pupil, Arjuna, stands for man.

There dwelleth in the heart of every creature, O Arjuna, the Master — *Īvara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bhârata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

This perishable body is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajña. Know that I am the Knower in every mortal body.

I am the embodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss.

Brahman the Supreme is the exhaustless. Ādhy-
 âtmâ is the name of my being, manifested as the Individual Self [not the personality]. . . . Ādi-
 bhûta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature's illusion.

All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. . . . It is immanent in the world, possessing the vast whole. Itself with-

out organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided, it appeareth as divided among creatures, and while it sustains existing things, it is also known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth.

Know that prakriti or nature, and purusha the spirit, are without beginning. And know that the passions and the three qualities [goodness, passion, and indifference] are sprung from nature. Nature or prakriti is said to be that which operates in producing cause and effect in actions; individual spirit or purusha is said to be the cause of experiencing pain and pleasure. . . . The spirit in the body is called Mahêśvara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramâtmâ, the highest soul.

He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed.

Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. . . . This Supreme Spirit, even when it is in the body, neither acteth nor is affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all-moving Ākāśa [world-soul, spiritual ether] by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body.

[Arjuna says:] Thou art the one indivisible Being, and non-being, that which is supreme. Thou art the first of Gods, the most ancient Spirit; thou art the final supreme receptacle of this universe; thou art the knower and that which is to be known, and the supreme mansion; and by thee, O thou of infinite form, is this universe caused to emanate.

Thou art the supreme inexhaustible Being, the end of effort, changeless, the Supreme Spirit of this universe, the never-failing guardian of eternal law. . . . Space and heaven and earth and every point around the three regions of the universe are filled with thee alone.

In the Bible the Higher Self is spoken of as "the Son" and the Universal Spirit as "the

Father." Jesus, the Galilean Initiate, says, speaking as the Christ, just as does Krishna in the *Bhagavad Gîtâ*: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." And in many other passages he expounds the meaning of Christhood, how it is to be attained, and the relation between the Christ in man and the Universal Spirit or "Father." These records of the Churches are merely echoes of the esoteric doctrine of antiquity.

V

PRAYER

THEOSOPHISTS do not practise prayer in any ordinarily accepted sense of the word; nor do they believe in its necessity, its efficacy, or its rightfulness. But they do believe in prayer in another and entirely different sense.

In the first place, to whom are they to pray? As shown above, they do not believe in the supremacy of a personal God, and to pray to the Absolute is an absurdity. In the second place, they believe that most prayers are more or less selfish requests to the Supreme Law that it will make exceptions in favor of the petitioner. A Theosophist believes that he should endeavor to understand Divine Law and bring himself into harmony with it, rather than wish to alter it in his favor. Ordinary prayer is made for some specific object, some advantage or

possession, material or spiritual. Thus it implies that the petitioner knows better what is good for him than the Supreme Law, and presumes to make suggestions in the light of his erring judgment. The truest prayer is: "Not my will but Thine be done!" followed by energetic and dutiful action, as this implies a complete renunciation of the personal will and judgment in favor of the Divine Law.

Ordinarily a person who prays, simply concentrates his desires and his imagination in an attempt to bring about the fulfilment of his wishes. Desire and imagination are forces which tend to produce results. Hence the suppliant sets up a force that tends to bring about the fulfilment of his hopes. But desires are conflicting, and at other times he will send out other desire-forces tending to neutralize the first; and other people will be doing the same thing. Thus this kind of prayer, which is merely desiring, can only set up a multitude of conflicting currents and bring about conflicting results. This is very obvious in the case of two armies praying each for the other's

destruction. It is evident that if all these prayers be addressed to one God, he cannot grant them all. In fact any prayer for a specific object must involve an interference with the general dispensations of providence. Logically, then, it is absurd to pray for specific results; we can only aspire to bring our lives, our wishes and our thoughts into harmony with the Divine Law. Beginning with the assumption that the Power we invoke is higher than our finite understanding, how can we oppose our personal judgment and wishes to its superior wisdom? Such an attitude is as irreverent as illogical.

Nevertheless people do pray for specific objects: some for material advantages, some for relief from suffering, some for special spiritual gifts, some for rain or fine weather, some for victory over each other. To whom, then, or to what are these prayers addressed? The answer is that they are addressed to personal gods, "graven images," fetishes created by man in his own imagination. They are in fact invocations of the power of desire, meth-

ods of strengthening the selfish will. When two hostile armies pray for mutual victory, it means that each one is combining in an act of will and concentrating its mental forces for the subjugation of the other. The belief which each set of suppliants has in the idea of a personal God enables them to concentrate their efforts more successfully. As said in the *Key to Theosophy*:

Prayer has several other meanings besides that given to it by the Christians. It means not only a pleading or *petition*, but in days of old meant far more, an invocation and incantation. The *mantra*, or the rhythmically chanted prayer of the Hindûs, has precisely such a meaning, for the Brâhmans hold themselves higher than the common *devas* or "Gods." A prayer may be an appeal or an incantation for malediction and a curse—as in the case of two armies praying simultaneously for mutual destruction—as much as for blessing. And as the great majority of people are intensely selfish, and pray only for themselves, . . . the result is that prayer, as now understood, is doubly pernicious: (a) it kills in man self-reliance; (b) it develops in him a still more ferocious selfishness and egotism than he is already endowed with by nature.

Prayer kills self-reliance. In the *Key to Theosophy* the question is asked: "Do you believe in prayer, and do you ever pray?" and the answer is: "We do not. We *act* instead of *talking*." Everybody knows the story of the wagoner who prayed to Hercules to lift his wheel out of the rut. The case of the individual who, instead of acting, waits and prays for an opportunity, is equally familiar. Such prayer is a natural accompaniment of the false ecclesiastical teaching that man is hopelessly sinful and needs the intervention of a savior to rescue him. This is the teaching that has tended to take away man's most precious prerogative, his self-reliance, and to convert him into an abject suppliant. With the belief in a personal God comes the belief in prayers; when the faith in our own divinity departs, we begin to supplicate outside powers. The truest kind of prayer is action; for how can the Higher Nature be invoked better than by allowing it to act? But the man who, instead of acting, petitions an external power to act for him, practically disowns his own divinity. Gautama

the Buddha says: "Seek naught from the helpless Gods — pray not! but rather act."

But there is another kind of prayer. To continue the quotations:

INQUIRER. Is there any other kind of prayer?

THEOSOPHIST. Most decidedly; we call it **WILL-PRAYER**, and it is rather an internal command than a petition.

INQ. To whom, then, do you *pray* when you do so?

THEO. To "our Father in heaven" — in its esoteric meaning.

INQ. Is that different from the one given to it in theology.

THEO. Entirely so. An Occultist or a Theosophist addresses his prayer to *his Father which is in secret* (read, and try to understand, Matthew vi, 6), not to an extra-cosmic and therefore finite God; and that "Father" is in man himself.

INQ. Then you make of man a God?

THEO. Please say "God" and not "a God." In our sense the inner man is the only God of whom we can have any cognizance. . . . We call our "Father in heaven" that deific essence of which we are cognizant within us, in our heart and spiritual consciousness, and which has nothing to do with the anthropomorphic conception we may form of it in our physical brain or its

fancy: "Know ye not that ye are the temple of God, and that the spirit of (the absolute) God dwelleth in you?" Yet let no man anthropomorphize that essence in us. Let no Theosophist if he would hold to divine, not human truth, say that this "God in secret" listens to, or is distinct from, either finite man or the infinite essence—for all are one. Nor, as just remarked, that a prayer is a petition. It is a mystery, rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated by the absolute Spirit which is unconditioned, are transmuted into spiritual wills and the will; such process being called "spiritual transmutation." The intensity of our ardent aspirations changes prayer into the "philosopher's stone," or that which transmutes lead into pure gold. The only homogeneous essence, our "will-prayer," becomes the active or creative force, producing effects according to our desire.

There is logic in the practice of invoking some of the minor cosmic forces, either in external or internal nature, to come to our aid, as some tribes do by means of their incantations and ceremonies. But let us be frank about it and admit that such powers are nei-

ther high nor specially worthy, but merely inferior powers which we subject to our selfish will in order to bring about desired results. And they are dangerous. Such gods were never regarded by their worshippers as anything else but inferior beings in the scale; sometimes these gods are even punished by their suppliants for not granting their prayers. Multitudes of such gods are recognized, varying in the degree of their importance and power. But all this has nothing to do with the One Spirit — also recognized by the very peoples who worship these minor gods. Yet we, in our confusion of understanding, presume to address the Universal Spirit in the terms which a savage addresses to his tribal god or family fetish.

It is the motive that makes the difference between true and false prayer. Where the motive is selfish, or even tinged with selfishness, the desire-forces of the lower nature are called into play; and to that extent the man strengthens his personality, and, if successful, has merely done a little "black magic." But

where there is nothing but a pure aspiration for Light and a submission of the personal desires to the Law, then spiritual forces are invoked and the nature is elevated and refined. In the Bible, Jesus says: "Whatsoever ye shall ask in my name, that will I do." But he is speaking as the *Christos*, the Higher Self (*Ātmâ-Buddhi-Manas*); and surely the phrase "in my name" ought to be a sufficient guard against any tinge of selfishness in the prayer. What does it mean, to "ask in my name"? It does not mean simply to use the words, "in the name of our Lord Jesus Christ," at the end of a prayer. It means that we are to ask in a spirit of unselfishness and purity of heart, desiring nothing, but submitting to the Universal Law. Then, and then only, will the prayer be answered, for selfish desires cannot reach the *Christos*.

Delusion though the idea of a personal God is, some people in giving it up may have to pass through a painful experience; for even delusions may be comfortable, and it is not always easy to break away from an old habit even

when we know it was wrong. There may be a sense of desolation and abandonment on losing faith in the old anchor, as if one were left alone and helpless in the universe. But this is only a temporary stage. The only evidence we ever had of the existence of a Supreme Spirit was from our own intuition, and we still have that intuition. The one great unanswerable fact remains that we are alive here in the world; so far as we can tell, without our own consent. This means that a power beyond our ordinary intelligence is the cause of our existence and is watching over the life. We are in the hands of a Law, else how did we come to be here? This Law, whatever it may be, is evidently of immeasurable power and intelligence; we have only to study nature in order to see that. Jesus' words about the "heavenly Father" caring for the lilies and the sparrows come to mind; did he not mean that man, as well as other creatures, and even more than other creatures, must be under the same beneficent intelligence? Clearly it is not our poor erring mind that rules our life; the whole

thing, from the working of the smallest bodily cell to the ordering of the greater events, is managed by powers beyond our ken. And we see that the universal life is self-sufficient, reliable and beneficent. In this life we share; on its tides we were born into the world from some mysterious source; may we not trust its wisdom and its purposes?

What we must do is *Strive to KNOW*. If our ordinary intelligence is so finite and helpless, it need not always be so. Man may choose to consider himself as merely a higher animal sprung from some Javan ape or degenerate Bushman; but it is only his own choice that so limits him. Let him turn away his eyes from the biological ladder up which the bodily organs have climbed in development, and think of his spiritual heredity. Where was he before birth? Where is he during sleep? Who is he? Who are these others? The answer to such questions is to be sought within, not without. The portals of the senses, through which ordinary science issues in quest of knowledge, are only the gateway to a small field of

knowledge — that of the external world, the outer crust of nature. Close the outer senses and open the eye of the mind upon the world within, and we shall find the portals to a greater knowledge. Let us study our mind and try to find out whence spring the thoughts and feelings; search after the permanent factor; ask ourselves who we really are and what is our relation with other beings. In that way we can approach the eternal source of life. Science is sacred; however we came into existence, or by whom or what created, there is no ban upon inquiry.

The fact that we do actually possess the power of inquiry is surely sufficient warrant for exercising it. If we do not know who or what we are, let us search.

Self-analysis shows that our ordinary consciousness is made up of a large number of desires, cravings, fears, prejudices, instincts, habits, fixed ideas, and so forth; and if analysis stopped here we might reach the conclusion that we were helpless driftwood. But deeper reflection shows that there must be a central

master-life somewhere behind the scenery; the very fact of self-analysis proves it.

This mysterious central power is located by theology outside of us, so that we are made mere creatures of it and cannot know it except possibly as we know a stranger. But in Theosophy we are taught that this Power can be known by the process of self-identification with it. It is our Self. The Power that rules our life is not another personality, however great; it is ourself. In striving to know it we should strive to be it; *we must seek it within.*

In this way we shall reach a far loftier conception of Deity than that given by theology. We may tend in thought towards the ocean of infinite Being, in which is "peace beyond all understanding," and perfect wisdom, and boundless beneficence. This shall be our God; the eternal Spiritual Light that shines from our Souls, as the cosmic light shines from the face of the sun, illuminating the whole world with gracious light and warmth, dispelling all mists and darkness.

So there is no need for despair and doubt, which are but the shadows thrown up by the imagination. They are mostly the product of ill health and morbid conditions. To a healthy animal nature, the abundant life is in itself sufficient; to the *spiritually* healthy there should be such an abundant flow of spiritual life that that would be sufficient. Knowledge and certainty flow from within. Remember it.

No 7 of this Series of Manuals is on "Teachers and their Disciples," and in *The Mysteries of the Heart Doctrine* there is a chapter on "World-Teachers." Without wishing to rival the Church doctrine of praying to saints — for to pray to anyone is altogether opposed to the teaching of Theosophy and of self-reliance — we may bear in mind that there are and always have been human beings who have progressed beyond the majority of the race to the point of spiritual enlightenment, and who therefore live only as benefactors. The world is very old, and during the countless ages Souls have won their way from darkness to light, and now exist as perfected men,

forming a great guardian wall to humanity by their ceaseless beneficence. Whether they are in the body or out of it does not matter, as they have transcended limitations. It is but rarely, and in response to special circumstances, that they reveal or partially disclose their identity to the world. For the most part they remain unknown, as the conditions of their work demand, for they can work far more effectually in the silence. The weakness of man is not able to treat such Teachers properly and their public appearances stir up much superstition and hostility. It is well, however, to know that there *are* beings who thus fulfil the eternal laws of righteousness and stand as champions of justice, right, and mercy. It helps us to have confidence in those laws, and to feel that in abiding thereby, we do not rely on a phantasy. The enduring laws of life are those that make for purity and mercy. The spiritual life is expansive and generous, giving warmth to all, like the sun. Selfishness and covetousness contract the nature and stifle life. Let us study nature and

learn what is her eternal law of growth and seek its likeness within ourselves.

Prayer, then, is a constant yearning to know the TRUTH and to be worthy of it; a striving of the mind towards its Divine Parent, the Spiritual Sun. Disgusted with the continual striving of the personality to get something for itself, to exalt itself to a state of spiritual pride, we should seek the impersonal center where there is rest from the dissatisfaction caused by personal consciousness, and where there is no vanity nor desire. And outwardly, prayer expresses itself in actions, by which we strive to manifest that which is best in us.



VI

TRUE INDEPENDENCE

THEOSOPHY can rightly be called the gospel of freedom, since its aim is to give man more independence. The circumstances of life continually combine to throw man back on his own self-reliance, which proves to be the only unfailling resource. If there were a personal God, one could imagine him as being disgusted at the attitude which people assume towards him, and that he might ignore their supplications in the hope of inducing them to rely on themselves. This is in fact the very way in which the universal Law does treat us; it continually brings us up against the things we seek to avoid, until at last we are obliged to face them. The whole purpose of life is to strengthen character; it is the Soul's school. But the weakness of our lower nature makes us hang back; we

continually court the smooth paths and try to pamper ourselves. A wiser power gives us what will serve to bring out our strength.

In the ideals of Chivalry we shall find a more manly ideal of human nature than that usually put forward by religion. We can dissociate the spirit that animated Chivalry from the ideas of warfare and so on with which it was associated in accordance with the times wherein it flourished; and aim at a new manifestation of the same spirit in a form adapted to present needs. This spirit made Man himself the central point and regarded character as the thing to be aimed at. It set up ideals of courage, faith, dauntlessness, and honor, recognizing the essential strength and dignity of Man. In the same way one has heard, in connexion with the Red Men, of ideals of courage, endurance, and calmness; of a code of honor in which it was a disgrace to fear or complain. Often have people been driven, after the failure of all other supports, to fall back on their interior strength and to cry, "Be there a God or no God, I will never play

the craven before fate; as long as I have breath, I will fight!"

It is this kind of spirit that Theosophy seeks to restore. It is this kind of spirit that false teachings have done so much to undermine. By substituting for it the attitude of abjection and expectation of favors from without, it has weakened the self-reliance of Man. We need a new Declaration of Independence to proclaim the freedom of the will from the slavery of dogmas, religious, scientific, and otherwise.

Speaking of irreverence, there can be nothing more irreverent than to disown our own divinity; this is truly insulting the Divine Spirit breathing in Man. Let us stand up boldly and rely upon the essential worth of our own inner nature, bidding the doubts and fears and subtle suggestions of incompetency depart from us. There is a little secret that Man has yet to learn, and that is that the hobgoblins of life flee before a dauntless will. Most of these so-called evils are creations of our own imagination, the brood of fear, hate, and doubt; before a right attitude they dis-

appear into nothingness. False teaching has gathered around us a whole army of such fears and doubts that will need some banishing; but the healthy teachings of Theosophy can do it.

Instead of regarding sin as a primordial taint, not to be removed but by special favor, and even then not until after life is over, let us regard it as a weakness which our cowardice has allowed to grow. The passions are great deluders, ever throwing false pictures on the screen of the mind. These passions are insubordinate elements of our own nature, which have profited by our craven attitude toward them, but must depart at the word of command. To be pulled hither and thither by currents of desire, having their origin one knows not where, and passing to and fro from mind to mind gathering strength as they go — this is not a very noble idea of freedom. Why not stand out and apart from these currents and let them go by? Why not hold still the rambling mind, shut our eyes to the stream of pictures that enchain our attention, and *dwell in the stillness within?* Then the truth would

be reflected in the calm waters and we should have an initiation.

The poor conceptions of God and the craven ideas of prayer are inevitable accompaniments of wrong notions about life, especially the *ignorance* of Reincarnation on the one side, and the dogma of vicarious atonement on the other. What rational idea can ever be founded on the belief that we have only a single earth-life, preceded by nothing and followed by eternity in heaven or hell? It is altogether out of key with science and common-sense, to say nothing of man's intuitions. To fit such a theory, one could only expect equally inadequate theories about Deity and prayer. And how the Christos can ever save Man except by descending upon earth and living in the hearts of all men, cannot be imagined. If there was only one Christ, and he lived at an arbitrary point of time and space, and was the only perfect and sinless man there ever was or will be, then the human race is reduced to the level of a tribe of savages worshipping a fetish. Oh let us rise up and declare inde-

pendence from this tyranny in which we have been held, submissive slaves, by those who have perverted eternal truths into means of subjection, withholding the heritage and actually loaning us our own money on conditions of usurious thralldom! To take away from Man the grace, the spiritual dignity, the faith, that is his by Divine birthright, and to dole it out to him again in return for a consideration! There are no words for the crime and no words for the folly that permits it.

Let us take back our religion into our own hearts and manage our heritage ourselves. Let each one seek for God *within*, and decline to accept introductions to any other deity. Let us sweep away the soul-destroying doctrines of the postmortem heaven and hell, and determine to fulfil Man's mission to make of earth a heaven. Let us throw off the debasing pursuit of our own salvation — the very acme of selfishness — and leave the Law to deal with those precious possessions we call our "souls," which are really nothing but our personalities. Religion has too long been grounded on the

motives of fear and cupidity. The fear which a sinner has about the fate of his "soul" is the same fear as a rich man has about his other soul — his bank book. He insures for it, and how often is prayer merely the daily or weekly premium!

The dogma of the personal God has made for selfishness and personal differences. It introduces into the most sacred relations of life that greatest of all limitations — personalism. And accepted modes of prayer have encouraged the process, concentrating the intensest thoughts of each man upon narrow interests. Theosophy is trying to purge out the noxious selfishness and personalism from religion and to restore the old noble ideals of Deity and Prayer, that Man may be truly free and independent.

There is no Religion Higher than Truth

**The
Universal Brotherhood
and
Theosophical Society**

Established for the benefit of the people of the earth & all creatures

OBJECTS

This BROTHERHOOD is part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

This Organization is not in any way connected with nor does it endorse any other societies using the name of Theosophy.